

# Monasticon 1.





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MONASTICON.



GLASGOW:

HAY NISBET, PRINTER, TRONGATE.







# Monasticon:

AN ACCOUNT

(BASED ON SPOTTISWOODE'S)

OF ALL THE

Abbeys, Priories, Collegiate Churches, and Hospitals

IN SCOTLAND,

AT THE REFORMATION.

BY

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Volume i.

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"I am certainly informed that Mr. Spottiswood, of Spottiswood, in the neighbourhood of Kelso, and Parish of Westruther, has in MS. the fullest Account of all the Religious Houses in Scotland, their Lands and Revenues, that is anywhere to be found; and that his son, Mr. John Spottiswood, Solicitor of Law in London, has been offering the MS., 3 vols. folio, to sale." [*Letter to Gen. Hutton from Jo. Scotland, Linlithgow, June 8th, 1790. Penney's Linlithgowshire, p. 211.*]



## MONASTICON.

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MONASTICISM played a great part in the world for upwards of a thousand years. It was a chief Agent in changing the Social and Political aspects of great Empires. It elevated some of the lowest strata of society, and depressed some of the highest. It moulded, controlled, and overturned Governments. But, in the course of that stormy millennium, it underwent changes as extensive as those which it imposed. Monks were not always peacemakers: even the same Convent at the same time sheltered Monks who were in fierce controversy as to what a Monk ought to be and do. The Monkish garb, like any other, clothed simultaneously some of the noblest and some of the meanest spirits that have ever dwelt on earth. In those "Dark Ages," albeit amid the flood-tide of barbaric invasion, it was within Monastic walls that BIBLES were transcribed by "Monkish" hands, and the best Productions of the Fathers of the Church were preserved in "Monkish" Libraries—whose Catalogues have come down to us; and which are not only multifarious but astounding, when we think that the slow process of writing was the only means of preserving the labours of an Author. The *Illuminations* which embellish the Books used for Divine Homage, make the eyes of the Artist to sparkle at their rich colours, designs, and sublimity—fresh as yesterday.

The "Venerable Bede" was no contemptible Historian nor Geometrician: his Commentator, Bridferth, a Monk of Ramsey, was, probably, as great a Mathematician as any of the present Age. Roger Bacon exhibits an acquaintance not only with the Mathematicians but with the Philosophers of Arabia and of Mahomedan Spain, which no man in Europe during the last three Centuries has possessed;—and every Scholar may be appealed to whether Treatises on these Sciences display ordinary or



borrowed Knowledge, in these far-back times. That Metaphysics were never more profoundly cultivated than in the Thirteenth and Fourteenth Centuries must be admitted by all who know anything of Albertus Magnus, Thomas Aquinas, Alexander Hales, Roger Bacon, &c. Anselm, a Century before Albertus, was as eminent in this Science as he was in Moral Philosophy; and our Libraries contain numerous MSS., the subjects of which evince a Metaphysical capacity unequalled in the present day.

All that can be here done to indicate the services rendered by Monastic Institutions to Literature and Civilization, must be fragmentary, for the ramifications are numerous. The several Orders possessed men who were Geniuses in *Architecture*: even the ruined Ruins of the hallowed Fanes, which adorn our landscapes, indisputably settle this. They were the greatest Road and Bridge-Makers for many an era; for, while lawless Barons and warlike Feudal Chiefs found their safety and glory in inaccessible mountain Fortresses and dangerous impassable Footpaths, it was to the interest and ingenuity of the Monks that the Faithful were enabled to repair, without impediment, to their Abbeys and Churches, the Shrines of which, as an Article of Faith, had to be venerated, and the various Ecclesiastical duties to be discharged in the Place and Spot where God had chosen for the assembly of His Worshippers. Many of these "Monkish" Bridges, having survived the Religion (as a National Faith) of their founders, and the Cells and Cloisters of the glorious Abbeys of those who built them, at the present day facilitate the friendly intercourse of man with man; and the interchange of cattle, produce, and "*goods*," sufficiently attest the taste and talents of the Religious who drew the working-plans for every key-stone, arch, and buttress. And now, while we reap the rich harvest of sacrifice and devotion which animated the Benevolence, and drew forth those Alms of the Faithful, which render them Photographs of the past and National Heirlooms, the stable Ruins dotted all over our Land still lift up their heads as surviving incorruptible witnesses of the spirit of veneration, and desire of the builders to glorify the Eternal upon Earth. In the obscurest corners, in the corbels of the darkest newel, and on the summit of the loftiest spire, where access is scarcely possible, there are yet displayed as much care and finish as the noblest features open to the eyes of admiring and criticising tourists.

Like the history of much else in which there is an admixture of the human with the Divine, the history of Monachism is a perpetual see-saw of fall and recovery,—of corruption and reform. In its early days, the Cloister was often the sole refuge of the godly and contemplative from the tyranny of

Barbarism unrestrained by law, and of crime unchecked by fear. For a time, almost every man who was neither Monk nor Serf, was a wild beast, differing from other wild beasts by being two-legged. In that Solitude, the increasing Worship of God led men to ponder on the Unseen, as well as on the seen from which they fled. But, in process of time, not a few of the crimes and vices which Monks of one generation had fought against in the world, the Monks of another generation had sheltered and fostered in the Cloister. In the vigorous words of Bishop Aungerville (addressd to the Friars of his day), "There used to be an anxious and reverential devotion in the culture of books, . . . and the Clergy delighted in communing with them as their whole wealth; for many wrote them out with their own hands in the intervals of the Canonical Hours, and gave up the time appointed for bodily rest to the fabrication of volumes,—those sacred treasuries of whose labours, filled with cherubic Letters, are at this day resplendent in most Monasteries, to give the knowledge of Salvation to Students, and a delectable light to the paths of the Laity. . . . But now (we say it with sorrow) base Thersites handles the arms of Achilles; the choicest trappings are thrown away upon lazy asses; blinking night-birds lord it in the nest of eagles; and the silly kite sits on the perch of the hawk. Liber Bacchus is respected, and passes daily and nightly into the belly; Liber Codex is rejected . . . out of reach. Flocks and fleeces, crops and barns, gardens and olive-yards, drink and cups, are now the lessons and studies of Monks, except of some chosen few, in whom not the image, but a slight vestige, of their forefathers remains."

These earnest reproofs were written in 1334, little more than a Century after the awakening trumpet-notes of Francis of Assisi had been sounded in the ears of all men, and especially of Monks, with results so memorable. [*Philobiblon*, c. v., pp. 33-34.]

At the dissolution and suppression of Monasteries in 1535-9, the appropriation of the spoil was often as reckless and profligate as the Statutes and methods of acquiring it had been unscrupulous. The examples set by the "visitors" and "commissioners" were followed by the rabble. Ample proofs of ample bribes exist in Correspondence, without any attempt to veil or varnish agents or acts. By the demolition of the smaller Monasteries alone in England (according to *Fuller's Church History*, Edit. by Nicholls, vol. ii., pp. 211-50) a clear Revenue of £30,000 per annum was advanced to the Crown, besides £10,000 in plate and moveables. Indeed, King Henry VIII., beside his own disposition to munificence won by sacrilegious theft, was doubly concerned to be bountiful therein;—first, in honour,—for seeing

the Parliament with one breath had blown so much profit unto him, it was fitting that some, especially the principal advisers of the business, should, with Ruth, glean among the sheaves ; secondly, in policy,—for, as he took the greater flowers to garnish his own Crown, so he bestowed the lesser buds to beautify the Cornets of his Courtiers, who knelt when he knelt, and bowed when he winked.

The fourfold disposal of the Monastic Lands and Revenues, Fuller proceeds to explain as being (1) by free gift ; (2) by play or gambling ; (3) by exchange ; (4) by sale “at such bargains wherein rich meadow was sold for barren heath, great oaks for fuel, and farms for revenue passed for cottages in reputation.” Of all these methods, he cites particular examples. Even Antipapal Jno. Bale (afterwards Bishop of Ossory), addressing himself to Edward VI., in 1549, writes :—“Avarice was the other dispatcher which hath made an end both of our Libraries and Books, to the no small decay of the Commonwealth. A great number of them which purchased those superstitious mansions, reserved of those Library Books some to scour the candlesticks, and some to rub their boots ; some they sold to the grocers and soap-sellers ; and some they sent over the sea to the bookbinders, not in small numbers, but, at times, whole shipfuls, to the wondering of the foreign nations. Yea, the Universities of this realm are not all clear in this detestable fact ; but cursed is that belly which seeketh to be fed with so ungodly gains, and so deeply shameth his natural Country. I know a merchant-man (which shall at this time be nameless) that bought the contents of two noble Libraries for Forty Shillings’ price—a shame it is to be spoken. This stuff hath he occupied in the stead of grey paper by the space of more than these *ten years*, and yet he has store enough for as many years to come.”

Fuller quotes a portion of this Lamentation of the Reforming Bishop, and apostrophises in his quaint way : “The covers of books, with curious brass bosses and clasps, intended to protect, proved to betray them, being the baits of covetousness. And so, many excellent Authors, stripped out of their cases, were left naked, to be buried or thrown away. What soul can be so frozen as not to melt into anger hereat ? What heart, having the least spark of ingenuity, is not hot at this indignity offered to literature ? I deny not but that in this heap of books there was much rubbish ; legions of lying Legends, good for nothing but fuel ; volumes full fraught with superstition, which, notwithstanding, might be useful to learned men,—except any will deny apothecaries the privilege of keeping poison in their shops, when they can make antidotes of them. But, beside



these, what beautiful Bibles, rare Fathers, subtle Schoolmen, useful Historians—ancient, middle, modern; what painful Comments were here among them! What monuments of Mathematics all massacred together; seeing every book with a *cross* was condemned for *Popery*,—with *circles*, for *conjuring*! Yea, I may say that then holy Divinity was profaned, Physic hurt, and a trespass, yea, a riot, committed on Law itself. And, more particularly, the History of former times then and there received a dangerous wound, whereof it halts at this day, and, without hope of a perfect cure, must go a cripple to the grave.”

Thus fell the old famous Monasteries of our Kingdom, leaving, in the eyes and thoughts of many, nothing behind save dull Chronicles and tottering Ruins. By more patient Inquirers, however, it will always be borne in mind that, amid those dilapidations, good and great men fought a gallant and life-long fight amongst their worst enemies and ours; that true captains of men lived and died there, who, after many a hard struggle, won enduring victories against brutish violence and emasculating ignorance.

Now, in Scotland, in not one of its few remaining Abbey Towers exists there a *single Peal of Bells*, whence the passer-by may listen to sweet Chimes or solemn Dirges, although he may call to memory that, on the selfsame spot, “Bells Consecrated” tolled to Prayer, hundreds of years ago—the very *clappers* of which were stolen for greed. Under the shade of those Towers, Schools were formed, industry was taught by example, the Holy Rites and happy Festivals of the Christian Church were regularly kept; and, from their Battlements, did the Monks look down on many a bloody Fight, in which Kings were dethroned and Dynasties were changed. But from the adjacent Church the same voice of Petition and of Praise rose at the same Hours, day and night, century after century. The continual Offering up of the Blessed Sacrament of the Body and Blood of Christ ever set forth before the eye of simple adoring Faith the atoning Sacrifice of the Crucified. Nor will the reflection be a useless one, which, on such a Spot, may well cross the mind almost with the force of a Revelation, that, even for us of the Nineteenth Century, in yon lonely valley, what was there quietly thought and unassumingly done by self-denying and much-contemned Priests, is, at the present day, of more momentous concern far, and has more to do with every thing that makes it *life to live*, than all the great Inventions—the Steam-Engines, and Weaving Looms, Whistling Railway Locomotives, and Reaping Machines, and all our great Gold Discoveries. [See an excellent Book—*Edwards’ Memoirs of the Libraries of the Middle Ages*.]

We cannot but be struck with the progress that has been made of late

years in breaking down certain old and bigotted Prejudices. The history of those Prejudices would form a curious Chapter in the Annals of human folly and error. Before the Reformation, of course, Conventual Establishments had their foes. Their wealth stirred up the envy of some; the power they occasionally conferred on men of humble birth, excited the jealousy of others; and the cases of scandal that were no doubt often occurring, called forth the indignation of all. Monks and Nuns were, in fact, liable in the Middle Ages to exactly the same sort of comments and puns as the Clergy now-a-days experience at the hands of those who recognise no Pastoral oversight nor Priestly admonition, and from the half-educated Editors of Newspapers and Magazines, who are necessitated to pander to the tastes of those who read and buy their off-hand scribblings. But the ill-feeling they provoked was only partial and transient, till the astute but wicked policy of Henry VIII. created the great Larceny interest—that large body of the upper and middle classes whose “godly zeal” against Monasticism was fed, in a greater or less degree, by a share in its spoils. Then, as the remembrance of what Religious Houses really had been, faded out of the public mind, its place was occupied by a phantom compacted of every lie that sheer malice, polemical ingenuity, gross ignorance, or morbid fancy could suggest.

So strong is Prejudice, that a Monk is pretty generally supposed to have been fat, lazy, sensual, and ignorant. The popular voice supplies him with a plentiful provision of the good things of this life, upon which he battened in his Cell like a hog in his sty—his sole occupation being to recite his Breviary, which he could rarely translate or even read with decent accuracy. In rare instances he was of a different type—he was ascetic and intellectual; but in this case he devoted all his energies to dark and mysterious plots in favour of his Order. Monk and Friar hated enlightenment, which they instinctively felt would be fatal to their Craft. So, they took possession of learning, and imprisoned it in the Cloister; and with *malice prepense* they delayed for hundreds of years the invention of Printing. When at last, in spite of them, Books began to circulate, they added the ferocity of tigers to their other amiable qualities, and they persecuted to the death every one that dared to dream of striking off the fetters from the human mind. Such is the belief of those who love ivy-mantled Abbeys, but who detest those who once were their inmates.

This notion of Monachism served its purpose *à merveille* till modern inquisitiveness took to investigating the ways and works of our forefathers. Then it crumbled beneath the touch. Monks were discovered to be the Evangelizers of every Country in the world that has received the Faith;

they were the pioneers of Civilization and the nursing Fathers of the Arts; they taught savage wildernesses to blossom as the rose, and tamed the yet more savage hordes that had once made them hideous. The Cloister, so far from being a Bastile in which human learning was secluded from the world, was found to be a Fortress which rolled back the tide of Barbarism. Whatever Political power and influence the Monks exercised, was better placed in their hands than it would have been in any others, during the "Dark Ages." Monasticism was too strong even for iron-handed but wooden-headed Chiefs to combat, while strong-hearted Barons often quailed at the ban of the Priest; and it is to it, perhaps, more than anything else, that we really owe those triumphs of Civil and Religious Liberty which we imagine to be the product of our own days.

Old hypotheses having signally failed, new ones have been invented, which are even still less supported by facts. They are to the effect that, while *Monasticism* was everything that was admirable to a certain point, it at length accomplished the work which was given it to do; it then corrupted its ways; and its ultimate extinction was as great a benefit to the community as its rise had been. The fact is, that there never was a time so early in the History of the Religious Orders that they did not exhibit their characteristic Vices, or so late that they did not display their characteristic Virtues. *Monasticism* has fared, in short, very much like Christianity itself. Whenever its Profession involved the certainty, or in any high degree the probability, of Self-Sacrifice, no one sought it but men of earnest and devout minds; and then its career was resplendent with glory. When it conferred honours and respectability, it was embraced by a certain proportion of Brethren who had neither Vocation nor sincere Piety; and then it grew feeble and secular. But it was never deserted by the Grace of God, and its Archives teem with more or less successful Reforms. At the worst, it must have been a boon to the Country. It was proverbially far better to hold under the Crozier than under the Sword.

The faults of Monasticism had nothing peculiar in them; they still exist among the Clergy or *quasi*-Clergy of all Denominations. On the other hand, the Virtues of the Conventual Life are its own; and they are Virtues which we of the Nineteenth Century cannot afford to dispense with. To go on pottering at the Heathenism of our large Towns with our present Modes and Systems, is proved a powerless *Tekel*. Communities of men and women who ask for nothing but bare food and raiment, looking for their reward in Heaven, are, we believe, the real auxiliaries who are certain speedily to make an impression upon the weltering mass of vice and sin.



If Monasteries had been Reformed (as all Institutions occasionally need to be), instead of having been swept away, we should not have had to bewail, with sorrow and indignation, the venerable Mementoes scattered over our Historic country—the hallowed Monuments of Works of Mercy overthrown by infuriated violence. Abuses are so far from being necessarily incorporated with the Monastic System, that they are most strongly opposed thereto; for, a Monastery is a Society connected by the bonds of strict Obedience to certain Rules, and has, as its primary object, the physical, moral, and Religious improvement of mankind. It should also be borne in mind, that the REFORMATION proposed to retain and to restore the old Faith and Practice,—both which encouraged and gloried in the magnificence and splendour of Monastic Foundations. There is no more reason to expect corruption in Collegiate Houses, Convents, Monasteries, Nunneries, or whatever name may be assumed, than there is to anticipate the infectious transit of Beelzebub into any of our Academies, Boarding Schools, or Universities, or into compounded Congregations at large. Indeed, his aerial Highness will also be there anyhow, either by himself, invisibly, or, visibly, in some chosen Proxy or Herd well qualified to do his business. Besides, the argument which is derivable from past abuses, is rather favourable than adverse to the establishment of Monasteries; for wariness and circumspection would mark the conduct of those who were conscious that all they said and did were scrutinized by invidious judges.

The various offices which a Monastic System would require its inmates to perform, would afford a suitable training for the Ministry of the Church. The want of proper training in Parochial duties has been felt by every one who has come a fresh Greenhorn from the University, only to manifest what he is—a mere Novice in all Pastoral work; for, as matters at present exist, the Deacon executes the Office of a Priest, and the man is made to go through the labours of the woman. Our large Towns are at present supplied with three or four over-burdened Clergymen attached to one or two Denominative Congregations, whose footprints are very soon obliterated, through exclusive individual selfishness. It requires no logic to prove that “many hands make light work.”

The Canonical Hours, at which the Monastic Bell regularly summoned the Monks, were Seven in number:—

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|---|---|
| 1st, <i>Prime</i> , about 6 A.M.                      | 4th, <i>Nones</i> , from 2 to 3 P.M.          |
| 2nd, <i>Tierce</i> , about 9 A.M.                     | 5th, <i>Vespers</i> , about 4 P.M., or later. |
| 3rd, <i>Sext</i> , about Noon.                        | 6th, <i>Compline</i> , 7 P.M.                 |
| 7th, <i>Matins</i> and <i>Lauds</i> , about Midnight. |   |



With trifling variations, all Monks rose to Matins and Lauds, and afterwards returned to bed till Prime. After Prime, an assembly of the whole body in a particular Room was held, to say Prayers for deceased Benefactors, and to investigate or punish misdemeanour of offenders by discipline. The meeting was called a "*Chapter*." After this, Silence commenced. The Service being finished, they retired to the Cloister—in some Orders to study, in others to pursue manual labour until Sext.

The Monks dined at 12 precisely. At one time, no doubt, their fare was scanty and frugal, but this gave way, in the course of time, to "fat things on the lees well refined." While Dinner lasted, they kept silence, and listened to one of the Brethren, who read aloud. After Dinner, some time was allowed for recreation, which usually consisted in walking about their gardens in summer, or sitting around the Refectory fire in bad weather or in winter, chatting, telling stories, or disputing.

The Monks were fond of keeping Pet Animals. In *Monast. Ang.*, vol. i., p. 925, mention is made of a favourite Crane, who was taught to bend its head when the Abbot passed, and at Benediction of Meals; also, to jump on one leg. Crows and Magpies were also trained to play antics; and they not seldom caused *Rows* by having the Indulgence of Ubiquity, and Defiling what had been but a short time before "swept and garnished." Experience had disciplined these Feathered Householders to look out for the wrathful *Salutes* of the several Monastic Subalterns, for their sudden trespasses. S. Gregory kept a gelded *Tom Cat*, and was very fond of him. Ugutio calls him a "certain ingenious Animal, viz., a *Mouse-catcher*."

It is worthy of notice that there is no reference, of old, to *Dogs* having been kept in Monasteries. They naturally take a deep interest in human affairs; and might frequently be too vociferous towards suspicious characters and uninvited visitors; and so, the Monks would rather risk the advent of burglars, than incessantly to have to cry "couch" to the faithful conservative.

An hour was also devoted to Chanting or Music, in the Song School, and, this being over, those who wished to go beyond the precincts of the Monastery were required to kneel before the Superior, kiss the hem of his garment, and ask his permission, which was seldom refused. Those who remained at home, retired to their Cells to read, write, or practise some manual occupation until Vespers. All were required to be within doors to sing Compline before Supper, after which they withdrew to their Dormitories, and were in bed by 8 P.M. Their beds consisted of a simply contrived mattress, usually stuffed with straw, chaff, or leaves, with a coarse coverlet, but no sheets. At midnight, all were called

up to Matins and Lauds, by Lay Brethren appointed for the purpose. This interruption of sleep was apparently a hardship; but their regular manner of living, together with the absence of excitement and anxiety about worldly business, caused them to appear florid and robust, which the outward world attributed to over-indulgence.

They were not permitted to speak until Prime of next day; and they slept in part of their clothes in separate boarded Divisions, where lights were kept burning all night. They fasted on Fridays. Occasional Indulgences were granted to them in the form of donations—*e.g.*, an extra portion of food, beer, or wine, and clothing or bedding, beyond the rule, which were generally served out in a place or Hall called, from the Indulgence, “Misericord.” The sick were allowed the best of what the Monastery possessed.

The Abbot and his Chaplains occupied separate lodgings, with a distinct Establishment, but observed the Monastic Rule. The Chaplains were perpetual spies upon the conduct of the Abbot.

In every Monastery, the Inmates were divided into four Orders, viz. :—*Novices, Juniors, Seniors, and Sempectæ.* *Novices* or *Probationers* were those who had entered the House, but had not taken the Vow. They usually “professed” about the age of sixteen. *Juniors* bore all the burdens of the Choir, Cloister, and Refectory, until the twenty-fourth year. During the next sixteen years they were exonerated from the offices of Chantries, Epistle, Gospel, and similar duties, but undertook the labouring business of the House. Between forty and fifty years of age, they were called *Seniors*, and were relieved from the duties of the Cellar, Almonry, and Kitchen. In their fiftieth year, they became *Sempectæ*, and lived at their ease in the Infirmary, with a lad to wait upon them, and a *Junior* for a companion.

The Dress of the Monks was coarse, the chief part consisting of woollen stuff manufactured by themselves. The colour of the hood and tunic (white or black) indicated at sight the Brotherhood of the wearer. In general, they wore neither linen nor stockings; and sandals, with boot-legs and wooden soles, sufficed for shoes.

Bonetti represents the business of the Confessional as often tiresome, the greater number of the Penitents repeating the same story over again.

Particular Officers conducted each Department in Monastic Establishments. The description which follows is borrowed from the acknowledged best Authorities, viz., *Du Cange's Glossary* (a noble Encyclopedia or Dictionary in Latin—in 10 thick 4to Volumes—explanatory of every Mediæval term), and *British Monachism*, by Rev. Thos. Dudley Fosbrooke, pp. 560, 4to: London, 1817. This latter is, in many parts, an Abridgment of

*Du Cange.* Both these Standard Works are rare and dear. My Correspondent, the Rev. Samuel Fox, Rector of Morley, Derbyshire, is about to Publish a new Edition of his "Monks and Monasteries; being an Account of English Monachism"—a nice little handy Book. His description of the various Conventual Officers and Buildings are taken from *Fosbrooke*. There is one more Authority which I have consulted, now very scarce, viz., "A Short History of Monastical Orders, in which the Primitive Institution of Monks, their Tempers, Habits, Rules, &c., are treated of. By Gabriel d'Emillianne. London: Printed by S. Roycroft, for Rob. Clavell, at the Peacock at the West end of St. Paul's. 1698."

Under the covert of all these literary Wings I take shelter.

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## MONASTIC OFFICERS.

### ABBOT

Is a Syrian term signifying *Father, Abba*, and was anciently applied to all Monks, but especially to those who were venerable for age or peculiar sanctity; and hence, in process of time, it was restricted in its application to the head of the Establishment. The appointment of Abbot was usually considered to be vested in the King, although the Benedictine Rule requires a previous Election by the Monks; and the power and authority which were thus conferred, were very great. Sometimes these Elections were boisterous enough. The Office of Installation was grand. All were to do him obeisance as he passed. His Chaplains preceded him with lanterns. They were Physicians, Illuminators, and, generally, men of natural gifts. The Abbot was usually styled *the Lord Abbot*, or "By Divine Permission," or "By the Grace of God, Abbot," &c. Besides the Parliamentary honours to which certain Abbots were entitled, they were Sponsors to the children of the Blood-Royal. They made Knights, at one time; they conferred the lesser Orders; they Consecrated Churches and Cemeteries. They rode with hawks on their fists; and bells were rung when they came to visit any of their Churches. The state which the Abbots maintained during the Thirteenth and Fourteenth Centuries, in their respective Abbeys, was very great, and was more like Regal magnificence than the daily life of those who had professed themselves dead to the world. Their secular tenures introduced them into a variety of incongruous offices, such as going to war, discharging the duties of itinerant Justices, &c. The public officiating Dress of an Abbot consisted of the Episcopal Ornaments. The great duty of an Abbot was to set an example of obedience to the Rule to which he belonged. He was bound to attend Divine Service daily and nightly; to look after the Buildings; to see that due order was kept; and that the doors were locked and the keys brought to him every night.

Abbeys, of course, were of varied extent and arrangement, according to



their wealth and importance. The *Mitred* Abbeys were the most eminent. Those who presided over them having, like the Bishops, seats in Parliament, by virtue of the Baronies attached to their stations. The larger Abbeys usually consisted of two quadrangular Courts of different dimensions. The north side of the principal quadrangle was the usual site of the Abbey Church; and on the other sides were the Refectory, Almonry, Chapter House, Dormitory, Locutory or Parlour, Infirmary, Library, Scriptorium, Guest Hall or Hospitium, Kitchen, and other domestic Offices. The Abbot's House or Lodging commonly formed one or more sides of the smaller quadrangle, and consisted of a complete Mansion, in the style of a large Manor House, containing a Hall, Kitchen, and frequently a Chapel. *Chapels* are distinguished from Churches, in having Altars, but no Baptisteries or Fonts, and being generally subordinate to the former.

#### PRIOR.

The Prior's Stall was at the entrance of the Choir, opposite the Abbot's. Whether he assisted in the government of a Monastery, or whether he presided over a Priory, he was still subordinate to the Abbot; because all Priories were subject to their respective Abbeys. Consequently, the Prior was a sort of Vicegerent of the Abbot, being invested with his authority in his absence, and acknowledging the headship of the Abbot whenever he chose to visit the Priory. Those Priors who resided in a Monastery with a presiding Abbot, had the next rank to him in the Choir, Chapter, and Refectory; and were, moreover, provided with an apartment for themselves, called the Prior's Lodgings; and were furnished with horses and servants. In the absence of the Abbot, the Prior was to maintain the discipline of the Abbey. He could imprison delinquents, but he could not expel them from the Society.

The office of Sub-Prior in Abbeys was much the same as that of the Prior in his absence; the Sub-Prior being, in fact, an Assistant to him, and his Representative whenever he was not present. The Sub-Prior's Chamber was over the Dormitory door, that he might hear if any stirred or went out. *Dean* was the old appellation of Prior: to every ten Monks there was a Prior.

#### PRECENTOR, OR CHANTER.

This office was next in rank to that of Abbot and Prior, and could only be filled by a Monk who had been educated in the Monastery from a child. It was his duty to correct all mistakes in the Choral Service, which was entirely at his disposal; to distribute the Robes at Festivals; and to write out the Tables of Divine Service for the use of the Monks, as the Choral Service formed a principal part of the Divine Offices. His place was in the middle of the Choir, and on the right side, and he usually commenced the Chant. His office, however, extended to other matters besides the direction and lead of the Choral Service. In the Processions in the Monastery, nothing could be done without the Precentor. On the principal Anniversaries, he gave directions to the Cellarer three days before they were generally made known. At the decease of a Monk, his name was registered by this Officer in the Obituary. The Archives were under his care; and, in short, he was the Head-Librarian. During the Service, the Precentor held in his hand a kind of musical instrument, made of bone, called a *Tabula*.



It is said this instrument was held in the hand, to represent literally the expression of the Psalmist, "Praise Him with the Psaltery and Harp." (Psalm cl. 3.) It is also said that the Precentor held in his hand a Silver Staff during the Service, in imitation of the Staff held by the Israelites, who travelled to their own country, eating the Paschal Lamb.

## CELLARER.

This Officer was entrusted with the general management of the domestic affairs of the Abbey or Priory. He had the care of everything relating to the food of the Monks, as well as the vessels of the Cellar, Kitchen, and Refectory. He was required to be careful of the healthy, but especially of the sick. However, he was not allowed to do any thing of greater moment without the advice of the Abbot or Prior. He was to weigh out the bread daily, to collect the spoons after dinner, and in so doing, he was to carry the Abbot's in his right hand, and the rest in his left! He was also to take care that no one sat down before the Abbot or Prior. He was to wait upon Visitors and Monks returning from journeys. His Chamber was in the Dormitory.

## TREASURER, OR BURSAR.

His Exchequer was a little stone house, joining upon the Coal-Garth (*i.e.*, coal-yard, fold, or enclosure), pertaining to the great Kitchen, a little distant from the Dean's Hall stairs. His office was to receive the rents of the estates belonging to the House, and all the other Officers of the House gave in their accounts to him. He discharged all the servants' wages, and paid all the expenses and sums of money laid out upon any works appertaining to the Abbey, or that the House was charged withal. His Chamber was in the Infirmary, and his meat was served from the great Kitchen to his Exchequer. [*Davies.*]

## SACRISTAN, OR SECRETARIUS.

It was his duty to uncover the Altar after the Gospel; to carry a lantern before the Priest as he went from the Altar to the Lectern; and after the Collect, to put the Text upon the Altar, and either to ring the Bell, or cause others to do, it. He had the care of all the Sacred Vessels, and washed them at least twice a-week; prepared the Host, provided the Wine, and furnished Wafers for the Communicants. He distributed the Candles for the Offices. He took charge of all the Vestments, Bells, and Banners. The wastings of the Chalices, Corporals, Ampullæ, &c., were all poured into the Piscina. Every night he was to lock up the keys of every Altar in the Church, in the Almonry, where every Monk might find his own key, and go to the usual Altar at which he was to say Mass. At the Procession of the Rogations, lest the way should be wet or dirty, the Sacristan was to point out the way to the Precentor, and the Precentor in like manner was to point it out to the Chapter. The Sacristan was to appoint a Sub-Sacristan, who was to keep the keys in his absence; and to see that there was no negligence in the time of ringing the Bell. The Sacristan and Sub-Sacristan were to sleep in the Church,—a privilege which was allowed to no one else, without the order or leave of the Abbot or Prior. The Sacristan was to take care

that no nettles or weeds grew in the Churchyard, and that no horse or other animal frequented it. He had from the Granary a daily allowance for his palfrey; and was allowed, as well as his Deputy, a Solatium or Companion. The Sacristan's Chamber was in the Dormitory or Dorter, and he had his meat served from the great Kitchen.

#### ALMONER.

This Officer was to find mats in the Choir, Chapter, Cloister, in both Parlours, and upon the Dormitory stairs. He was to find the necessities for the Maundy; and at the Rogation Processions, two of his servants were to stand at the gate of the House, and give to every Monk a staff made of box wood; and the same servants, with the Porter or his man, were to go before the Procession, that they might remove all impediments, and prevent the people from pressing upon them. He was to purchase annually at Christmas, cloth and shoes for Widows, Orphans, and especially Clerks, and for those whom he thought to stand most in need. He was not allowed to collect any thing at the tables; but if any thing were handed to him, he might take it, and devote it to Alms. After dinner, when the Monks retired from the Refectory, he was permitted to go round the tables, and to devote to Alms the drink which remained.

#### COOK, OR KITCHENER.

As his name denotes, this official presided over the culinary department of the Monastery. He had assistants, some of whom cooked for the Monks, and others for the rest of the Household. He sat at meals on the Prior's left hand, and gave the license to the Reader, as well as that of Dining and Drinking. Another part of his office was to visit the sick every morning, to see what they wanted, and to supply those wants. This office was never conferred on any but such as had made the art their study. The Cook often got a nickname or contraction, such as *Bo*, *Ank*, *Cad*, &c.

#### INFIRMARER.

He had the care of the sick, and had a particular part of the Monastery appropriated to him for their reception. It was his duty to administer all their meals, and to sprinkle Holy Water after Compline upon their beds. Before Matins, he went round with a lantern to see if any who were able to rise remained in bed; and he was required to proclaim all negligences to the Chapter. He had two Brethren to assist him in taking care of the sick. When a Monk was at the point of death, he had warm water ready for the corpse. He had the charge of the Bier. The Abbot, with the consent of the Chapter, was to appoint such a person Infirmarer as might be able, in case of sudden accident, to receive the Confession of the sick.

#### PORTER.

This office was generally committed to men of mature age and unblameable life. He only entered the Kitchen, Refectory, Infirmary, and Residence of the Superior, to deliver a message when visitors came. He always slept at the Gate, and had a horse, that, as often as the Cellarer

and Superior wished, he might attend their summons, and ride with them. He was allowed the service of a boy, who took the key, after Curfew, to the Cellarer's bed, and fetched it again in the morning. In some accounts, we find that, as soon as the Bell rang for Compline, the Porter locked the gates, and carried the keys to the Abbot.

## REFECTIONER.

He was to take care that the cups and vessels which were used in the Refectory were kept clean, and that the tables were wiped daily. He was required, out of his revenues, to provide cups, pots, tablecloths, mats, basins, double cloths, candlesticks, towels, and salt-cellars. He was to find rushes to lay on the floor of the Refectory five times in a year. When bread was placed before any of the Monks at table, he was to distribute the bread and cheese with his own hands. If the Abbot dined in the Refectory, he was required to cause basins, water, and a towel to be placed in the Lavatory before dinner; and in the same manner in the Refectory after dinner. The Refectioner received the wines from the Abbot's cellar as often as it was to be distributed in the Convent, and he was required to measure it, if necessary.

## CHAMBERLAIN.

By the Decrees of Lanfranc, he was to find everything necessary for the clothes, bedding, cleanliness, and shaving of the Monks. He was to find the glass for making and mending the Dormitory windows; shoeing for the horses; gowns, garters, and spurs for the Monks' travelling; and, once a year, to have the Dormitory swept, and the straw of the beds changed. Three times in the year, viz., at Easter, Christmas, and the Nativity of the Blessed Virgin Mary, he was required to provide baths for the refreshment of Monks' bodies. At the Maundy on Holy Thursday, he was, with the assistance of the Almoner and Porter, to introduce the poor; and of these, the first were the necessitous parents of the Monks, and afterwards the Clerks and Pilgrims, upon each of which he bestowed threepence. Upon the loss of a knife or comb, he was to find new ones; he was to provide the Novices with razors. He had the use of a Tailor. The Monks were to go to the baths when he saw it necessary. He slept in the Dorter.

## HOSPITALLER.

He received strangers and the wayfaring poor, and provided for their entertainment in a room appropriated for them, called the *Hospice* or *Guest Chamber*. He had annually the best of the old shoes for the visitors who wanted slippers. If strange Clerks wished to dine in the Refectory, he was to notify it to the Abbot or Prior, and, upon consent, to instruct them how to do. He was to conduct a strange Monk through the Cloister into the Church to pray.

## HEBDOMARIES,

That is, Weekly Officers, was a name given to any of the Monks in waiting at table, or in other services, which they performed by weekly turns. Such were the Readers, who stood at a Desk or Lectern in the Refectory, and read while the others were feeding.



## MONASTIC BUILDINGS.

Having enumerated the principal Monastic Officers, their Habitations claim our next consideration. Their remains bear ample testimony to their ancient grandeur, and to the munificent piety of former times.

A low and sheltered site was usually chosen for an Abbey, and the facility for procuring fish had no small influence in the selection. Although such situations do not appear to have been the best calculated for promoting health, there is something in those sequestered spots marking the former existence of an Abbey, which harmonizes with a devout and contemplative frame of mind; and it is not taxing our imagination too much, if we suppose that this feeling operated upon our forefathers, and led them to found their Abbeys in such places as would naturally contribute to promote the end which they had in view. The builders were most perfect masters of their craft, and the most beautiful of our modern Ecclesiastical Structures are mainly indebted for their excellence to the mouldering remains of the Middle Ages.

In many of our Monastic Ruins, we meet with perfect specimens of the solid, but not inelegant, Norman Style; in others, the transition to the Early English is exhibited; and in the latest Buildings, the Decorated Style, with its chaste and flowing ornaments, prevailed. As far as Architectural taste is concerned, none of the preceding Centuries need blush on being compared with the Sixteenth.

The paramount importance of the *Church* in the Monastic economy, gives that Edifice a priority of claim, in detailing the different Monastic Buildings.

## THE CHURCH.

As the High Altar represented the Church, and had four corners (because the Gospel was extended through the four quarters of the globe), that shall be first considered. Its dimensions are thus stated by Bishop Hakewill: "Allowing them an Altar of three foote and a halfe high, and a rising to it from the lower floore of a foote high; the height of the Altar from the lower floore will be foure foote and a halfe, or three cubits, which is the measure required in the Leviticall Law, and differs little in height from the Altars in forraine parts, or those which are yet standinge with us, if wee likewise take their height from the lower floore; which, by reason of the continued and easie degrees of ascent to them, may not unfitly be counted their basis or foote." The authentic mark of an Altar was its Five Crosses. As no Altar could be Consecrated without relics, there was a small Stone, called the *Sigillum Altaris*, by which the aperture for the insertion of the relics was closed up by mortar tempered in Holy Water. Du Cange says, the Horn of the Altar is the Side, where the Epistle and



Gospel were read. Symmachus, Gregory of Tours, and others, mention the *Ciborium*, an arch over the Altar, supported by four lofty columns, in imitation of the Propitiatory, which covered the Ark. It was sometimes illuminated and adorned with Tapers. Where there was no *Ciborium*, a mere Canopy hung over the Altar, which was most common; a fine Stone Screen, full of niches, being the back of the Altar, from which the Canopy projects. Curtains, called the *Tetra-velum*, were annexed, and drawn round, that the Priest might not be confused by view of the spectators. Under this *Ciborium* or Canopy, hung the *Pix*, or Box, containing the Host, commonly a Dove of goldsmith's work, esteemed so sacred, that upon the march of hostile armies, it was especially prohibited from theft; and Henry V. delayed his Army for a whole day, to discover the thief who had stolen one. A common Altar-piece was a Picture of the General Judgment, called *Mappa Mundi*, and the Passion of Christ. Over the Altar was put the *Palla*, carried out against fires; and over the *Pall*, the *Corporal*, always made of linen, according to an order of Pope Sixtus, A.D. 1585. The *Antependium* was a veil which hung before, as the *Dorsal* behind. At the back of and about the Altar were *Perticae*, or *Beams*, ornamented at the great Feasts with Reliquaries of ivory, silver, &c. Besides *Sedilia*, were the Stalls, where the officiating Ministers retired, during parts of the Service performed by the Choir. Du Cange says, "The *Sedes Majestatis* is a seat by the side of the Altar, in which the Minister about to Celebrate sits, while the Kyrie, Gloria, and Creed are sung; from whence, as often as he arose, the Deacon, removing his hood, or amess, used to comb his hair; although that office is now done in the Vestibule, before he comes to the Altar."

The Altar-Plate stood upon a Side Table called *Credence*, *Credentia*, or *Ministerium*.

Besides these, were the *Altaria Animarum*, where Masses were said for the Dead; rarely attended but by the Priest, a boy to assist him, and, perhaps, a relative or two of the deceased.

LECTERNS, where the Epistle and Gospel were sung, and certain Services of the Dead performed. Some Lecterns were made in the shape of an Eagle, to designate S. John the Evangelist. The *Analogium* was a Reading Desk of Spanish Metal, cast, over which hung a gilt Eagle with expanded wings. It was sometimes taken for the Martyrology, or Necrology, because that Book was always laid upon it, to read from it what belonged to the Service of the day.

In the Choir were Candlesticks called *Arbores* or *Trees*, with many lights rising from the ground. The Statutes of Clugny say, "On the above Festivals, in which that Iron Machine is accustomed to be lighted, which is commonly called *Ezra*, because it was illuminated by glass lamps. There were also pendent Chandeliers, called *Coronæ*. In different parts of the Church, sometimes in front of the High Altar, were *Hearses*, decorated with palls, tapers, &c., in memory of deceased great persons.

The Seats of those who sung in the Choir, consisted of two parts: *Antica* and *Postica*. In the *Postica* were the Folding Seats, which were raised when the Singers were to stand. The folding part afforded a kind of seat, called a *Misericord*. The part *Antica* made a leaning stock, upon which they reclined when the *Venia* was to be sought. For though *Venia* was a general term for genuflexion, prostration, or similar gesture, there was the greater *Metana*, very low inclination of the body; the smaller only bending

the neck and head. Thus the Oseney Missal says, "Let them raise themselves, and lift their seats, and lye upon the forms, saying the Lord's Prayer." To understand this, it is necessary to observe, that the Seniors only leaned upon the forms; the Juniors and the Boys lay prostrate upon the pavement opposite the Stalls; for, to be raised to a *Forma* (the word for a Stall) was a promotion. Kneeling cushions and hassocks were common. The Monks bowed at the *Gloria Patri*, except at the Hours of the Blessed Mary; and sat at all the Psalms, at least in this Service. The Stalls were ornamented with Tapestry on Festivals; and the whole Church hung with black on Funerals of State; as were the houses of the deceased, and black Curtains over the Pictures. Over the body was put a black Pall, with Armorial Escutcheons.

The Naves of Churches were not always paved, hence the use of rushes, according to Cowell, for warmth and better Kneeling. Men used to stand on the right hand or South side; women on the left or North.

ORGAN.—This was of very different form to the modern. The Organist was one of the Community. We hear of an Archdeacon playing in the Anglo-Saxon. Wulstan, in his Prologue to the Life of S. Swithin, mentions an Organ with twelve pairs of bellows above, fourteen below, four hundred pipes, and seventy strong men required to work it. In the Fourteenth Century they were very general in Abbeys; Davies mentions more than one in a Church.

PISCINAS, or SINKS, where the Priest emptied the water he washed his hands in, and where flies (because the emblems of unclean thoughts) and other deposits in the Chalice—in short, all Consecrated waste stuff that could be so, were poured out. Du Cange calls it the *Font*, where the Priest washed his hands before he performed the Sacred Offices, in allusion to the Psalm, "I will wash my hands in innocency," &c. We order, says an ancient Synod, a *Font* for washing the hands of the Celebrating Priests, which may be either affixed to the wall or Pensile, and furnish water with a linen pall. Piscinas are sometimes double; sometimes single.

The LAVATORY is also called the Horn of the Altar, where the Priest washed his hands in the Mass.

LOCKERS, or small Niches, held the *Ampullæ*, or Cruets of Mixed Wine and Water for the Altar; and of Oil for Holy Unction and Chrism.

PENSILE TABLES, containing Genealogies of buried persons; number of Pardons granted to those who Prayed for the Deceased; Registers of Miracles; Histories; and duties of the temporary Priests.

EXCUBITORIA, or apartments for persons who watched the whole night. At the shutting of the Church doors, the custom was to toll the greatest of our Lady's Bells, forty tolls; and after, to go to that place and eat and drink, and then to walk round and search the Church.

ROODLOFTS, or Galleries across the Nave, at the entrance of the Chancel or Choir, where were the Images of the Crucifixion, SS. Mary and John, and sometimes rows of Saints, on either side, and where the Musicians played. There is a remarkable similarity in the style of Roodlofts. The Gallery is commonly supported by a cross beam, richly carved with foliage, sometimes superbly built; and underneath runs a Screen of beautiful open Tabernacle work. SS. Mary and John were not always the Images which

accompanied the Crucifix; for we find the four Evangelists substituted instead.

CONFESSIONALS.—These are very varied. Some are large Chairs; others are Stalls, with oblong holes cut in them; others are arched stone Vaults, through which was a passage from the Choir to a Chapel, formerly very dark. Here the people stood, the Priest being within the Altar Rails, and the voice passing through a wall made hollow for the purpose.

GALILEES, where the Processions ended; *places or pews aloft*, for the Abbot's family to view Processions from; *lines cut in the pavement* to show the room to be kept clear for Processions; and *circular stones*, to mark where each should take his stand at such times. In the Nave of the Church of York are small circles, engraved on the pavement, marking each place in the length of this Nave, which, being twelve times repeated, make exactly an English mile. "They showed us twelve holes against the great door, with a little peg, which served to mark the miles, to any one chusing to measure them, changing every time this peg into a fresh hole, in order not to misreckon." [*Antiquarian Repository*, vol. ii., p. 217.]

LADY-CHAPELS, or RETRO-CHOIRS.—This Chapel was so called, because, in general, dedicated to the Blessed Virgin Mary. After the Reformation, it was often given to the scholars of Free Schools for the purpose of Morning Prayers, &c.

SAINTS' BELLS, the use of which was this, says M. Harding, "We have commonly seen the Priest, when he sped him to say his Service, ring the Saunce Bell, and speake out aloud, *Pater Noster*, by which token the people were commanded silence, reverence, and devotion." According to Staveley, and Warton from him, it was rung when the Priest came to the "Holy, Holy, Holy, Lord God of Sabaoth, or *Trisagium*, in order that all persons without might fall on their knees in reverence of the Host, then elevated." They then bowed the head, spread or elevated the hands, and said, "Salve Lux Mundi," &c., *Hail Light of the World*, &c. Erasmus says, "No person ever passed by a Church or Cross, without pulling off his hat or bowing.

TOWERS, for the Juniors to learn the Church Service in.

TRIFORIA, or upper passages and ways round the Church, for the convenience of suspending tapestry and similar ornaments on Festivals.

PULPITS, which generally faced the West, that the people's faces, in all acts of devotion, might look toward the East, according to the custom of the primitive times; the change to the South, or other direction, being a reform of the Puritans. A stand for an Hour-glass still remains in many Pulpits.

Davies says, "Every Sunday, a Sermon was Preached in the Galiley from one to three in the afternoon; previous to which, at twelve, the great Bell of the Galiley tolled three quarters of an hour, and rang the fourth quarter till one o'clock, that the people might have warning to come and hear the word of God Preached." The Friars also Preached there, and there were Sermons on Saints' Days, and other Solemnities. Some of these Sermons were very strange and ridiculous, as the following Extracts will show: "A lark is a bird which sings a song proceeding from recollection of the benefits of God. For the lark, when she begins to mount, lightly sings *Deum, Deum, Deum*; when she comes a little higher, she sings many times



*Deum*, many times *Deum*; when she comes highest of all, she sings entirely *Deum*. Thus does the pious soul from gratitude." Similar instances are given of the nightingale. In another it is said, that in these two things, the Election of a Monk, and keeping his Rule, the whole of Monastic discipline consists; and is like a great joint in a small dish. They were also enlivened with Stories and curious Metaphors. "Moreover," it says, "how wholesome is the obligation of profession, you may by a short story learn. A father had a sick son, who could not be cured without the knife and cantery. The father asks the lad, whether he would wish to be bound? Anxious for his health, he replies that he has no objection to be bound and burned. Accordingly he is so; but no sooner does he feel the knife and the file than he storms, rages, and begs to be loosed; but no, says the father, not till you are healed. In the same manner acts the Monk, who has willingly and knowingly taken the Vows." One of their Metaphors was this: "You have seen a man carrying a lighted candle in the open air, and guarding it with his hands lest it should be blown out." The Monk's soul was the candle, his body the part illuminated: the three winds liable to blow it out were the World, the Flesh, and the Devil; the two hands that held the light, were Alms and Fasting. A Sermon for the Nuns, upon flowers emitting odour, like the lily, is a string of allegorical puns. Another, in the manner of the old Black-Letter Story of the "Abbaye of the Holy Ghost," originally in Latin by the famous B. Alecock, says, the first girl is Chastity, the second Humility, the third is Mercy, and she is Cellaress, which provides meat and drink; the fourth is Modesty, and she is mistress of the Novices; the fifth is the Infirmaress, and she is Patience; the sixth is Obedience. A third Discourse has the following climax: "And this is great, greater, greatest; *great*, to abjure and scorn the world; *greater*, to rejoice in tribulation; *greatest*, to pant sweetly after God."

ENCAUSTIC PAVEMENTS were adopted, as an embellishment of the High Altar, and before Shrines; at first exhibiting Scriptural Stories, painted upon glazed bricks and tiles of an irregular shape, fitted together as the colour suited; and upon the same plan as the stained glass in windows. The Arms of Founders and Benefactors were usually inserted, during the Middle Centuries, after the Conquest (though doubtless there are earlier instances), when many of the greater Abbeys employed kilns for preparing them: from which the Conventual and the dependent Parochial Churches were supplied. Some have conjectured that the Painted Tiles were made by Italian artizans settled in this Country; and, it has been thought, that Monks, having acquired the art of painting and preparing them for the kiln, in the manner of porcelain, amused their leisure by designing and finishing them. The use of these Painted Bricks was confined to Consecrated places, almost without exception; and all of them discovered since the Reformation have been upon the sites of Convents, preserved either in Churches or in Houses.

MONASTERIES had appendages to their Churches of various kinds.

CLOISTERS or PIAZZAS, *i.e.*, covered Arcades, generally quadrangles, with a green in the midst, were the general resort of the Monks, and were furnished with *Carrels*, or pews for writing, and Lavatories. The Day of the Month was proclaimed in the Cloister every morning after Prime.

REFECTORIES, or FRATERIES, were large wainscotted Refreshment Halls,



which communicated with the Kitchen. They had above the boards a dresser, almonries or cup-boards, and a desk for reading some Legend or Saint's Life during dinner.

CHAPTER-ROOMS, supporting the Roof with a Stone Pillar in the centre, symbolic of Unity, had usually rows of stone benches one above another, a crucifix, a reading-desk and bench, and a higher seat for the Abbot. All matters of Discipline were discussed here. Refractory Monks were often flogged on that part where tingling sensations are the more sensibly effected. A hand-bell was rung behind the delinquent by the dutiful Brother whose office it was to apply the twig. Various Penances were decreed, in proportion to the Offence. M. Paris mentions the *Lantern of Penance*, which was to be carried publicly. Sometimes an old sack was tied round the neck; drinking water defiled by the excrement of a fowl; walking, with naked feet, in their breeches, &c. [*Du Cange and Marten.*]

INFIRMARIES, or HOSPITALS, had a Chapel attached, a lobby or gallery for the invalids to walk in, and gardens or courts for their recreation. Phlebotomy was in much use in the Middle Ages. The dying sick were washed, and received Extreme Unction and the Blessed Sacrament. They were attentively cared for before and after decease. The Ceremonial with regard to dying Nuns was similar to that of the Monks, except that they were Anointed on the throat, above the breast and chin, instead of on the navel in males.

ABBEYS had a Prison for offenders, Guest-Halls, spare Bed-Rooms (to each a place for necessary retirement), a Clothes Closet, a Parlour, a Locutory, and passages leading to Staircases, Cellars, and the Buttery.

GRANGES were the Farms and Abbatial Residences. Abbeys had fine Gardens, and Orchards, and Dovecots. The Dorter or Dormitory was generally on the west side of the Cloister. Adjoining to the west of the Dorter was the Privy, with separate seats, and a little window. Each Monk had a little Chamber to himself, with a small window, in which was a desk and shelf for books. The Premonstratensians were not to go into bed upright, but, sitting down, to turn round.

#### *On Preparing the Host.*

Du Cange gives a minute account of the manner of preparing the Host in the BAKEHOUSE. The care of making it lay with the Infirmerer. The corn, if possible, was to be selected grain by grain. Then, being put into a clean bag, made of good cloth, and used for this purpose only, it was carried to the Mill by a servant of good character. When brought there, the servant saw that some other corn was ground first, that the flour for the Host might not be polluted with any *fretts* from the Mill. When the flour was brought home, the Sacrist was to put a curtain round the vessel and place where the flour was to be bouted, and provide a trusty person to do this work. \*One of the servants sprinkled the flour upon a very clean table with water, and moulded and kneaded it. The servant who held the irons, in which the Host was baked, had his hands covered with rochets; and also while the Host was making and baking; silence was also observed during the same processes. The man, however, who held the iron, might, if necessary, make short indications to the servant who made the fire and

brought the wood, which was to be very dry, and prepared on purpose many days before. [*Tyndal's Evesham*, p. 185.]

"The Host," says Du Cange, "before Consecration was called *Oblata*." These *Oblata*, not Consecrated though blessed on the Altar, were given by the Priest, before food in the Refectory, to those Monks who had not received the Sacrament. *Oblatæ* of this kind were in the earliest ages made in an iron mould, called by the French *Oblie*, of a small pattern, in the form of money; and these, as well as the Host, were made of the purest flour by the Monks themselves, with stated Ceremonies and Prayers, in a Mould, marked with characters. Sometimes pious Matrons, whom they used to call *Sanctimonia*, undertook the office of making them, which was without leaven. These Unconsecrated *Oblatæ*, there is reason to think, were sometimes placed upon the bosom of the dead. They were baked in a *clibanus*, or oven. The *Oblata* was a name from thence given to very fine bread made of flour and water, baked at a fire, in iron presses. The Host, before Consecration, was cut in the form of a *Cross*, by an especial knife, and the Vessels in which it was preserved made in the form of small towers. The Host was mystically divided into nine parts, called Gloria, &c. It was deemed Heresy to make the Host of fermented bread.

## ORDERS OF THE RELIGIOUS.

All Ecclesiastics belonged either to *Regulars* or *Seculars*. The Regulars followed the rule of S. Augustine, Bishop of Hippo in Africa, of S. Bennet, or of some private Statutes approved by the Pope; and lived, slept, and took their diet together, under the same roof. They were either *Canons*, *Monks*, or *Friars*; and their Houses were called Abbacies, Priories, or Convents.

The Seculars had their private Rules, composed by their Chapters, or borrowed from other Colleges abroad. They lived separately in their Cloisters, or in private Houses near to their Churches; and were governed by a Dean (*Decanus*) or Provost (*Præpositus*).

Those that followed S. Augustine's Rule were—

- I. The Regular Canons of S. Augustine (*Canonici Regulares*), so called from their Founder or Reformer—28th Aug., A.D. 388.
- II. The Premonstratenses—from *Prémontré*, in France, 6th June, A.D. 1120.
- III. The Red Friars, or *De redemptione captivorum*—8th February—20th November, A.D. 1198.
- IV. The Dominicans or Black Friars—founded 21st March, A.D. 543.
- V. The Canons of S. Anthony—founded first, 17th January, A.D. 356.

Those that followed S. Bennet's Rule were—

- I. The Benedictines of Marmoutier (*Majoris Monasterii*)—21st March, A.D. 543.

- II. Of Cluny, named *Cluniacenses*—founded by S. Odo, 18th November, A.D. 909.
- III. Of Tyron (*Tyronenses*), so called from their principal Houses in France—founded by B. Robert of Abbeville, A.D. 1109.
- IV. The Cisterrians (*Cistercienses*), or Bernardines—A.D. 1098.
- V. Those who were designed of the Convent of Vallis-caulium (*Val des choux*), in the Diocese of Langres in France—A.D. 1193.

The WHITE FRIARS, or CARMELITES, had their beginning and name from Mount Carmel in Syria, renowned for the Dwelling of Elias and Elisha the Prophets, who (as they say) were their Founders. Albertus, Patriarch of Jerusalem, and Native of the Diocese of Amiens, closed them up in Cloisters, and gave them some Rules or Statutes, A.D. 1205; which were Confirmed by Pope Honorius III., A.D. 1217, and since, by several of his Successors.

The FRANCISCANS, so named from S. Francis of Assize in Italy, who established them A.D. 1206. They followed the Rule that S. Francis composed for them; and were Confirmed by Pope Innocent III., A.D. 1209.

The CARTHUSIANS, who were established upon the Carthusian Mountains, in the Diocese of Grenoble, in the Province of Dauphiné, followed also their private Constitutions, which were given them by their Founder, and approved of by Pope Alexander III., A.D. 1176, and by the Succeeding Popes.

All these Religious Orders were either endowed with sufficient Rents for maintaining them, or were allowed to Beg for their living. From whence arises a new Division of Churchmen,—the one called *Rented Religious*, who were endowed with several Mortifications; the others, *Begging Friars*, or *Mendicants*, who had little or nothing settled upon them.

The first were the Canons-Regular, Monks of different Orders, specified above, as Benedictines, Cisterrians, Carthusians, Vallis-caulium, and the Red Friars, &c. The others were the Black, Gray, and White Friars. [*Spottiswoode.*]

## THE CANONS-REGULAR.

### THEIR DRESS.

They wore a white Robe, with a Rochet (*Rochetum*) of fine linen above their Gown; a Surplice in Church (*Superpellicium*); and an Almuze (*Lamutium*), formerly on their shoulders, thereafter on their left arm, hanging as far down as the ground. This Almuze was of a fine black or gray skin, brought from foreign Countries, and frequently lined with Ermine.



## RULES THEY FOLLOWED.

*S. Augustine's (Bishop of Hippo) Rule I.*

1. That the Monks ought to possess nothing in particular, nor call any thing their own.
2. That the Wealthy, who become Monks, ought to sell what they have, and give the money to the Poor.
3. That those who sue for the Religious Habits, ought to pass under trial before being admitted.
4. That the Monks ought to subtract nothing from the Monastery, nor receive any thing whatsoever, without the permission of their Superior.
5. That the Monks ought to communicate to their Superior those points of Doctrine which they have heard discoursed of out of the Monastery.
6. That if any one is stubborn toward his Superior, after the first and second correction in secret, he shall be denounced publicly as a Rebel.
7. If it happens that, in time of Persecution, the Monks are forced to retire, they ought immediately to betake themselves to that place where their Superior is withdrawn.
8. If, for the same reason, any Monk hath saved something belonging to the Monastery, he shall give it up, as soon as possible, into the hands of his Superior.
9. That the whole Fraternity shall oblige themselves, under their hands, to observe this Rule.

*Rule II.*

1. It is there commanded to love God and our Neighbour, and in what order the Monks ought to recite the Psalms, and the rest of their Office.
2. They ought to employ the first part of the Morning in Manual Works, and the rest in Reading. In the Afternoon, they return again to their Work till the Evening. They ought to possess nothing of their own, not to murmur, but be obedient in all things to their Superior; to keep silence in eating. The Saturday is appointed to provide them with necessary things; and it is lawful for them to drink Wine on Sundays.
3. When they go abroad, they must always go two together. They are never to eat out of the Monastery. They ought to be conscientious in what they sell, and faithful in what they buy.
4. They ought not to utter idle words, but work with silence.
5. Whosoever is negligent in the practice of these Precepts, ought to be corrected and beaten; and those who are true observers of them must rejoice, and be confident of their Salvation.

*Rule III.*

In the Prologue, the Monks are ordered to love God and their Neighbour, and in the Chapters to observe the following things.

1. They ought to possess nothing but in common.
2. The Superior ought to distribute every thing in the Monastery with proportion to every one's necessity.
3. Those who bring with them any thing into the Monastery, ought immediately to render it common to all.
4. They must not incline their hearts to temporal Fortunes and Honours.

5. Those who bring Estates with them into the Monastery, ought not therefore to be more puffed up with pride than others.

6. They ought to honour God in one another, as being become His holy Temples.

7. They must attend to Prayer at Canonical Hours.

8. The only business at Church is to Pray, and if any have a mind to do it out of the time of Canonical Hours, he ought not to be hindered.

9. They must perform their Prayers with attention, singing only what is appointed to be sung.

10. They ought to apply themselves to Fasting and Abstinence with discretion.

11. If any one of them is not able to Fast, he ought not therefore to eat between Meals, unless he be sick.

12. They must mind what is read to them while they are at their Meals.

13. None ought to be envious to see the Sick better treated than the others are.

14. None ought to find fault, if somewhat more delicate be given to those who are of weaker constitution.

15. Those who are upon recovery, ought to make use of comfortable things.

16. When recovered, they ought to return to the common observance.

17. They ought to be grave and modest in their Habits.

18. Whether walking or standing still, they ought never to be far from their Companion.

19. They ought to express modesty and steadiness in their outward behaviour.

20. They ought not to cast a lustful eye upon Women, nor wish to be seen by them.

21. They ought not, being at Church, to harbour any thoughts of Women.

22. When it is known that a Friar courts any Woman, after having been forewarned several times, he ought to be corrected; and if he will not submit to correction, he must be turned out of the Monastery.

23. All Correction must be inflicted with Charity.

24. They ought not to receive Letters nor Presents in secret.

25. There must be in the Monastery a Vestry or common place to lay up their Habits in; and they must be contented with those Habits that are given to them.

26. All their Works ought to be rendered common.

27. If some of their Relations send them Clothes, it shall be in the power of the Superior to give them to whom he pleaseth.

28. That he who concealeth any thing as his own, be proceeded against as guilty of Robbery.

29. They ought to wash their own Clothes, or have them washed by others, with license of their Superior.

30. The Baths, and all sorts of Medicines, ought to be allowed to the Sick, as the Superior and Physicians shall think fit; and those Friars who complain of inward sicknesses must be believed upon their words.

31. They ought not to go to the Baths, unless in company of two or three appointed by their Superior.

32. The Sick shall be committed to an Attendant, whose care must be to demand from the Steward all necessary things for them.

33. Those who are in any Office, ought to serve their Brethren without grudging.

34. There ought to be every day an hour set to take Books out of the Library; and it is not permitted at any other time to take any from thence.

35. Those who have the care of Clothes and Shoes, ought to give them, without delay, to those that want them.

36. The Monks ought to shun all Lawsuits and Contentions.

37. Those who have done any injury, or given offence to any of their Brethren, ought to ask them forgiveness; and spare for nothing to be reconciled.

38. If one have given ill language to another, he ought immediately to remedy it with softer words.

39. If the Superior hath made use of too hard expressions in giving Correction, he is not obliged to beg excuse, for fear of diminishing his authority.

40. That they ought to obey him who is Head over them, but especially the Elder or Priest, who hath the care of the whole Monastery.

41. The Superior ought in his Corrections, when his authority is not sufficient, to have recourse to that of the Elder or Priest.

42. That the Superior ought not to pride himself of his Dignity, but ought to have all the Qualities of a good Father toward his Inferiors.

43. That the Monks ought to observe these Rules out of love, and not out of slavish fear.

44. That this Rule ought to be read once a Week, in presence of the Monks.



## THE CANONS-REGULAR AND THEIR MONASTERIES.

THE *Canons-Regular of S. Augustine* were brought to Scotland by Atelwholphus, Prior of S. Oswald of Nostel in Yorkshire, and afterwards Bishop of Carlisle, who established them first at Scone, A.D. 1114, at the desire of King Alexander I. They had twenty-seven Monasteries in Scotland, which were as follow:—

### I. SCONE, or SCOON, A.D. 1114,

Stands two miles north of Perth, on the east bank of the River Tay, on the road to Coupar-Angus. The Abbey Wall, as appears from the Foundations which have been dug up, enclosed at least twelve Acres of ground. Long before the Foundation of this Abbey, Scone was a place of note. Some Writers call it the ancient Capital of the Picts: it was certainly the chief Seat of the Kings of Scotland as early as the time of Kenneth. In the Church of this Abbey (on the site of which was built a Parish Church in 1624; but, excepting an Aisle, containing an elaborate Marble Monument\* to the first Viscount David Stormont, this also has been demolished) was kept the famous “Fatal Stone”—*lia-fail* or *kaiser-stuhl*—“the ancient Coronation Stone of Scotland.” The Monkish tradition was, that it was the identical Stone which served Jacob for a pillow, and was afterwards transported into Spain, where it was used as a Seat of Justice by Gothalus, a Contemporary with Moses. There is nothing striking in the appearance of this Stone, which is now placed below the seat of the Coronation Chair in West-

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\* On the north wall of this Aisle stands this fine Monument. It represents the inside of a Chapel or Oratory. In the middle is a Statue of his Lordship in armour, as large as life, kneeling on a cushion before an Altar, on which is laid a Book. His hands are joined in supplication. Every vein in the face and hands of this Effigy is finely executed. The whole is so well done, that the Figure seems to breathe. On each side is a man in armour, somewhat smaller than life, but of admirable workmanship. The heads are remarkably well done. One is said to represent the Marquis of Tullibardine, and the other the Earl Marischal. Above these are several emblematical features; towards the top are the Arms of the Family; and an Angel surmounts the whole.

minster Abbey, with one end or side visible. It is just a dirty white, rough-looking sandstone, measuring 26 inches in length, 16 $\frac{3}{4}$  inches in breadth, and 10 $\frac{1}{2}$  inches in thickness. Without "pinning our faith" to those Traditions which our forefathers found it not at all difficult to believe in (such as the above), we may admit the possibility of its being the same Stone on which the ancient Kings of Ireland seated themselves when Crowned on



Representation of the Inauguration of a King, seated and attired in the same Vestures as depicted in the Great Seal of Robert I. On the dexter, a Bishop, Mitred, is stationed in the act of office; on the sinister is another vested without Mitre. Five other Officials are engaged in the Solemnity. Underneath are three Shields: the centre one bears the Arms of Scotland; the dexter, three Pales, for Atholl; the sinister, two Chevrons, for Strathearne. The background is ornamented with a semé of roses. Date of the Seal, probably about 1350.

S. ECCE SCE TRINITATIS ET SCI MICHAELIS DE SCONA.

the Hill of Tara, and which Fergus (the son of Eric), the first King of Scotland, took with him when he led the Dalriads to the shores of Argyleshire. He himself was Crowned upon it, enclosed (as has been said) in the bottom or drawer of an old ugly wooden



Chair; but which looks smart enough when dressed and clothed once in half a Century. Our earliest Monarchs made the like use of the Stone at Dunstaffnage. It continued there, as the Coronation Seat, till the Reign of Kenneth II., who removed it to Scone. Every Scottish King was Crowned and Consecrated thereupon till the year 1296, when Edward I. took it to England, where, ever since, in the Church of Westminster Abbey, every



*Counter Seal.*—Representation of the Blessed Trinity: God the Father enthroned, exhibiting His Crucified Son over an encircled balcony; the Holy Dove is on right shoulder of the First Person. Figures of the four Evangelists surround this scene. Below is S. Michael standing on the Dragon, environed with the Vision of Ezekiel (chap. 1). Circumscription the same as on foregoing Seal.

British Sovereign has had the Crown placed upon his Royal Pate by Episcopal hands, in the sight of assembled thousands. A Record exists of the expenses attending its removal to its present *quietus*. Edward removed the "Stone of Destiny," for the purpose of defeating an ancient Prophecy expressed in the following leonine verse:—



“ Ni fallat fatum, Scoti, quocunque locatum,  
Invenient lapidem, regnare tenentur ibidem.”

“ Unless old prophecies and words are vain,  
Where'er this Stone is found, the Scots shall reign.”

The Prediction was considered as verified when King James VI. ascended the English Throne. At the Coronation of Alexander III. (the last of that noble dynasty, an infant of eight years old), a veteran kilted Highlander, on his bare knees, in elevated Gaelic tones, hailed the new-crowned guileless Monarch as Alexander MacAlexander, MacWilliam, MacHenry, MacDavid, MacMalcolm, &c., going down and deducing his Royal descent through 56 generations, from Fergus I., up to Scota, daughter of Pharaoh, King of Egypt!

In the “*Liber Ecclesie de Scon*,” Published by the “Maitland Club” in 1843, and Edited by Professor Cosmo Innes, are contained 233 different Charters, from the Foundation of the Abbey by Alexander I. in 1114, down to a Gift to “Den Henry Abercromby, Prior,” of £16 yearly and Victual, with his Chambers under and above, retained and built at his own costs, from Patrick, Bishop of Moray, and Com-mendator of the Abbey of Scone, Dated at Spynie, 1570.



S. Michael overcoming the Dragon. On the left is a Monk Kneeling and holding a Crozier.

The “Rental” and “Feus” of the Abbey (1561) are also Printed in the *Appendix* to the said Volume. As the *Preface* embodies the most recent and accurate data, the sequel is taken therefrom.

The exact Date of the Foundation of this Monastery is unknown. According to the Chronicle of Melrose and the Foundation Charter, Alexander I. and his wife Sibylla established a colony of Canons-Regular of the Order of S. Augustine, brought from the Church of S. Oswald, at Nastlay, near Pontefract in Yorkshire. The Culdees, deriving their Institutions from Iona, are supposed to have had an Establishment at Scone, prior to this re-formation in 1114 or 1115, Dedicated to

the Holy Trinity; and the new Foundation was dedicated to God, in honour of the Blessed Virgin Mary, S. Michael, S. John, S. Lawrence, and S. Augustine. At first, the Superiors of Scone, as well as of the Mother House of S. Oswald, appear to have been Priors, though the new Foundation was, from the beginning, declared independent of the English House.

CHART OF KING ALEXANDER FOR THE FOUNDING OF THE ABBEY.

In Nomine Sancte et Individue Trinitatis qua vnus Deus adoratur et collitur et creditur. Quia sicut Rex et propheta David testatur domum Dei semper decet sanctitudo ego Alexander Dei gratia Rex Scottorum filius regis Malcolmi et regine Margarete et ego Sibilla Regina Scottorum filia Henrici regis Anglie volentes domum Domini decorare et habitationem eius exaltare ecclesiam in honorem Sancte Trinitatis dedicatam que est in Scona concedimus et tradimus ipsi Deo et sancte Marie et sancto Michaeli et sancto Johanni et sancto Laurencio et sancto Augustino liberam et solutam et quietam ab omni exactione et inquietudine a quibus regia dignitas et potestas potest eam liberare patrocinare et defendere. Ad Dei igitur cultum et honorem dilatandum et exaltandum placuit nobis clericos canonicorum professione Deo famulantes de ecclesia sancti Osuualdi de qua fama religionis nobis innotuit honesto proborum virorum consilio a dompno Adeluualdo priore requirere. Quibus ab ipso priore nobis concessis omni professione et subiectione liberis et solutis curam et custodiam prefate ecclesie sic commisimus ut ordinem ibi constituant ad seruendum Deo canonice secundum regulam sancti Augustini. Terras etiam et possessiones et consuetudines subscriptas eidem ecclesie pro nobismetipsis et pro animabus patrum et matrum et

In the Name of the Holy and Undivided Trinity, who, as one God, is adored, worshipped, and confessed. Whereas David, King and Prophet, testifieth that Holiness becometh God's House for ever, I, Alexander, by the grace of God King of the Scots, son of King Malcolm and Queen Margaret, and I, Sibylla, Queen of the Scots, daughter of Henry, King of England, wishing to adorn the House of the Lord, and to make His Dwelling-place magnifical, do make grant of the Church dedicated to the Holy Trinity in Scone, and do offer it to God Himself, and to S. Mary, and S. Michael, and S. John, and S. Lawrence, and S. Augustine, free and absolute, and exempt from all exaction and interference, so far as the Royal dignity and authority is puissant to free, protect, and defend it. Therefore, for the extension and exaltation of God's worship and honour, it has pleased us to demand Clerics of the Order of Canons serving God at the Church of S. Oswald, the fame of whose piety has been signified unto us by the faithful report of certain honourable men, from Master Adewald, the Prior; to whom, granted to us by the Prior himself, with all due submission and obedience, free and without condition, we commit the care and custody of the aforesaid Church, on this understanding: that they there Canonically constitute an Order for the serving of God according to the Rule of S. Augustine.



fratrum et sororum et antecessorum et successorum nostrorum fidelium jure perpetuo possidendas concedimus. Et ne quis sacrilegio ausu hec violare presumat regio auctoritate huius carte testimonio confirmamus. Terre autem et possessiones hec sunt Infervus cum quinque carucatis terre Benchorin cum tribus carucatis terre Fotheros cum vna carucata Kynochtred cum vna carucata Fingask cum vna carucata Dufrothni cum tribus carucatis Cleon cum tribus carucatis Liff cum sex carucatis Grudin cum decem carucatis Invergourin cum tribus carucatis et quinque mansiones domuum vnam apud Eduenesburg et vnam apud Striuelin et vnam apud Inuerkethyn et vnam apud Perth et vnam apud Aberdon et communionem aque de Thei ut in ea possint piscari sicut ad opus regis et can unius navis siue proprie navis fratrum siue illius quem proloquuntur et medietatem coriorum ad coquinam regis pertinencium et omnes pelles arietinas et agninas et medietatem uncti et sagiminis et decimam panum regis ubicunque fuerit a northo de Lambremor. Ego Alexander Dei gratia Rex Scottorum propria manu mea hec confirmo et sigillo mee ymagine hec consigno ego Sibilla Dei gratia Regina Scottorum propria manu mea hec confirmo ego Gregorius episcopus auctoritate Dei et sanctorum Apostolorum Petri et Pauli et sancti Andree Apostoli ne quis hec violare presumat sub anathemate confirmo ego Cormacus episcopus auctoritate Dei et sanctorum Apostolorum Petri et Pauli et sancti Andree Apostoli ne quis hec violare presumat sub anathemate confirmo ego Alexander nepos regis Alexandri de hiis testimonium perhibeo ego Beth comes similiter ego Gopatricius Dolfini assensum prebeo ego Mallus comes assensum prebeo ego Madach

The lands, also, and possessions and customs, which are Subscribed, we grant in perpetual right of possession to the same Church, for our own behoof, and in behoof of the souls of our fathers and mothers, brothers and sisters, and of our ancestors and our faithful descendants. And that no one may presume to violate these by sacrilegious attempt, we confirm the testimony of this Chart by Royal authority. The lands and possessions are these: Infervus, with 5 carucates of land; Benchorin, with 3 carucates of land; Fotheros, with 1 carucate; Kynochtred, with 1 carucate; Fingask, with 1 carucate; Dufrothni, with 3 carucates; Cleon, with 3 carucates; Liff, with 6 carucates; Grudin, with 10 carucates; Invergourin, with 3 carucates and 5 mansion houses—one at Edinburgh, and one at Stirling, and one at Inverkeithing, and one at Perth, and one at Aberdeen, and the right to the water of Tay to fish in it, as if for the King's service, and a basket of one boat, whether it be the boat of the Brotherhood or one which they may hail; and the half of the hides pertaining to the King's kitchen, and all the rams' and lambs' skins, and the half of the fat and stuffings, and tithes of the King's bread, wherever he was north of the Lammermuirs. I, Alexander, by the grace of God King of the Scots, confirm this with my own hand, and Sign it with my own Seal. I, Sibylla, by the grace of God Queen of the Scots, confirm this with my own hand. I, Gregory, Bishop by the authority of God, of the holy Apostles Peter and Paul, and of S. Andrew the Apostle, that none may presume to violate this, confirm it under the pain of Anathema. I, Cormack, Bishop by the authority of God, and of the holy Apostles Peter and Paul, and S. Andrew the Apostle, that none may presume to



comes assensum prebeo ego Rothri comes assensum prebeo ego Gartnach comes assensum prebeo ego Dufagan comes assensum prebeo huius etiam rei sunt isti alij testes Willelmus frater regine Edwardus constabularius Gospatricius filius Waltheſ Vsieth Alfricus pincerna ego Forn assensum prebeo.

violate this, confirm it with an anathema. I, Alexander, grandson of King Alexander, bear witness to this. I, Beth, Earl, do the same. I, Gospatrick, son of Dolfinus, bear witness; I, Mallus, Earl, bear witness; I, Madach, Earl, bear witness; I, Rothri, Earl, bear witness; I, Gartnoch, Earl, bear witness; I, Dufagan, Earl, bear witness. And of this matter these are the other witnesses: William, the Queen's brother; Edward, the constabulary; Gospatrick, son of Waltheſ; Usieth Alfricus, the cup-bearer. I, Forn, bear witness.

CHART OF KING ALEXANDER ANENT THE TRIBUTE AND CUSTOM OF ONE BOAT.

Alexander Dei gratia Rex Scottorum omnibus mercatoribus Anglie salutem Sciatis me dedisse et concessisse in elimosina ecclesie Sancte Trinitatis de Scon et priori fratribusque ibi seruientibus can et consuetudines vnias nauis et ideo uolo et firmiter precipio ut omnes mercatores extra regionem Scotie manentes qui nauem illam cum mercibus suis ascendere atque in Sconam venire uoluerint pacem meam et Dei eundo et redeundo pacemque tenendo habeant, et nulli nisi priori et fratribus dicte ecclesie de consuetudinibus illius nauis respondeant. Teste Roberto episcopo electo Sanctiandree et Herberto cancellario. Apud Perth.

Alexander, by the grace of God, King of the Scots, to all the Merchants of England, health. Be it known to you that I have given and granted for charitable use to the Church of the Holy Trinity of Scone, and to the Prior and Brethren there serving [God], the tribute and customs of one boat; and, therefore, I wish and firmly enjoin that all Merchants living beyond the realms of Scotland, wishing to take their boat up the River, and come into Scone, may have my peace and God's, by coming, and returning, and preserving peace; and that to no one, unless the Prior and Brethren of the said Church, are they responsible for the privileges of that boat. Robert, Bishop Elect of St. Andrews, Witness, and Herbert, the Chancellor. At Perth.

The Abbey of Scone had eleven Churches, viz., Scone, Cambusmichael, Kinfauns, Logierait, Blair, Redgorton, Kilspindyrail, Logie, Dundee, Liff, Invergowrie. It was erected into a temporal Lordship by King James VI., in favour of Sir David Murray, a Cadet of the Family of Tullibardine, in the year 1604.

## FIRST PRIORS OF SCONE.

1. ROBERT, who was made Bishop of St. Andrews in 1124. The *Extracta ex Chronicis Scotia*, in the Advocates' Library, says that the first Prior was "Robertus Canonicus Sancti Oswaldi de Nostellis in Anglia."

2. NICOLAS. Died in 1140.

3. DIONYSIUS, immediately succeeded, and appears as a Witness in a Charter of David I., along with John, Bishop of Glasgow.

4. THOMAS. Died in 1154. Styled *Scotus* by Fordun, which would seem to imply that all the preceding Priors were of the original English colony.

5. ISAAC. Died in 1162. *Last Prior*.

## ABBOTS.

1. ROBERT, formerly Canon of Jedburgh, and Prior of Restennet, succeeded Prior Isaac, and obtained for himself the rank of an Abbot (1173) under Malcolm IV., who, at the same time, recognised the Abbey and Church of Scone as the chief seat of Government. The Chapter records the recent destruction of the Church by fire, and large Grants are made for its reconstruction. Robert, the first Abbot, Died in 1186.

2. ROBERT, the first *Prior*, succeeded, but resigned in 1198.

3. REINBALD was a Witness to the Foundation Charter of Inchaffray in 1200, and to a Charter of Duncan, Earl of Fife, by which he granted the Church of Kilconceath [Kilconquhar in Fife] to the Nuns of North Berwick. He was Abbot subsequent to the promotion of William Malvoisin to the See of St. Andrews, in 1202.

4. WILLIAM held the office in 1211 and 1213, and continued till 1225.

5. PHILIP was Abbot of Scone in 1231-37 and 42.

6. ROBERT was Abbot in 1244. Resigned in 1270, on account of the intolerable persecutions he was subjected to from those of his Convent.

7. NICHOLAS was Abbot in 1272. Elected to the See of Caithness in 1273, but returned from Rome, unconfirmed, in 1275.

8. THOMAS. He did homage to Edward at Perth, on the 24th July, 1291, and again in 1296. He was Abbot of Scone when it was destroyed by the English Army on the 17th August, 1298, after the Battle of Falkirk. He assisted at the Coronation of Robert the Bruce, at Scone, on the 27th March, 1306. In September, 1306, he was made prisoner by the English Army, and sent, along with the Bishops of St. Andrews and Glasgow, to England, and confined in fetters. After these events, Edward applied to the Pope to sanction the translation of the Abbey of Scone from its position, "in the midst of a perverse people."

9. HENRY, Abbot before 1304, and in 1320.

10. SIMON, from 1321 to 1326.

11. ADAM DE CARALE held office on the 12th September, 1335, and was Abbot on the last of April, in the 14th year of the Reign of David II.

There can be little doubt that the Bull of Benedict XII., conferring on the Abbot of Scone the privileges of a Mitred Abbacy, is addressed to Adam, though the Abbot's name in it is given as Alexander. In the original it must have stood *A*.

12. WILLIAM, Abbot of Scone, occurs from 10th February, 1353, to 1371.

13. LAWRENCE DE LINDORIS, Abbot in 1411. He was the first Professor of Law at St. Andrews. He is said to have written *Examen Hæreticorum Lolardorum quos toto regno exegit*.

14. ADAM DE CRENACH was Consecrated Abbot 25th April, 1418, and held office in 1426. "A man of excellent learning and religion." [*Fordun*.]

15. WILLIAM, Abbot of Scone, 31st May, 1435.

16. THOMAS DE CAMERA, Abbot on the 19th May, 1450, and on the 7th February, 1456. The Register and Chartulary was written during his Incumbency.

17. John was Abbot of Scone in 1465. He was "Vicar-General" of Patrick, Bishop of St. Andrews, 24th February, 1471. He was party to a Contract with Henry, Abbot of Dunfermline, in 1479; was Patron of the Altarage of S. Dennis, in the Church of Perth, 1484; granted a Feu Charter in 1487; and gave Lands near the Church of Rait to Thomas Allansone, on the 21st April, 1491.

18. JAMES was Abbot on the 5th January, 1493, in 1495, 1505, 1506, 1511, and on the 24th August, 1514.

19. ALEXANDER STUART, son of Alexander, Duke of Albany, held the Abbacy of Scone *in commendam*, along with the Abbacy of Inchaffray, and the Priory of Whithorn; and continued to hold them after he was promoted to the Bishoprick of Moray in 1527. He was Buried at Scone in 1534.

20. PATRICK HEPBURN, son to Patrick, first Earl of Bothwell, Prior of St. Andrews, was promoted to the Bishoprick of Moray in 1535, and, along with the Bishoprick, like his Predecessor, held the Abbacy of Scone *in commendam*.

Some of the earliest Parliaments on record were held at Scone. Malcolm IV., in a remarkable Charter of the 11th year of his Reign, granted aid for the restoration of the Abbey recently destroyed by fire. For many years there was an intimate connexion between the Abbey of Scone and the Diocese of Caithness. In the Charter No. 58, Printed in the *Book of the Church of Scone*, alluded to above, is mentioned a grant of one mark of silver from Harold of the Orkneys, Shetland, and Caithness, to God, and S. Michael, and the Canons remaining at Scone. And in Charter No. 73, is a Pass granted by Alexander II., for a ship of the Abbot, evidently on a northern cruise, and



addressed to the King's Officers of Moray and Caithness. In Charters Nos. 82, 96, and 101, incidental notices occur of the great Flood or Inundation which destroyed the City of Perth, and nearly proved fatal to the Royal Family, in 1210; and evidence is given of the Town of Dunkeld being first granted to the Bishop by Alexander II.

On the 27th June, 1559, the Abbey and other Religious Houses of Scone were burned to the ground by "John Knox, and his mob," from Dundee. Very little even in the way of Ruins survived the storm of the "Reformation."

#### THE DISTRUCTION OF SCONE.

In this meantyme, four zealous men, considering how obstinat, prowde, and dispitefull the Bischope of Murray (Patrick Hepburn) had bein befor; how he had threatned the town be his soldiouris and freindis, who lay in Skune, thought good that some ordour should be taikin with him and with that place, whiche lay neir to the town end. The Lordis wrait unto him (for he lay within two myles to Sanct Johnnestoun), "That oneles he wald cum and assist thame, thay nather culd spair nor save his place." He ansuered be his writing, "That he wold cum, and wold do as thay thocht expedient; that he wold assist thame with his force, and wald vote with thame against the rest of the Clargie in Parliament." Bot becaus this ansuer was slaw in cuming, the town of Dundie, partelie offended for the slauchter of thair man, and especiallie bearing no goode favour to the said Bischope, for that he was and is cheif ennemy to Christ Jesus, and that by his counsale alone was Walter Mylne our brother put to death, thay marched fordward. To stay thame was first send the Provost of Dundie, and his brother Alexander Halyburtoun, Capitane, who litill prevailing, was send unto thame Johne Knox; bot befor his cuming, thay war entered to the pulling down of the ydollis and dortour. And albeit the said Maister James Halyburtoun, Alexander his brother, and the said Johne, did what in thame lay to have stayed the furie of the multitude, yit war thay nocht able to put ordour universalie; and tharfoir thay send for the Lordis, Erle of Ergyle, and Lord James, who, cuming with all diligence, laboured to have saved the Palace and the Kirk. Bot becaus the multitude had fundin, bureid in the Kirk, a great number of idollis, hid of purpose to have preserved thame to a bettir day (as the Papistis speak), the townis of Dundie and Sanct Johnnestoun culd nocht be satisfet, till that the hole reparatioun and ornamentis of the Churche (as thay terme it) war destroyed. And yit did the Lordis so travell, that thay saved the Bischopis Palace, with the Churche and place, for that nicht: for the two Lordis did nocht depart till thay brocht with thame the hole number of those that most sought the

Bischopis displesour. The Bischope, greatlie offended that any thing should have bein interprised in Reformatioun of his place, asked of the Lordis his band and hand-writting, whiche nocht two houris befor he had send to thame. Whiche delivered to his messinger, Sir Adame Brown—[This title indicates his having been in Priest's Orders]—advertisement was gevin, that yf any farder displesour chanced unto him, that he should nocht blame thame. The Bischopis servandis, that same nycht, began to fortifie the place agane, and began to do violence to some that war careing away suche baggage as they culd cum by. The Bischopis girnell was kept the first nycht by the laubouris of Johne Knox, who, by exhortatioun, removed suche as violentlie wald have maid irruptioun. That same nycht departed from Sanct Johnnestoun, the Erle of Ergyle, and Lord James, as efter shalbe declaired.

THE CAUS OF THE BURNING OF SCONE.

The morrow following, some of the poore, in houp of spoyle, and sum of Dundie, to consider what was done, passed up to the said Abbay of Scone; whairat the Bischopis servandis offended, began to threattene and speak prouddie; and, as it was constantlie affermed, one of the Bischopis sonis stogged throuch with a rapper one of Dundie, for because he was looking in at the girnell door. This brute noysed abrode, the town of Dundie was more enraged than befor, who, putting thame selfis in armour, send word to the inhabitantis of Sanct Johnnestoun, "That onles they should support thame to avenge that injurie, that thai should never after that day concur with thame in any actioun." The multitud easelie inflamed, gave the alarme, and so was that Abbay and Palace appointit to saccage; in doing whairof thay took no lang deliberatioun, bot committed the hole to the merciment of fyre; wharat no small number of us war offended, that patientlie we culd nocht speak till any that war of Dundie or Sanct Johnnestoun.

SPEAKING OF ANE ANCIENT MATRONE WHEN SCONE WAS BURNING.

A poore aged matrone, seing the flambe of fyre pass up sa michtelie, and perceaving that many war thairat offended, in plane and sober manner of speaking, said, "Now I see and understand that Goddis judgementis ar just, and that no man is able to save whare he will punische. Since my remembrance, this place hath bein nothing ellis bot a den of hooremongaris. It is incredible to beleve how many wyffes hath bein adulterat, and virginis deflored, by the filthie beastis whiche hath bein fostered in this den; bot especiallie by that wicked man who is called the Bischope. Yf all men knew alsmuche as I, they wald praise God; and no man wald be offended." This woman duelt into the toun, neye unto the Abbay; at whose wordis war many pacifeid; affirming with hir, that it was Goddis just judgement. And assuredly, yf the laubouris or travell of any man cud have saved that place,

it had nocht bein at that tyme destroyed; for men of greatestt estimatioun lawboured with all diligence for the savetie of it. [*Knox's Hist. of Reformation, Laing's Edit., vol. i., p. 359-362.*]

The present "Palace of Scone" (as it is called) was built about the beginning of this Century, on the site of the old Palace, at an expense of £70,000, and is the seat of the Earl of Mansfield. There is no admittance to the Palace or Grounds, without an Order from Lord Mansfield's Agent in Perth. Much of the Furniture of the old Palace has been preserved in the new; and, among other Relics, there are a Bed used by James VI., and another of crimson velvet, said to have been wrought by Queen Mary during her confinement in the Castle of Loch Leven.

The old Market Cross of the ancient Village of Scone—a narrow upright stone, 13 feet high, sculptured at the top—stands in the Park of the Palace. Queen Victoria and Prince Albert spent a night here on Tuesday, September, 6th, 1842.

The Picture Gallery, 160 feet long, occupies the place of the old Coronation Hall, where Charles II. was Crowned in 1651. The circumstances of this Coronation are minutely detailed in a small quarto, Printed at Aberdeen, titled "The Form and Order of the Coronation of Charles the Second, King of Scotland, England, and France, and Ireland, as it was acted and done at Scone, the first day of January, 1651." Herefrom are given the particulars

ACCORDING TO THE RITUAL OF THE PRESBYTERIAN KIRK OF SCOTLAND.

First, the King's Majesty, in a Prince's Robe, was conducted from his Bedchamber by the Constable on his right hand, and the Marishal on his left hand, to the Chamber of Presence; and there was placed in a Chaire, under a cloath of State, by the Lord of Angus, Chamberlaine appointed by the King for that day; and there, after a little repose, the Noble-men, with the Commissioners of Barons and Burroues, entred the Hall, and presented themselves before his Majestie.

Thereafter, the Lord Chancellour spoke to the King to this purpose:—*Sir,—Your good Subjects desire You may be crowned as the righteous and lawfull Heire of the Crowne of this Kingdome, that You would maintain Religion, as it is presently professed and established, conforme to the National Covenant, League and Covenant, and according to Your Declaration at Dumfermling in August last; Also that You would be Graciously pleased to receive them under Your Highnesse' Protection; to governe them by Laws of the Kingdome, and to defend them in their Rights and Liberties, by Your Royal Power; offering themselves in most humble manner to Your Majestie, with their Vowes to bestow Land,*



*Life, and what else is in their power, for the maintenance of Religion, for the safety of Your Majestie's Sacred Person, and maintenance of Your Crowne, which they intreate Your Majesty to accept, and pray ALMIGHTY GOD, that for many years You may happily enjoy the same.*

The King made this answer,—*I do esteeme the affections of my good People more than the Crownes of many Kingdomes, and shall be readie, by GOD'S Assistance, to bestow my Life in their Defence, Wishing to live no longer then I may see Religion and this Kingdome flourish in all happinesse.*

Thereafter, the Commissioners of Burroughes and of Barones, and the Noble-men, accompanied his Majestie to the Kirk of Scoone, in order and rank, according to their quality, two and two.

The Spurs being carried by the Earle of Eglintoun.

Next, the Sword by the Earle of Rothes.

Then the Sceptre by the Earle of Craufurd and Lindesay.

And the Crown by the Marques of Argile, immediately before the King.

Then came the King, with the great Constable on his right hand, and the great Marishal on his left hand; his train being carried by the Lord Ereskine, the Lord Montgomery, the Lord Newbottle, and the Lord Mach-lene, four Earles' eldest sonnes, under a Canopie of Crimson Velvet, supported by six Earles' sonnes—to wit, the Lord Drummond, the Lord Carnegie, the Lord Ramsay, the Lord Johnston, the Lord Brechin, the Lord Yester; and the six carriers supported by six Noblemen's sonnes.

Thus the King's Majestie entereth the Kirk.

The Kirk being fitted, and prepared with a Table, whereupon the Honours were laid, and a Chaire set in a fitting place for his Majestie's hearing of Sermon, over against the Minister, and another Chaire on the other side, where he sat when he received the Crown, before which there was a Bench decently covered, as also Seats about for Noble-men, Barons, and Burgesses.

And there being also a Stage, in a fit place erected, of 24 foot square, about four foot high from the ground, covered with Carpets, with two stairs, one from the West, and another to the East; upon which great Stage there was another little Stage erected, some two foot high, ascending by two steps, on which the Throne or Chaire of State was set.

The Kirk thus fittingly prepared, the King's Majesty entereth the same, accompanied as aforesaid, and first setteth himself in his Chaire, for hearing of Sermon.

All being quietly composed unto attention, Master ROBERT DOUGLAS, Moderator of the Commission of the General Assemblies, after calling upon GOD by Prayer, preached the following SERMON:—

2 Kings xi., vers. 12, 17.

*And he brought forth the King's sonne, and put the Crowne upon him, and gave him the Testimonie; and they made him King, and anointed him, and they clapt their hands, and said, God save the King.*

*And Jehojada made a Covenant between the Lord and the King, and the people, that they should be the Lord's people; between the King also and the people.*

Another exemple I give You, yet in recent memory, of Your grandfather, King James. He fell to be very young, in a time full of difficulties,

yet there was a godly party in the land, who did put the Crown upon his haed. And when he came to some years, He and his people entered in a Covenant with God. He was much commended by godly and faithful men, comparing him to young *Josiah* standing at the Altar, renewing a Covenant with GOD. And he himself did thank GOD that he was born in a Reformed kirk; better reformed then *England*, for they retained many *popish ceremonies*; yea, better reformed then *Geneva*, for they kept some *holy dayes*; Charging his people to be constant, and promising himself to continue in that Reformation, and to maintain the same. Notwithstanding all this, he made a foule defection; He remembred not the kindnesse of them who had held the crown upon his head; yea, he persecuted faithful Ministers for opposing that course of defection. He never rested till he had undone Presbyterian Government, and kirk Assemblies, setting up *Bishops*, and bringing in *Ceremonies*, against which formerly he had given large testimony. In a word, he layd the foundation, whereupon his sonne, our late King, did build much mischiefe to Religion, all the dayes of his life.

Sir, I lay this exemple before You, the rather because it is so near You, that the guiltiness of the transgression lyeth upon the Throne and Family, and it is one of the sinnes for which you have professed humiliation very lately. Let it be laid to heart, take warning, requite not faithful men's kindnes with persecution; yea, requite not the LORD so, who hath preserved You to this time, and is setting a Crown upon your head; Requite not the LORD so, with *Apostasie* and *Defection* from a sworn Covenant; But be steadfast in the Covenant, as You would give Testimony of Your true Humiliation for the Defection of these that went before You.

I have set up these two exemples before you, as beacons to warne you to keep off such dangerous courses, and shall add one for imitation, which, if followed, may happily bring with it the blessing of that godly man's adherence to God. The exemple is of *Hezekiah*, who did that *which was right in the sight of the Lord*. (2 Kings, xviii. 5-6.) It is said of him; *He trusted in the Lord God of Israel, and he clave unto the Lord, and departed not from following him, but kept his Commandments*. And verse 7, *The LORD was with him, and he prospered wither soever he went forth*.

Sir, follow this example, cleave unto the LORD, and depart not from following him, and the LORD will be with You, and prosper You wither soever You go. To this LORD, from whom we expect a blessing upon this daye's work, be glory and praise for ever. Amen.

**S**ERMON being ended, Prayer was made for a Blessing upon the Doctrine delivered.

The King being to renew the *Covenants*—first the National Covenant, then the Solemn League and Covenant, were distinctly read.

After the reading of these *Covenants*, the Minister prayed for grace, to perform the contents of the *Covenants*, and for faithful steadfastnesse in the Oath of GOD; And then (the Ministers' Commissioners of the General Assembly desired to be present, standing before the Pulpit) he ministred the Oath unto the King, who, kneeling, and lifting up his right hand, did swear in the words following:—

I, Charles, King of Great Britain, France, and Ireland, do assure and declare, by my Solemn Oath, in the presence of Almighty GOD, the Searcher of Hearts, my allowance and approbation of the National Covenant, and of the



*Solemn League and Covenant above-written, and faithfully oblige my self to prosecute the ends thereof, in my Station and Calling; and that I, for myself and successours, shall consent and agree to all Acts of Parliament enjoining the National Covenant, and the Solemn League and Covenant, and fully establishing Presbyterian Governments, the Directory of Worship, Confession of Faith, and Catechismes in the Kingdoms of Scotland, as they are approved by the General Assemblies of this Kirk, and Parliaments of this Kingdom; And that I shall give my Royal Assent to Acts and Ordinances of Parliament passed, or to be passed, enjoying the same in my other Dominions; And that I shall observe these in my own practice and Familie, and shall never make opposition to any of these, or endeavour any change thereof.*

After the King had thus Solemnly sworne the National Covenant, the League and Covenant, and the King's Oath, subjoynd unto both being drawne up in a fayre Parchment, the King did subscribe the same, in presence of all.

Thereafter, the King ascendeth the Stage, and sitteth down in the Chaire of State.

Then the Lords, Great Constable, and Marischal, went to the four corners of the Stage, with the Lyon going before them, who spoke to the people these words—*Sirs, I do present unto you the King, CHARLES, the Rightful and Undoubted Heir of the Crowne and Dignity of this Realm: This day is by the Parliament of this Kingdom appointed for his Coronation, And are you not willing to have him for your King, and become subject to his Commandments?*

In which action, the King's Majestie stood up, showing himself to the people in each corner; And the people expressed their willingnesse by chearful acclamations in these words, **GOD SAVE THE KING, CHARLES THE SECOND.**

Thereafter, the King's Majesty, supported by the Constable and Marishal, commeth down from the Stage, and sitteth down in the Chaire, where he heard the *Sermon*.

The Minister, accompanied with the Ministers before mentioned, cometh from the Pulpit toward the King, and requireth, If he was willing to take the Oath appointed to be taken at the Coronation.

The King answered he was most willing.

Then the Oath of Coronation, as it is contained in the eight Act of the first Parliament of King *James*, being read by the Lion, the Tenour whereof followeth:

*Because, that the increase of Virtue, and suppressing of Idolatrie, craveth that the Prince and the people be of one perfect Religion, which of God's Mercie is now presently professed within this Realm, therefore it is statuted and ordained by our Sovereaign Lord, my Lord Regent, and three Estates of this present Parliament, that all Kings, Princes, and Magistrates whatsoever, holding their place, which hereafter at any time shall happen to Reigne, and bear rule over this Realme, at the time of their Coronation, and receipt of their Princely Authority, make their Faithful promise, in presence of the Eternal GOD; That enduring the whole course of their lives they shall serve the same Eternal GOD, to the uttermost of their power, according as he hath required in His Most Holy Word, revealed and contained in the New and Old Testaments; and, according to the same Word, shall maintain the true Religion of CHRIST JESUS, the preaching of His Holy Word, and due and right ministration of the Sacraments now received, and preached within this Realme. And shall abolish and gainstand all false religions,*



contrary to the same. And shall rule the people committed to their charge according to the will and command of GOD revealed in His foresaid Word, and according to the Loveable Lawes and Constitutions received in this Realm, no wayes repugnant to the said Word of the Eternal GOD; And shall procure to the uttermost of their power, to the kirk of GOD and whole Christian people, true and perfect peace in time coming. The Rights and Rents, with all just Priviledges of the Crown of Scotland, to preserve and keep inviolated; Neither shall they transfer nor alienate the same. They shall forbid and repress in all Estates and degrees, Rease, Oppression, and all kind of wrong: In all judgements they shall command and procure that justice and equity be kept to all creatures, without exception, as the LORD and Father of Mercies be merciful unto them; and out of their lands and impyres they shall be careful to roote out all Hereticks, and enemies to the True Worship of GOD, that shall be convict by the true Kirk of GOD, of the foresaid crimes; And that they shall faithfully affirme the things above written, by their Solemn Oath.

The Minister tendered the Oath unto the King, who, kneeling, and holding up his right hand, sware in these words—*By the Eternal and Almighty GOD, Who liveth and reigneth for ever, I shall observe and keep all that is contained in this Oath.*

This done, the King's Majesty sitteth down in his Chaire, and reposeth himself a little.

Then the King ariseth from his Chaire, and is disrobed, by the Lord Great Chamberlain, of the Princely Robe, wherewith he entered the kirk, and is invested by the said Chamberlain in his Royal Robes.

Thereafter, the King being brought to the Chaire on the North side of the kirk, supported as formerly, the Sword was brought by Sir William Cockburne, of Langtown, Gentleman Usher, from the table, and delivered to the Lyon King of Arms, who giveth it to the Lord Great Constable, who putteth the same in the King's hand, saying—*Sir, Receive this kingly Sword for the defence of the Faith of CHRIST, and protection of His kirk, and of the true Religion, as it is presently professed within this kingdom, and according to the National Covenant, and League and Covenant, and for executing Equitie and Justice, and for punishment of all iniquity and injustice.*

This done, the Great Constable receaveth the Sword from the King, and girdeth the same about his side.

Thereafter, the King sitteth down in his Chaire, and then the Spurres were put on him by the Earle Marishal.

Thereafter, Archibald, Marquis of Argile, having taken the Crown in his hands, the Minister prayed to this purpose :

*That the LORD would purge the Crown from the sinnes and transgressions of them that did reigne before Him, that it might be a pure Crowne; that GOD would settle the Crown upon the King's head; And since men that set it on were not able to settle it, that the LORD would put it on and preserve it. And then the said Marquis put the Crown on the King's head.*

Which done, the Lyon King of Armes, the Great Constable standing by him, causeth an Herald to call the whole Noblemen, one by one, according to their ranks; who comming before the King kneeling, and with their hand touching the Crown on the King's head, sware these words—*By the Eternal and Almighty GOD, who liveth and reigneth for ever, I shall support thee to my uttermost. And when they had done, then all the Nobility held up their hands, and sware to be loyal and true subjects, and faithful to the Crown.*

The Earle Marishal, with the Lion, going to the four corners of the Stage, the Lion proclaimed the Obligatory Oath of the people; And the people holding up their hands all the time, did swear *by the Eternal and Almighty GOD, who liveth and reigneth for ever, we become your liedge men, and truth and Faith shall bear unto you, and live and die with you, against all manner of folkes whatsoever, in your service, according to the National Covenant, and Solemn League and Covenant.*

Then did the Earls and Viscounts put on their crowns; and the Lion likewise put on his.

Then did the Lord Chamberlain loose the Sword wherewith the King was girded, and draw it, and delivered it drawn into the King's hands; and the King put it in the hands of the Great Constable, to carry it naked before him.

Then John, Earle of Craufurd and Lindsay, took the Scepter, and put it into the King's right hand, saying—*Sir, Receive this Scepter, the sign of Royal Power of the kingdome, that you may Govern your self right, and defend all the Christian People committed by GOD to your charge, punishing the wicked, and protecting the just.*

Then did the King ascend the Stage, attended by the officers of the Crown and Nobility, and was installed in the Royal Throne by Archibald, Marquis of Argyle, saying—*Stand and hold fast from hence forth the place whereof you are the lawful and righteous Heir, by a long and lineal succession of your fathers, which is now delivered unto you, by authority of Almighty GOD.*

When the King was set down upon the Throne, the Minister spoke to him a word of Exhortation, as followeth:

*Sir, You are set down upon the Throne in a very diffiicil time; I shall therefore put you in mind of a Scriptural expression of a throne. 1 Chron. xxix. 23, it is said, Solomon sate on the throne of the LORD. Sir, you are a King, and a King in covenant with the LORD; If you would have the LORD to own you to be his king, and your throne to be his throne, I desire you may have some thought of this expression.*

1. *It is the LORD'S throne. Remember you have a king above you, the king of kings, and Lord of Lords, who commandeth thrones; He setteth kings on thrones, and dethroneth them at His pleasure; Therefore take a word of advice, Be thankful to him who hath brought you thorow many wanderings to set you on this throne: Kisse the Sonne, lest He be angrie; and learne to serve Him with fear, who is terrible to the kings of the earth.*

2. *Your throne is the LORD'S Throne; and your people the LORD'S people. Let not your heart be lifted up above your Brethren. (Deutr. xvi. 20.) They are your brethren, not only flesh of your flesh, but brethren by Covenant with GOD. Let your Government be refreshing unto them, as the rain on the mowen grasse.*

3. *Your throne is the LORD'S Throne. Beware of making his throne a throne of iniquity; there is such a throne. (Psalm xciv. 20.) Which frameth mischief by a Law, GOD will not own such a throne; It hath no fellowship with Him. Sir, there is too much iniquitie upon the throne, by your predecessours, who framed mischief by a Law; such Laws as have been destructive to Religion, and grievous to the LORD'S People. You are on the throne, and have the Scepter, beware of touching mischievous Lawes therewith; But as the throne is the LORD'S throne, let the Lawes be the LORD's Lawes, agreeable to His Word, such as are terrible to evil doers, and comfortable to the Godly, and a reliefe to the Poor and oppressed in the Land.*



4. The LORD'S throne putteth you in mind whom you should have above the throne. Wicked Counsellours are not for a king upon the LORD'S throne, Solomon knew this, who said (Prov. xxv. 5), Take away the wicked from before the King, and his throne shall be established in Righteousnesse; And Prov. 20, ver. 8, A king upon the throne, scattereth away all evil with his eyes.

5. The LORD'S throne putteth you in mind that the Judgements on the throne should be the Lord's. Take the exhortation (Jer. xxii.), From the beginning the Prophet hath a command to go to the house of the king of Judah, and say: Hear the Word of the LORD, O King of Judah, that sitteth upon the throne, and thy servants and thy people; Execute ye judgement, and righteousness, and deliver the spoiled out of the hand of the oppressour; and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place. If ye do this thing indeed, then shall there enter by the gates of this house kings sitting upon the throne of David. But if ye will not hear these Words, I swear by My Self, sayeth the Lord, this house shall become a desolation. And ver. 7, I will prepare destroyers against thee.

Sir, Destroyers are prepared for the injustice of the throne. I intreat you, execute Righteous judgement. If you doe it not, your house will be a Desolation; But if you do that which is right, GOD shall remove the destroyers, and you shall be established on your throne; And there shall yet be Dignitie in your House, for your servants and for your people.

Lastly, If your Throne be the Throne of the LORD, Take a word of encouragement against Throne Adversaries. Your enemies are the enemies of the LORD'S Throne: Make your peace with GOD in CHRIST, and the LORD shall scatter your enemies from the throne; And He shall magnifie you yet in the sight of these Nations, and make the misted People submit themselves willingly to Your Government.

SIR, If You use well the LORD'S Throne, on which you are set, then the two words in the place cited (1 Chron. xxix. 23), Spoken of Solomon sitting on the Throne of the LORD, He prospered, and all Israel obeyed him, shall belong unto you. Your People shall obey you, in the LORD; and you shall prosper in the sight of the Nations round about.

Then the Lord Chancellour went to the four corners of the Stage, the Lyon King of Armes going before him, and proclaimed his Majestie's free Pardon to all Breakers of Penal Statutes, and made offer thereof, whereupon the People cryed, *GOD save the King.*

Then the King, supported by the Great Constable and Marishal, and accompanied with the Chancellour, arose from the Throne, and went out at a door prepared for the purpose, to a Stage, and showed himself to the People without, who clapped with their hands, and cried with a lowd voice a long time, *GOD save the King.*

Then the King, returning and sitting down upon the Throne, delivered the Scepter to the Earle of Craufurd and Lindsay, to be carried before him; thereafter, the Lyon King of Armes rehearsed the Royal Line of the Kings upward to *Fergus* the First.

Then the Lion called the Lords one by one, who, kneeling, and holding their hands betwixt the King's hands, did sweare these words—*By the Eternal and Almighty GOD, who liveth and reigneth for ever, I do become your Liedge man, and Truth and Faith shall beare unto you, and live and die with you, against all manner of Folkes whatsoever, in your service, according to the National Covenant, and Solemn League and Covenant.*



And every one of them kissed the King's left cheek.

When these Solemnities were ended, the Minister, standing before the King on his Throne, pronounced this Blessing:

*The Lord bless thee, and save thee; the Lord heare thee in the day of trouble; the Name of the God of Jacob defend thee; the Lord send thee helpe from the Sanctuary, and strengthen thee out of Sion. Amen.*

After the Blessing pronounced, the Minister went to the Pulpit, and had the following Exhortation, the King sitting still upon the Throne. Ye have this day a King crowned, and entered into a *Covenant* with GOD and His People: look both King and People that ye keep this *Covenant*, and beware of the breach of it; that ye may be the more careful to keep it, I will lay a few things before you.

I remember when the Solemn League and Covenant was entered by both Nations. The Commissioners from *England* being present in the East Kirk of *Edinburgh*, a passage was cited out of *Nehem. v. 13*, which I shall now again cite, *Nehemiah* required an Oath of the Nobles and people to restore the mortgaged lands, which they promised to do. After the Oath was rendered, in the 13th verse, he did shake his lap, and said, *So God shake out every man from his house, and from his labour, that performeth not his promise, even thus be he shaken out and emptied; and all the Congregation said Amen.*

Since that time, many of these who were in Covenant, are shaken out of it; yea, they have shaken of the Covenant, and laid it aside. It is true, they are prospering this day, and think that they prosper by laying aside the Covenant; but they will be deceived,—that word spoken then shall not fall to the ground; GOD shall shake them out of their possession, and empty them for their perfidious breach of Covenant.

The same I say to King and Nobles, and all that are in Covenant. If you break that Covenant, being so solemnly sworn, all these who have touched your Crown, and sworn to support it, shall not be able to hold it on; but GOD will shake it off, and turn you from the throne. And ye Noble-men, who are assistant to the putting on of the Crown, and setting the King upon the Throne, if ye shall either assist or advise the King to break the Covenant, and overturn the Word of God, he shall shake you out of your possessions, and empty you of all your glory.

Another passage I offer to your serious consideration (*Jer. xxxiv. 8*). After that *Zedekiah* had promised to proclaim liberty to all the LORD'S People who were servants, and entered into a Covenant, he and his Princes, to let them go free, and according to the Oath had let them go; Afterwards they caused the servants to return, and brought them into subjection. Verse 11, What followed upon this breach? Verse 15-16, *Ye were now turned, and had done right in my sight in proclaiming libertie; but ye turned, and made them servants again.* And therefore, verse 18, 19, 20, 21, *I will give the men who have transgressed My Covenant, who have not performed the Words of the Covenant which they made before Me, when they cut the calf in twain, and passed between the parts thereof, I will even give them into the hands of their enemies, into the hand of them that seek their life, even Zedekiah and his Princes.*

If the breach of a Covenant made for the Liberty of Servants was so punished, what shall be the punishment of the breach of Covenant for Religion, and the Liberty of the people of GOD? There is nothing more terrible to King and Princes then to be given into the hand of enemies that

seek their life. If ye would escape this judgment, let King and Princes keep their Covenant made with GOD. Your enemies who seek your life are in the land: if ye break the *Covenant*, it may be feared GOD will give you over unto them as a prey; But if ye keep *Covenant*, it may be expected GOD will keep you out of their hands.

Let not the place ye heard opened be forgotten, for in it ye have an example of Divine Justice against *Joash* and the Princes, for breaking that COVENANT. (2 Chron. xxiv. 23.) The Princes who intised that breach are destroyed; and in the 24th verse it is said, *The army of the Syrians came with a small company of men, and the LORD delivered a very great hoste in their hand, because they had forsaken the LORD GOD of their fathers; So they executed judgement against Joash. And verse 25, His own servants conspired against him, and slew him on his bed, &c.*

The Conspiracy of Servants or Subjects against their King is a wicked course; But GOD in His Righteous judgment suffereth Subjects to conspire and rebel against their Princes, because they rebel against GOD; And He suffereth Subjects to break the Covenant made with a king, because he breaketh the Covenant made with GOD. I may say freely that a chief cause of the judgment upon the King's house, hath been the Grand-father's breach of Covenant with God, and his Kirk within these kingdoms; they broke Covenant with GOD, and men have broken Covenant with them; Yea, most cruelly and perfidiously have invaded the Royal Family, and trodden upon all Princely Dignity.

Be wise by their exemple. You are now sitting upon the Throne of the kingdom, and your Nobles about you. There is one above you, even *JESUS*, the King of *Sion*, and I, as His servant, dare not but be free with you. I charge you, Sir, in His name, that you keep the Covenant in all points. If you shall break this Covenant, and come against His Cause, I assure you, the Contraversie is not ended between GOD and your family, but will be carried on to the further weakening, if not the overthrow of it; But if you shall keep this Covenant, and befriend the *Kingdom* of CHRIST, it may be from this day GOD shall begin to do you good. Although your estate be very weak, GOD is able to raise you, and make you reign, maugre the opposition of all your enemies. And howsoever it shall please the LORD to dispose, you shall have peace toward GOD, through CHRIST the *Mediator*.

As for you who are Nobles and Peeres of the Land, your share is great in this day of Coronation; ye have come and touched the Crowne, and sworn to support it, ye have handled the Sword and Scepter, and have set down the King upon his Throne.

1. I charge you to keep your Covenant with GOD, and see that ye never be moved your selves to come against it in any head or article thereof, and that ye give no counsel to the King to come against the Doctrine, Worship, Government, and Discipline of the Kirk, established in this Land, as ye would eschew the judgement of Covenant breakers. If the King, and ye who are engaged to support the Crowne, conspire together against the kingdom of CHRIST, both ye that do support, and he that is supported, will fall together. I presse this the more, because it is a rare thing to see a King and great men for CHRIST. In the long Catalogue of Kings, which ye have heard recited this day, they will be found few who have been for Christ.



2. I charge you also, because of your many Oathes to the King, that you keep them inviolably. Be faithful to him, according to your Covenant—the Oathes of GOD are upon you. If directly, or indirectly, ye do any thing against his standing, GOD, by whom ye have sworne, will be avenged upon you, for the breach of his Oath.

And now I will shut up all with one word more to You. *Sir*, You are the only Covenanted King with God and his People in the world. Many have obstructed Your entry in it. Now, seeing the Lord has brought You in over all these Obstructions, only observe to do what is contained therein, and it shall prove an happy time for You and Your House. And because You have entered in times of great Difficultie, wherein small strength seemeth to remain with You in the eyes of the world, for recovering your just power and greatnesse, therefore take the Counsell which *David* when he was a-dying, gave to his sonne *Solomon*. (1 King ii. 2-3.) *Be strong, and show thyself a man; and keep the Charge of the Lord thy GOD, to walke in his Wayes, and keep his Commandments, that thou mayest prosper in all that thou doest, and whether soever thou turnest thy self.*

After this Exhortation, the Minister closeth the whole Action with Prayer; and the 20th Psalm being sung, he dismissed the People with the Blessing.

Then did the King's Majesty descend from the Stage, with the Crown upon his head; and receaving again the Scepter in his hand, returned with his whole Train, in solemn manner, to his Palace—the Sword being carried before him.

THE VALUATION OF THE ABBEY OF SCONE.

Money, £1140 6s 6½d. Wheat, 16 Chalders, 2 Firlots; Bear, 73 Chalders, 12 Bolls, 2 Firlots, 2 Pecks; Meal, 62 Chalders; Oats, 18 Chalders, 3 Bolls; Salmon, 1 Last.

Of this Rent, the Book of Assumption says, there is assigned to the Convent, consisting of 18 persons, the Prior having double allow:—

Money, £352 3s 4d. Wheat, 6 Chalders, 12 Bolls; Meal, 7 Chalders, 1 Boll, 3 Firlots; Bear, 22 Chalders, 12 Bolls, 2 Firlots.

II. LOCH TAY, A.D. 1122, (No Seal.)

Was founded by King Alexander I. in 1122, and was a Cell or Priory belonging to Scone. The Ruins upon the Isle, now almost shapeless, and overgrown with wood, rose at one time into the towers and pinnacles of a Priory, where slumbered the remains of Sibylla, daughter of Henry I. of England (Beauclerk), and Consort of said Alexander I. of Scotland. Here was the



scene of the Funeral of the Captain of the Clan Quhele, described by Sir Walter Scott in the "Fair Maid of Perth."

Summoned forth from the Convent by the distant wail of the Coronach, heard proceeding from the attendants of the Funeral Barge, the Monks began to issue from their lowly Portal, with Cross and Banner, and as much of Ecclesiastical state as they had the means of displaying; their Bells, at the same time (of which the Edifice possessed three), pealing the Death-toll over the long Lake, which came to the ears of the multitude, and at once hushed the sounds of lamentation. This lovely Isle had been deemed of sufficient dignity to be the deposit of the remains of the Captain of the Clan Quhele, until the pressing danger should permit of his body being conveyed to a distinguished Convent in the North, where he was destined ultimately to repose with his Ancestry.

CHART OF KING ALEXANDER FOR THE ISLAND OF LOCH TAY.

Alexander Dei gratia Rex Scottorum episcopis et comitibus necnon omnibus fidelibus suis tocius Scocie salutem. Notum vobis facio me ad honorem Dei et sancte Marie [et] omnium Sanctorum pro me et pro anima regine Sibille insulam de Lochtei perpetuo iure possidendam cum omni dominio ad eandem insulam pertinenti Sancte Trinitati de Seon canonice Deo ibi fratribus famulantibus dedisse ut ecclesia Dei ibi pro me et pro anima regine ibi defuncte fabricetur et in habitu religionis deo ibi serviant et hoc do eis interim quousque dederō eis aliud augmentum vnde locus ille in Dei obsequium exaltetur. Teste Herberto cancellario. Apud Striuelin.

Alexander, by the grace of God, King of the Scots, to the Bishops and Earls, and to all the faithful of the whole of Scotland, health. I make it known to you that, for the honour of God, and S. Mary, and all the Saints, I have given for myself, and for the soul of Queen Sibylla, the Island of Loch Tay, in perpetual possession, with all the rights pertaining to the same Island, to Holy Trinity [Abbey] of Scoon, and to the Brotherhood serving God there by Monastic Rule, so that a Church of God be built there for me; and for the soul of the Queen there deceased, and that they serve God there in the religious habit. And this I grant to them for the present, until I shall have given them some other augmentation, so that that place may be renowned for its service of God. Herbert, Chancellor, Witness. At Stirling.

The Isle itself forms a beautiful and picturesque object, directly in front of the Manse of the Parish of Kenmore, being

about a quarter of a mile above the outlet of the River Tay, and separated by a narrow channel from the northern margin of the Loch, which is about 15 miles long, and from 1 to 2 miles broad, and from 15 to 100 fathoms deep. The Island is of an elliptical form, and may present a surface of nearly  $1\frac{1}{4}$  acres. Its waters were singularly agitated in 1755, 1784, and 1794, an account of which is given in the *Edinburgh Philosophical Transactions*. Ben Lawers, and the still more lofty Ben Mohr, tower over all—whose peaks retain a dazzling helmet of snow, far into the summer, and sometimes during the whole year. The Ruins consist now of two long side walls, extending to about 140 feet, while the two end or gable walls are about 24 feet. There are three transverse walls parallel to these, thus dividing the Edifice into four compartments, of which the two extreme ones appear to have been the smallest. They are surrounded and almost hid by a thick belt of fine old sycamores and ashes, to which, on the opposite shore, are corresponding trees of similar antiquity, together with a few superannuated fruit-trees,—remnants, probably, of the Priory Garden. Loch Tay abounds with salmon, pike, perch, eels, and trout—all good for food, and pleasant to the eyes of the dexterous Priors, who knew well where to pitch their camp. But Lord Breadalbane, of Taymouth Castle, in the vicinity, now forbids all fishing within two miles of the Kenmore and Killin ends of the Loch, for obvious reasons.

There is an annual Market or Fair at Kenmore, still called “the Market of the Holy Women,”—in Gaelic, *Fiell na m’hau maomb*. The last residents in the Priory of Loch Tay (it is said) were three Nuns, who were in the habit of going once a year, on a certain day, to the Parish Church, then at Inchadin or Fortingal, opposite Taymouth Castle, and from thence to this Fair. This must have been subsequent to 1565, for that was the year when a Fair was for the first time held at Kenmore. This is settled by a MS., which is in the Library of Taymouth Castle, of the nature of a Diary, written by an Ecclesiastic, likely the Vicar of Fortingal, several years before the end of the Sixteenth Century. At page 44 of this MS., there is this statement:—“Ye yer of God, MVLXV (1565), ye Margat was halden



and begun at the Kenmor, at the end of Lochthay, and ther was na Margat nor Feyr haldyn at Inchadan, quhar it was wynt till be haldin; al this don be Collyn Campbell, of Glenurquhay." In the interval between the Foundation of the Priory and its last occupation by these Good Women, the beautiful Isle must have been the scene of some not uninteresting events, gathered from the above-noticed Vicar's MS., to wit:—"Combusta fuit Insula de Lochthay ex negligentia servorum in Sabbato Palmarum, ultimo die Martir, anno Domini m° quingentesimo nono,"—i.e., *The Island of Loch Tay was burned down, from the careless negligence of servants, on Palm Sunday, the 31st March, 1509.* "Obitus Mariote Stewart dme de Glenurquhay, xxvi. die Julii apd Insulam de Lochthay et sepulta in Finlark a° MVXXIII.,"—i.e., *Lady Margott Stuart, of Glenorchy, Died at the Island of Loch Tay, the 26th July, and was Buried in Finlarig, A.D. 1524.* Finlarig is near Killin, and is one of the ancient Seats of the Family of Breadalbane. It is embosomed in a beautiful wood at the north-west of Loch Tay, with the River Lochay sweeping past its base. The Glenorchy or Breadalbane Family have been Buried here from 1513 down to 1834. *Fingal's Grave is pointed out at Killin*, which, in the enthusiastic language of Dr. McCulloch, "is the most extraordinary collection of extraordinary scenery in Scotland, unlike everything else in the Country, and, perhaps, on earth; and a perfect gallery itself, since you cannot move three yards without meeting a new landscape. A busy artist might draw here a month, and not exhaust it. It is, indeed, scarcely possible to conceive so many distinct and marked objects collected within so small a space, and all so adapted to each other, as always to preserve one character, and, at the same time, to produce so endless a number of distinct and beautiful landscapes."

"Sir Duncan Campbell, of Glenurquhay, who succeeded Sir Colin in 1480, biggit ye great Hall, Chapel, and Chalmeris, in the Isle of Loch Tay." [*Black Book of Taymouth.*] "Sir John Campbell, 5th Laird of Glenurquhay, deceissit in the Isle of Loch Tay, in 1550." [*Black Book of Taymouth.*]

This Isle has long ceased to be a Place of Religious retire-



ment, excepting for contemplative summer tourists. It is not, however, without inhabitants. Besides being the *habitat* of some swans, which enliven the Lake with their graceful motions, and nestle here to hatch their young, the branches of its trees are colonized by rooks, far more numerous and clamorous than were the devout Recluses who occupied the Cells below.

### III. INCHCOLM. A.D. 1123.

[Read before the Society of Antiquaries by Sir J. Y. Simpson, M.D.]

Among the Islands scattered along the Firth of Forth, one of the most interesting is the ancient Aemonia, Emona, St. Columba's Isle, or St. Colme's Inch—the modern Inchcolm. The Island is not large, being little more than half a mile in length, and about 150 yards across at its broadest part. At either extremity it is elevated and rocky; while in its intermediate portion it is more level, though still very rough and irregular, and at one point,—a little to the east of the old Monastic Buildings,—it becomes so flat and narrow, that at high tides the waters of the Forth meet over it. Inchcolm lies nearly six miles north-west from the Harbour of Granton, or is about eight or nine miles distant from Edinburgh; and of the many beautiful spots in the vicinity of the Scottish Metropolis, there is perhaps none which surpasses this little Island in the charming and picturesque character of the Views that are obtained in various directions from it. The cheapest and readiest way of access, is to hire a Boat from Burntisland: the fare of five shillings takes to and fro.

Though small in its Geographical dimensions, Inchcolm is rich in Historical and Archæological associations. Upwards of 400 years ago, the Scottish Historian, Walter Bower, the Abbot of its Monastery, wrote there his Contributions to the ancient History of Scotland. These Contributions by the “*Abbas Aemoniæ Insulæ*” are alluded to by Boëce, who wrote nearly a Century afterwards, as one of the Works upon which he founded his own “*Scotorum Historiæ*.” [See his *Praefatio*, p. 2; and *Innes' Critical Essay on the Ancient Inhabitants of Scotland*, vol.

i., pp. 218 and 228.] Bower, in a versified Colophon, claims the merit of having completed eleven out of the sixteen Books composing the *Scotichronicon* (*lib. xvi.*, cap. 39). At other times, Inchcolm was the Seat of War, as when it was pillaged at different periods by the English, during the course of the Fourteenth, Fifteenth, and Sixteenth Centuries. [See *Scotichronicon*, *lib. xiii.*, cap. 34 and 37; *lib. xiv.*, cap. 38, &c.] In 1547, the Duke of Somerset, after the Battle of Pinkie, seized upon Inchcolm as a post commanding “vtterly ye whole vse of the Fryth it self, with all the hauens uppon it,” and sent as “elect Abbot, by God’s sufferance, of the Monastery of Sainct Coomes Ins,” Sir Jhon Luttrell, knight, “with C. hakbutteres and L. pioners, to kepe his house and land thear, and II. rowe barkes, well furnished with municion, and LXX. mariners to kepe his waters, whereby (naively remarks Patten) it is thought he shall soon becum a prelate of great power. The perfyteness of *his* religion is not alwaies to tarry at home, but sumetime to rowe out abrode a visitacion; and when he goithe I haue hard say he taketh alweyes his summers in barke with him, which ar very open mouthed, and neuer talk but they are harde a mile of, so that either for loove of his blessinges, or feare of his cursinges, he is lyke to be sooueraigne ouer most of his neighbours.” [See *Patten’s Account of The Late Expedicion in Scotlande*, dating out of the Parsonage of S. Mary Hill, London, in *Sir John Dalyell’s Fragments of Scottish History*, pp. 79 and 81.] In Abbot Bower’s time, the Island seems to have been provided with some means of defence against these English attacks; for in his *Scotichronicon*, in incidentally speaking of the return of the Abbot and his Canons in October, 1421, from the Mainland to the Island, it is stated that they dared not, in the summer and autumn, live on the Island for fear of the English, for, it is added, the Monastery at that time was not fortified as it is now, “non enim erant tunc, quales ut nunc, in monasterio munitiones.” [*Lib. xv.*, cap. 38.]

For ages, Inchcolm was the site of an extensive Religious Institution, and the habitation of numerous Monks. “Iona itself has not an air of stiller solitude. Here, within view of the gay Capital, and with half the riches of the Scotland of earlier



days spread around them, the Brethren might look forth from their secure Retreat on that busy ambitious world, from which, though close at hand, they were effectually severed." [*Billings' Baronial and Ecclesiastical Antiquities of Scotland, vol. iii. Note on Inchcolm.*] At the beginning of the present Century, it was temporarily degraded to the site of a Military Fort, and the habitation of a Corps of Artillery. Alex. Campbell, in his "Journey through North Britain" (1802), after speaking of a Fort in the east part of Inchcolm having a Corps of Artillery stationed on it, adds, "so that in lieu of the pious Orisons of holy Monks, the orgies of lesser deities are celebrated here by the sons of Mars," &c., vol. ii., p. 69. During the plagues and



RUINS OF INCHCOLM ABBEY.

epidemics of the Sixteenth and Seventeenth Centuries, it formed sometimes a Lazaretto for the suspected and diseased; and during the Reign of James I., it was used as a State Prison for the daughter of the Earl of Ross, and the mother of the Lord of the Isles—[*Bellenden's Translation of Boëce's History of Scotland, vol. ii., p. 500*]—"a mannish, implacable woman," as Drummond of Hawthornden ungallantly terms her—[*Works of William Drummond, Edinburgh, 1711, p. 7*]; while fifty years later, when Patrick Graham, Archbishop of St. Andrews, was "decernit ane



heretique, scismatike, symoniak, and declarit cursit, and condemnit to perpetuall presoun," he was, for this last purpose, "first transportit to St. Colmes Insche."

Punishments more dark and dire than mere Transportation to, and Imprisonment upon Inchcolm, have perhaps taken place within the bounds of the Island, if we do not altogether misinterpret the history of "a human skeleton standing upright," found several years ago immured and built up within the old Ecclesiastic Walls. Nor is this eastern Iona, as patronised and protected by Saint Columba,—and, at one period of his mission to the Picts and Scots, his own alleged Dwelling-place,—devoid in its history of the usual amount of old Monkish Miracles and Legends. Fordun's *Scotichronicon* contains long and elaborate details of several of them. When, in 1412, the Earl of Douglas thrice essayed to sail out to sea, and was thrice driven back by adverse gales, he at last made a pilgrimage to the holy Isle of Aemonia, presented an offering to Columba, and forthwith the Saint sped him with fair winds to Flanders and home again. [*Scotichronicon*, lib. xv., cap. 23.] When, towards the winter of 1421, a boat was sent on a Sunday to bring off to the Monastery from the Mainland some house provisions and barrels of beer brewed at Bernhill, and the crew, exhilarated with liquor, hoisted, on their return, a sail, and upset the barge, Sir Peter the Canon,—who, with five others, was thrown into the water,—fervently and unceasingly invoked the aid of Columba, and the Saint appeared in person to him, and kept Sir Peter afloat for an hour and a half by the help of a truss of tow, till the boat of Portevin picked up him and two others. [*Scotichronicon*, lib. xv., cap. 38.] When, in 1385, the crew of an English vessel sacrilegiously robbed the Island, and tried to burn the Church, S. Columba, in answer to the earnest prayers of those who, on the neighbouring shore, saw the danger of the Sacred Edifice, suddenly shifted round the wind and quenched the flames, while the chief of the incendiaries was, within a few hours afterwards, struck with madness, and forty of his comrades drowned. [*Scotichronicon*, lib. xv., cap. 48.] When, in 1335, an English fleet ravaged the shores of the Forth, and one of their largest

ships was carrying off from Inchcolm an image of Columba and a store of Ecclesiastical plunder, there sprung up such a furious tempest around the vessel immediately after she set sail, that she drifted helplessly and hopelessly towards the neighbouring Island of Inchkeith, and was threatened with destruction on the rocks there, till the crew implored pardon of Columba, vowed to him restitution of their spoils, and a suitable offering of gold and silver, and then they instantly and unexpectedly were lodged safe in port. [*Scotichronicon*, lib. xiii., cap. 34.] When, in 1335, the navy of King Edward came up the Forth, and “spulyeit” Whitekirk, in East Lothian, still more summary vengeance was taken upon such sacrilege. For “trueth is (says Bellenden) ane Inglisman spulyeit all the ornamentis that was on the image of our Lady in the Quhite Kirk; and incontinent the crucifix fel down on his head, and dang out his harnis.” [*Bellenden’s Translation of Hector Boëce’s Croniklis*, lib. xv., c. 14; vol. ii., p. 446.] When, in 1336, some English pirates robbed the Church at Dollar—which had been sometime previously repaired and richly decorated by an Abbot of Aemonia—and while they were, with their Sacrilegious booty, sailing triumphantly, and with music on board, down the Forth, under a favouring and gentle west wind, in the twinkling of an eye, and exactly opposite the Abbey of Inchcolm, the ship sank to the bottom like a stone. Hence, adds the Writer of this Miracle in the *Scotichronicon*,—and no doubt that Writer was the Abbot Walter Bower,—in consequence of these marked retaliating propensities of S. Columba, his vengeance against all who trespassed against him became proverbial in England; and instead of calling him, as his name seems to have been usually pronounced at the time, S. Callum or S. Colām, he was commonly known amongst them as *S. Quhalme*.

But without dwelling on these and other well-known facts and fictions in the History of Inchcolm, it may be stated that this Island is one of the few spots in the vicinity of Edinburgh that has been rendered Classical by the pen of Shakspeare. In the second Scene of the opening Act of the Tragedy of Macbeth, the Thane of Ross comes as a hurried messenger from the Field



of Battle to King Duncan, and reports that Duncan's own rebellious subjects and the invading Scandinavians had both been so completely defeated by his generals, Macbeth and Banquo, that the Norwegians craved for peace:—

“ Sueno, the Norways Kings, craves composition ;  
Nor would we deign him burial of his men  
Till he disbursed, at Saint Colmes Inch,  
Ten thousand dollars to our general use.”

Inchcolm is the only Island of the east coast of Scotland which derives its distinctive designation from the great Scottish Saint. But more than one Island on our western shores bears the name of S. Columba; as, for example, St. Colme's Isle, in Loch Erisort, and St. Colm's Isle in the Minch, in the Lewis; the Island of Kolmbkill, at the head of Loch Arkeg, in Inverness-shire; Eilean Colm, in the Parish of Tongue; and, above all, ICOLMKILL, or IONA itself, the original Seat and subsequent great Centre of the Ecclesiastical power of S. Columba and his Successors.

The reference to Inchcolm by Shakspeare becomes more interesting when we follow the Poet to the original Historical foundations upon which he built his wondrous Tragedy. It is well known that Shakspeare derived the incidents for his Story of Macbeth from that Translation of Hector Boëce's Chronicles of Scotland which was Published in England by Raphael Holinshed in 1577. In these Chronicles, Holinshed, or rather Hector Boëce, after describing the reputed poisoning, with the juice of belladonna, of Sueno and his Army, and their subsequent almost complete destruction, adds, that shortly afterwards, and, indeed, while the Scots were still celebrating this equivocal Contest, another Danish host landed at Kinghorn. The fate of this second Army is described by Holinshed in the following words:—

“ The Scots hauing woone so notable a victorie, after they had gathered and diuided the spoile of the field, caused solemne processions to be made in all places of the realme, and thanks to be giuen to almightie God, that had sent them so faire a day ouer their enimies. But whilst the people were thus at their processions, woord was brought that a new fleet of Danes was arriued at Kingcorne, sent thither by Canute, King of England, in



revenge of his brother Suenos ouerthrow. To resist these enimies, which were alreadie landed, and busie in spoiling the countrie, Makbeth and Banquho were sent with the Kings authoritie, who hauing with them a conuenient power, incoutred the enimies, slue part of them, and chased the rest to their ships. They that escaped and got once to their ships, of Inchmakbeth for a great summe of gold, that such of their friends as were slaine at this last bickering, might be buried in Saint Colmes Inch. In memorie whereof, manie old sepultures are yet in the said Inch, there to be seene grauen with the armes of the Danes, as the manner of buireng noble men still is, and hieretofore hath beene vsed. A peace was also concluded at the same time betwixt the Danes and Scottishmen, ratified (as some haue written) in this wise: that from thencefoorth the Danes should neuer come into Scotland to make anie warres against the Scots by anie maner of meanes. And these were the warres that Duncan had with forren enimies, in the seuenth yiere of his reigne." [*Holinshed's Chronicles*, vol. v., p. 268.]

To this Account of Holinshed, as bearing upon the question of the St. Colme's Isle alluded to by Shakspeare, it is only necessary to add one remark:—Certainly the



In Chapter House,  
Westminster.

Western Iona, with its nine separate Cemeteries, could readily afford fit Burial-place for the slain Danes; but it is impossible to believe that the defeated and dejected English Army would or could carry the dead and decomposing bodies of their Chiefs to that remote place of sepulture. And, supposing that the dead bodies had been embalmed, then it would have been easier to carry them back to the Danish territories in England, or even across the Ger-

man Ocean to Denmark itself, than round by the Pentland Firth to the distant Western Island of Icolmkill. On the other hand, that St. Colme's Inch, in the Firth of Forth, is the Island alluded to, is perfectly certain, from its propinquity to the Seat of War, and the point of landing of the new Scandinavian host, namely, Kinghorn; the old Town of Wester Kinghorn lying only about three or four miles from Inchcolm, and the present Town of the same name, or Eastern Kinghorn, being placed about a couple of miles further down the coast.

We might here have adduced another incontrovertible argument in favour of this view, by appealing to the statement

given in the above quotation, of the existence on Inchcolm, in Boëce's time, of Danish Sepulchral Monuments, provided we felt assured that this statement was in itself perfectly correct. But before adopting it as such, it is necessary to remember that Boëce describes the Sculptured Crosses and Stones at Camustane and Aberlemno, in Forfarshire, as monuments of a Danish character also; and whatever may have been the origin and objects of these mysteries in Scottish Archæology,—our old and numerous Sculptured Stones, with their strange enigmatical symbols,—we are at least certain that they are not Danish either in their source or design, as no Sculptured Stones with these peculiar symbols exist in Denmark itself. That Inchcolm contained one or more of those Sculptured Stones, is proved by a small Fragment that still remains, and which was detected a few years ago about the Garden Wall. In the quotation given from Holinshed's Chronicles, the "old Sepultures there (on Inchcolm) to be scene grauen with the armes of the Danes," are spoken of as "manie" in number. Bellenden uses similar language: "Thir Danes (he writes) that fled to thair schippis, gaif gret sowmes of gold to Makbeth to suffer thair friendis that war slane at his jeopard to be buryit in Sanct Colmes Inche. In memory heiroy, mony auld sepulturis ar yit in the said Inche, gravin with armis of Danis." [*Bellenden's Translation of Boëce's Croniklis of Scotland*, lib. xii., 2; vol. ii., p. 258.] In translating this passage from Boëce, both Holinshed and Bellenden overstate, in some degree, the words of their original Author. Boëce speaks of the Danish Monuments still existing on Inchcolm in his day, or about the year 1525, as plural in number, but without speaking of them as many. After stating that the Danes purchased the right of Sepulture for their slain Chiefs (nobiles) "in Emonia insula, loca sacro," he adds, "extant et hac ætate notissima Danorum monumenta, lapidibusque insculpta eorum insignia." [*Scotorum Historiæ* (1526), lib. xii., p. 257.] For a long period past only one so called Danish Monument has existed on Inchcolm, and is still to be seen there. It is a single recumbent block of stone, above five feet long, about a foot broad, and one foot nine inches in depth, having a rude

sculptured Figure on its upper surface. In his *History of Fife*, Published in 1710, Sir Robert Sibbald has both drawn and described it. "It is (says he) made like a coffin, and very fierce and grim faces are done on both the ends of it. Upon the middle stone which supports it, there is the figure of a man holding a spear in his hand." [*History of Fife and Kinross*, p. 35.] He might have added that, on the corresponding middle part of the opposite side, there is sculptured a rude cross; but both the cross and "man holding a spear" are cut on the single block of stone forming the Monument, and not, as he represents,

on a separate supporting stone. Pennant, in his *Tour through Scotland* in 1772, tells us that this "Danish Monument" "lies in the south-east [south-west] side of the Building (or Monastery), on a rising ground. It is (he adds) of a rigid form, and the surface ornamented with scale-like figures. At each end is the representation of a human head." In its existing defaced form, the sculpture has certainly much



Seal. [*Morton Charters.*]

more the appearance of a recumbent human figure, with a head at one end, and the feet at the other, than with a human head at either extremity.

It is well known that, about a Century after the occurrence of these Danish Wars, and of the alleged Burial of the Danish Chiefs on Inchcolm,—or in the first half of the Thirteenth Century,—there was Founded on this Island, by Alexander I., a Monastery, which from time to time was greatly enlarged, and well Endowed. The Monastic Buildings remaining on Inchcolm at the present day are of very various Dates, and still very extensive; and their oblong light-grey mass, surmounted by a tall, square, central Tower, forms a striking object in the distance, as seen in the summer morning light from the higher



streets and houses of Edinburgh, and from the neighbouring shores of the Firth of Forth. The Tower of the Church of Inchcolm is so similar in its architectural forms and details to that of Icolmkill, that it is evidently a structure nearly, if not entirely, of the same age; and the new Choir (*novum chorum*) built to the Church in 1265—[*Scotichronicon*, lib. x., c. 20]—is apparently, as seen by its remaining masonic connections, posterior in age to the Tower upon which it abuts. These Monastic Buildings have been fortunately protected and preserved by their Insular situation,—not from the silent and wasting touch of time, but from the more ruthless and destructive hand of man. The stone-roofed octagonal Chapter-House is one of the most beautiful and perfect in Scotland; and the Abbot's House, the Cloisters, Refectory, &c., are still comparatively entire.

Here Sir James Simpson branches off into a very elaborate and ingenious disquisition upon a small Building, isolated, at a little distance from the remains of the Monastery, which he is inclined to believe is of an older Date, and of an earlier age, than any part of the Monastery itself. This small Cell forms now, with its south side, a portion of the line of the north wall of the present Garden. When he first visited the Island of Inchcolm, this interesting Building was the abode of two pigs; and, on another visit, one cow was its tenant! In consequence of the attention of the Earl of Moray (the Proprietor of the Island) and his Factor, Mr. Philipps, having been called thereto, all such desecration has been put an end to, and the whole Structure has been excellently repaired and restored.

The Tradition, as told by the “Cicerone” on the Island, is that this neglected Outbuilding was the place in which “King Alexander lived for three days with the Hermit of Inchcolm.” There was nothing in the rude architecture and general character of the Building to gainsay such a Tradition, but the reverse; and, on the contrary, when we turn to the notice of a visit of Alexander I. to the Island in 1123, as given by our earliest Scotch historians, their Account of the little Chapel or Oratory which he found there, perfectly applies to this Building. In order to prove this, the History of Alexander's Visit is quoted

from the “*Scotichronicon*” of Fordun and Bower, the “*Extracta e Cronicis Scocie*,” and the “*Scotorum Historia*” of Hector Boëce. [See other similar notices of the visit of Alexander I. to Inchcolm in *Buchanan’s Rerum Scotticarum Historia*, lib. vii., cap. 27; *Leslaus de Rebus Gestis, Scotorum*, lib. vi., p. 219, &c.]

The *Scotichronicon* contains the following account of King Alexander’s adventure and temporary sojourn in Inchcolm:—

“About the year of our Lord 1123, under circumstances not less wonderful than miraculous, a Monastery was founded on the Island Aemonia, near Inverkeithing. For when the noble and most Christian Sovereign Alexander, first of this name, was, in pursuit of some State business, making a passage across the Queensferry, suddenly a tremendous storm arose, and the fierce south-west wind forced the vessel and sailors to make, for safety’s sake, for the Island of Aemonia, where at that time lived an islander hermit (*eremita insulanus*), who, belonging to the service of Saint Columba, devoted himself sedulously to his duties at a certain little chapel there (*ad quandam inibi capellulam*), content with such poor food as the milk of one cow, and the shell and small sea fishes which he could collect. On the hermit’s slender stores, the king and his suit of companions, detained by the storm, gratefully lived for three consecutive days. But on the day before landing, when in very great danger from the sea, and tossed by the fury of the tempest, the King despaired of life, he vowed to the Saint, that if he should bring him and his companions safe to the Island, he would leave on it such a memorial to his honour as would render it a future asylum and refuge to sailors and those that were shipwrecked. Therefore, it was decided, on this occasion, that he should found there a Monastery of Prebendaries, such as now exists; and this the more so, as he had always venerated S. Columba with special honours from his youth; and chiefly because his own parents were for several years childless and destitute of the solace of offspring, until, beseeching S. Columba with suppliant devotion, they gloriously obtained what they sought for so long a time with anxious desire.”

The preceding Account of King Alexander’s Visit to Inchcolm, and his Founding of the Monastery there, occurs in the course of the fifth Book (lib. v., cap. 37) of the *Scotichronicon*, without its being marked whether the passage itself exists in the original five Books of Fordun, or in one of the additions made to them by the Abbot Walter Bower. In his original portion of the History, Fordun himself merely refers to the Foundation of

the Monastery of Inchcolm by Alexander. The first of these Writers, John of Fordun, lived, it will be recollected, in the Reigns of Robert II. and III., and wrote about 1380; while Walter Bower, the principal Continuator of Fordun's History, was Abbot of Inchcolm from 1418 to the date of his Death in 1449.

In the Work known under the title of "*Extracta e Variis Cronicis Scocie*," there is an Account of Alexander's fortuitous Visit to Inchcolm, exactly similar to the above, but in an abridged form. Tytler, in his "*History of Scotland*," supposes the "*Extracta*" to have been written posterior to the time of Fordun, and prior to the Date of Bower's Continuation of the *Scotichronicon*,—a conjecture which one or more passages in the Work entirely disprove. If the opinion of Tytler had been correct, it would have been important as a proof that the story of the Royal adventure of Alexander upon Inchcolm was written by Fordun, and not by Bower, inasmuch as the two Accounts in the *Scotichronicon* and in the "*Extracta*" are on this, as on most other points, very similar, the "*Extracta*" being merely somewhat curtailed.

That this very small and antique-looking Edifice is identically the little Chapel or Cell spoken of by Fordun and Boëce as existing on the Island at the time of Alexander's Visit to it, upwards of seven Centuries ago, is a matter admitting of great probability, but not of perfect legal proof. One or two irrecoverable links are wanting in the chain of evidence to make that proof complete; and more particularly do we lack for this purpose any distinct allusions or notices among our mediæval Annalists, of the existence or character of the Building during these intervening seven Centuries, except the notice of it cited from the *Scotichronicon*, "*ad quendam inibi capellulam*," written by the hand of Walter Bower, and having a reference to the little Chapel as it existed and stood about the year 1430, when Bower wrote his Additions to Fordun, while living and ruling on Inchcolm, as Abbot of its Monastery.

But various circumstances render it highly probable that this old stone-roofed Cell is the ancient Chapel or Oratory in which



the Island Hermit (*eremita insulanus*) lived and worshipped at the time of Alexander's Royal but compulsory Visit in 1123. The fact that this little Building is, in its whole architectural style and character, evidently far more rude, primitive, and ancient, than any of the extensive Monastic Structures existing on the Island, answers most fitly and perfectly to the two characteristic appellations used respectively in the *Scotichronicon* and in the *Historiæ Scotorum*, to designate the Cell or Oratory of the Inchcolm Anchorite at the time of King Alexander's three days' sojourn on the Island.

Again, in favour of the view that the existing Building on Inchcolm is the actual Chapel or Oratory in which the Insular

Anchorite lived and worshipped there in the Twelfth Century, it may be further argued that, where they were not constructed of perishable materials, it was in consonance with the practice of these early times, to preserve carefully Houses and Buildings of Religious note, as hallowed Relics. Most of the old Oratories and Houses raised by the early Irish and Scottish Saints were undoubtedly built of wattles, wood, or clay, and other



Counter Seal. [Morton Charters.]

perishable materials, and of necessity were soon lost. But when of a more solid and permanent construction, they were sometimes sedulously preserved, and piously and punctually visited for long Centuries as holy Shrines.

In its whole architectural type and features, the Cell or Oratory is manifestly older, and more rude and primitive, than any of the diverse Monastic Buildings erected on the Island from the Twelfth Century downwards. But more, the Inchcolm Cell or Oratory corresponds in all its leading architectural features and specialities with the Cells, Oratories, or small Chapels, raised from the Sixth and Eighth, down to the Tenth and

Twelfth Centuries in different parts of Ireland, and in some districts in Scotland, by the early Irish Ecclesiastics, and their Irish or Scoto-Irish disciples and followers.

Let me add one word more as to the probable or possible age of the "*Capellula*" on Inchcolm. Granting, for a moment, that the Building on Inchcolm is the small Chapel existing on the Island when visited by King Alexander in 1123, have we any reason to suppose the Structure to be one of a still earlier Date? Inchcolm was apparently a favourite place of Sepulture up indeed to comparatively late times; and may possibly have been so in old Pagan times, and previously to the Introduction of Christianity into Scotland. The soil of the fields to the west of the Monastery is, when turned over, found still full of fragments of human bones. Allan de Mortimer, Lord of Aberdour, gave to the Abbey of Inchcolm, a moiety of the Lands of his Town of Aberdour, for leave of Burial in the Church of the Monastery. "Alanus de Mortuo Mari, Miles, Dominus de Abirdaur, dedit omnes et totas dimidietates terrarum Villæ suæ de Abirdaur, Deo et Monachis de Insula Sancti Columbi, pro sepultura sibi et posteris suis in Ecclesia dicti Monasterii." [*Quoted from the MS. Register or Chartulary of the Abbey, by Sir Robert Sibbald, in his History of Fife, p. 41.*] The same Author adds that, in consequence of this Grant to the Monastery of Inchcolm for leave of Sepulture, the Earl of Murray (who represents "Stewart, Abbot of Inchcolm," that sat as a lay Commendator in the Parliament of 1560, when the Confession of Faith was approved of) now possesses the "wester half of Aberdour." Sir Robert Sibbald further mentions the story that "Alain, the founder, being dead, the Monks, carrying his corpse in a coffin of lead, by barge, in the night-time, to be interred within their church, some wicked Monks did throw the samen in a great deep betwixt the land and the Monastery, which to this day, by the neighbouring fishermen and salters, is called *Mortimer's Deep*." He does not give the year of the preceding Grant by Alain de Mortimer, but states that "the Mortimers had this Lordship by the Marriage of Anicea, only daughter and sole heiress of Dominus Joannes de Vetere Ponte or Vypont, in anno 1126." It appears to have



been her husband who made the above Grant. [See *Nisbet's Heraldry*, vol. i., p. 294.]

In Scottish History, various allusions occur with regard to Persons of note, and especially the Ecclesiastics of Dunkeld, being carried for Sepulture to Inchcolm. Thus, in 1272, Richard of Inverkeithing, Chamberlain of Scotland, Died, and his body was Buried at Dunkeld, but his Heart was deposited in the Choir of the Abbey of Inchcolm. [*Scotichronicon*, lib. x., c. 30.] In *Hay's Sacra Scotia*, is a description of the Sculptures on this Monument in Inchcolm Church, p. 471. In 1173, Richard, Chaplain to King William; Died at Cramond, and was Buried in Inchcolm. [*Mylne's Vitæ*, p. 6.] In 1210, Richard, Bishop of Dunkeld, Died at Cramond, and was Buried in Inchcolm. [*Scotichronicon*, lib. viii., c. 27] And four years afterwards, Bishop Leycester Died also at Cramond, and was Buried at Inchcolm. [*Scotichronicon*, lib. ix., c. 27.] In 1265, Richard, Bishop of Dunkeld, Built a new Choir in the Church of S. Columba on Inchcolm; and, in the following year, the bones of three former Bishops of Dunkeld were transferred, and Buried, two on the north, and the third on the south side of the Altar in this new Choir. [*Scotichronicon*, lib. x., c. 20, 21. See also the *Extracta e Cronicis Scocie* for other similar notices, pp. 90, 95, &c.; and *Mylne's Vitæ Dunkeldensis Ecclesiæ Episcoporum*, pp. 6, 9, 11, &c.] The Danish Chiefs, who, after the Invasion of Fife, were Buried in the Cemetery of Inchcolm, were, as we have already found, Interred there in the seventh or last year of King Duncan's Reign, or in A.D. 1039, nearly a Century before the Date of Alexander's Visit to the Island. But if there was, a Century before Alexander's Visit, a Place of Burial on the Island, there was almost certainly also this or some other Chapel attached to the Place, as a Christian Cemetery had, in these early times, always a Christian Chapel or Church of some form attached to it. The style and architecture of the Building is apparently, as stated, as old or even older than this; or, at all events, it corresponds to Irish Houses and Oratories that are regarded as having been built two or three Centuries before the Date even of the Sepulture of the Danes in the Island.



Probably, as in other instances, this old Building or Capellula on Inchcolm, served as a "desert," whither the Monks might retire for Meditation, without breaking the Fraternal bond.

The MS. Copy of the *Scotichronicon*, which belonged to the Abbey of Cupar, and which, like the other old MS. of the *Scotichronicon*, was written before the end of the Fifteenth Century, describes Inchcolm as the temporary abode of S. Columba himself, when he was engaged as a Missionary among the Scots and Picts. "There are," observes Father Innes, "still remaining many copies of Fordun, with Continuations of his History done by different hands. The chief Authors were Walter Bower or Bowmaker, Abbot of Inchcolm; Patrick Russell, a Carthusian Monk of Perth; *the Chronicle of Cupar* (the Continuation of Fordun), attributed to Bishop Elphinstone, in the Bodleian Library, and many others. All these were written in the Fifteenth Age, or in the time betwixt Fordun and Boëce, by the best Historians that Scotland then afforded, and unquestionably well qualified for searching into, and finding out, what remained of ancient MSS. Histories anywhere hidden within the Kingdom, and especially in Abbeys and Monasteries, they being all either Abbots or the most learned Churchmen or Monks in their respective Churches or Monasteries." [*Innes's Critical Inquiry*, vol. i., p. 228.] In enumerating the Islands of the Firth of Forth, Inchcolm is mentioned in the Cupar MS. as "alia insuper insula ad occidentem distans ab Incheketh, quæ vocatur Æmonia, inter Edinburch et Inverkethyn: quam quondam incoluit, dum Pictis et Scotis fidem prædicavit, Sanctus Columba Abbas." [See Extract in *Goodall's Edition of the Scotichronicon*, vol. i., p. 6 (foot-note), and in *Colgan's Trias Thaumaturga*, vol. ii., p. 466.] We do not know upon what foundation, if any, this statement is based; but it is very evidently an allegation upon which no great assurance can be placed. Nor, in alluding to this statement here, is it argued that this Cell might even have served S. Columba both as a House and Oratory.

The nameless Religious Recluse whom Alexander found residing on Inchcolm, is described by Fordun and Boëce as leading there the life of a Hermit (*Eremita*), though a Follower

of the Order or Rule of Saint Columba. The Ecclesiastical Writers of these early times not unfrequently refer to such self-denying and secluded Anchorites. The Irish Annals are full of their obits. In Scotland, we have various alleged instances of Caves being thus employed as Anchorite or Devotional Cells, and some of them still show rudely-cut Altars, Crosses, &c.,—as the so-called Cave of S. Columba on the shores of Loch Killesfort in North Knapdale, with an Altar, a Font or Piscina, and a Cross cut in the rock [*Origines Parochiales*, vol. ii., p. 40]; the Cave of S. Kieran on Loch Kilkerran in Kantyre [*Origines Parochiales*, vol. ii., p. 12]; the Cave of S. Ninian on the coast of Wigtownshire [*Old Statistical Account of Scotland*, vol. xvii., p. 594]; the Cave of S. Moloe in Holy Island in the Clyde, with Runic Inscription on its walls [see an Account of them in *Dr. Daniel Wilson's Prehistoric Annals of Scotland*, pp. 531 to 533, &c.] The Island of Inchcolm pertains to Fifeshire, and in this single County there are at least *four* Caves that are averred to have been the Retreats which early Christian Devotees and Ascetics occupied as temporary Abodes and Oratories, or in which they occasionally kept their Holy Vigils;—namely, the Cave at Dunfermline, which bears the name of Malcolm Canmore's devout Saxon Queen, S. Margaret, and which is said to have contained formerly a Stone Table or Altar, with “something like a Crucifix” upon it [*Dr. Chalmers' Historical Account of Dunfermline*, vol. i., pp. 88, 89]; the Cave of S. Serf at Dysart (the name itself—Dysart—an instance, in all probability, of the “*desertum*” of the text, p. 485), in which that Saint contested successfully in debate (according to the *Aberdeen Breviary*) with the Devil, and expelled him from the spot [see *Breviarium Aberdonense*, *Mens. Julii.*, fol. xv., and *Mr. Muir's Notices of Dysart for the Maitland Club*, p. 3]; the Caves of Caplawchy (Caiplie), on the east Fifeshire coast, marked interiorly with rude Crosses, &c., and which, according to Wynton, were inhabited for a time by “S. Adrian wyth hys cumpany” of disciples [*Orygynale Chronykel of Scotland*, book iii., c. 8]; and the Cave of S. Rule at St. Andrews, containing a Stone Table or Altar on its east side, and on its west side the supposed Sleeping Cell of

the Hermit, excavated out of the rock [*Old Statistical Account, vol. xiii.*]

The Breviary of Aberdeen points out that the S. Serf received by Adamnan was not the S. Serf of the Dysart Cave, and hence also not the baptizer of S. Kentigern at Culross, as told in the Legend of his mother, S. Thenew, or S. Thenuh—a female Saint whose very existence the Presbyterians of Glasgow had so entirely lost sight of, that Centuries ago they unsexed the very name of the Church dedicated to her in that city, and came to speak of it under the uncanonical appellation of *St. Enoch's*. This first S. Serf and S. Adamnan lived two Centuries, at least, apart.

James Stuart, of Beith, a Cadet of the Lord Ochiltree, was made Commendator of Inchcolm on the surrender of Henry, Abbot of the Monastery, in 1543. His second son, Henry Stuart, was, by the special favour of King James VI., created a Peer, by the title of Lord St. Colm, in 1611. [*Crawford's Peerage.*]

#### VALUATION OF THE ABBEY OF INCHCOLM.

Money, 426 Pounds Scots = £138 Sterling. Wheat, 2 Chalders, 8 Bolls, 1 Firiot, 10 Pecks; Bear, 8 Chalders, 9 Pecks; Meal, 14 Chalders, 14 Bolls; Oats, 11 Chalders, 12 Bolls.

#### IV. ST. ANDREWS. A.D. 1144.

The Priory of Regular Canons of S. Augustin was formally recognised at St. Andrews in 1144, by Charter of Bishop Robert [*Reg. Prior. S. Andr., p. 122*]; and, shortly after, one of the Fraternity undertook to draw up a Sketch of the History of its Church, or Book of Muniments, called "*Magnum Registrum*," partly with a view to appropriate its past glory, and partly to justify the recent reform of its economy. The Writer (probably *Bishop Robert, or the Prior of the same name*) strongly condemns the degenerate condition of the *Keledei*; and though the picture is perhaps overdrawn, as by an unfriendly hand, and occasionally indistinct in its representations, it is still a Record of great Historical importance. Having adverted to the decay of Religion



at St. Andrews, consequent upon the death of S. Regulus and his followers, it proceeds to describe the more recent particulars of its Ecclesiastical condition in the following manner :—

“ There were kept up, however, in the Church of St. Andrew, such as it then was, by Family succession, a Society of thirteen, commonly called ‘Keledei,’ whose manner of life was shaped more in accordance with their own fancy and human Tradition, than with the Precepts of the holy Fathers. Nay, even to the present day their practice continues the same; and though they have some things in common, these are such as are less in amount and value, while they individually enjoy the larger and better portion, just as each of them happens to receive gifts, either from friends who are united to them by some private tie, such as kindred or connexion, or from those whose *soul-friends*, that is, spiritual advisers, they are, or from any other source. After they are made Keledei, they are not allowed to keep their wives within their lodgings, nor any other women, who might give rise to injurious suspicions. Moreover, there were seven Beneficiaries, who divided among themselves the offerings of the Altar; of which seven portions the Bishop used to enjoy but one, and the Hospital another; the remaining five were apportioned to the other five members, who performed no duty whatever, either at Altar or Church, and whose only obligation was to provide, after their custom, lodging and entertainment for pilgrims and strangers, when more than six chanced to arrive, determining by lot whom and how many each of them was to receive. The Hospital, it is to be observed, had continual accommodation for a number not exceeding six; but from the time that, by God’s goodness, it came into the possession of the Canons, till the present, it is open to all comers. The above-mentioned Beneficiaries were also possessed of their private revenues and property, which, upon their death, their wives, whom they openly lived with, and their sons or daughters, their relatives, or sons-in-law, used to divide among themselves: even the very offerings of the Altar at which they did not serve—a profanation which one would blush to speak of, if they had not chosen to practise. Nor could this monstrous abuse be corrected before the time of Alexander of happy memory, a Sovereign of exemplary devotion to God’s Holy Church, who enriched the Church of the blessed Apostle Andrew with possessions and revenues, loaded it with many and valuable gifts, and invested it with the liberties, customs, and royalties, which appertained to his royal donation. The lands also called ‘the Boar’s Chase,’ which King Hungus had presented to God and to the holy Apostle S. Andrew at the time that the *relics* of S. Andrew arrived, but which were subsequently usurped, he restored to their possession, with the professed object and understanding that a Religious Society should be established in that Church for the maintenance of Divine Worship. Because hitherto there had been no provision for the service at the Altar of the blessed Apostle, nor used Mass to

be Celebrated there, except upon the rare occasions that the King or Bishop visited the place ; for the Keledei were wont to say their Office, after their own fashion, in a nook of a Church, which was very small. Of which Royal donation, there are many Witnesses surviving to this day. And it was further confirmed by his brother, Earl David, whom the King had constituted his heir and successor upon the Throne which he now occupies."

From this laboured Statement from the "*Magnum Registrum*," we learn that, at some period anterior to 1107, the Ecclesiastical Community of Cill-Righmonaigh—*i.e.*, the Church of S. Regulus—had become parted into two sections, and that each carried with it a portion of the Spiritualities and Temporalities, which we may reasonably conceive had been originally combined. One party was the Keledei, consisting of a Prior and twelve Brethren, who numerically represented the old Foundation, and, as Clerical Vicars, performed Divine Service, having official residences, and enjoying certain estates, as well as the minor dues of the Sacerdotal Office. With them also, as the *Clerical* portion of the Society, rested the Election of the Bishop, when a vacancy occurred in the See.—The other party included the Bishop, the eleemosynary Establishment, and the Representatives of the Abbot and other greater Officers now secularized, yet enjoying, by prescription, another portion of the estates, and the greater Ecclesiastical dues. The chief censure is directed against these; but it is to be taken with some limitation, because the Bishop was one of them, and the Hospital represented another.

In 1144, the Hospital of the Keledei, with its Parsonage or Impropriation, was transferred to the Regular Canons, and they were Confirmed in the possession of two more of the Parsonages which had already been assigned to them, the Bishop retaining his own seventh, thus leaving three of these sinecures in the former condition. And matters continued so till 1156, for in that year Pope Adrian IV. only Confirmed to the Canons-Regular the Hospital and their two-sevenths. But in that, or one of the two following years, the old Impropiators having probably dropped by death, resignation, or amotion, Bishop Robert granted to the Canons all the portions, reserving only his own. Finally, in 1162-3, Bishop Arnold surrendered his seventh, and thus put



them in possession of the whole. The seven portions were then consolidated, and went into a common fund. Thus, in the first instance, the Regular Canons seem to have been established on the reversion of the secularized property of the old Foundation.

There were now two rival Ecclesiastical Bodies in existence at St. Andrews—one, the old Corporation of secular Priests, who were completely thrown into the shade, and shorn of many of their Privileges and Possessions; and the other, that of the Regular Canons, who virtually represented the *secularized* portion of the old Institution, and entered on the enjoyment of their estates. But this rivalry or co-existence was very distasteful to the chief Authorities, both Lay and Ecclesiastical, as soon became manifest. Immediately upon the Foundation of the latter House, King David, as he also did in the case of Lochleven, made an Ordinance that the Prior and Canons of St. Andrews should receive into corporation with them the *Keledei of Kilrimont*, who were to become Canons, together with all their Possessions and Revenues; that is, provided they would consent to conform to Canonical Rule. But in case they should refuse, they were to have a life interest in their Possessions; and, according as they dropped, their places were to be filled up on the new Foundation by Regular Canons, whose number was to equal that of the existing Keledei; and that all the Farms, Lands, and Offerings of the Keledei should be transferred to the use of the Canons-Regular of St. Andrews, in frank and quit almoigne. [See Charter, *Scotichronicon*, vol. i., page 122.] In 1147, Pope Eugenius III. decreed that thenceforward the places of the Keledei, according as they became vacant, should be filled with Regular Canons. But the Keledei were able to withstand the combined efforts of King, Pope, and Bishop; for we meet with a recurrence of this provision under successive Pontiffs till 1248; and yet we find the Keledei holding their ground. Nay, in 1160, King Malcolm actually Confirmed them in a portion of their Possessions. In 1199, we find them engaged in a Controversy with the Prior of the other Society, which terminated in a compromise, by which the tithes of their own Lands were secured to them—they, at the same time, quitting claim to all



Parochial Fees and Oblations. They were also Vicars of the Church of the Holy Trinity of Kilrimund, which was the Parish Church of St. Andrews. And it was not till 1273 that they were debarred from the prescriptive right to take part in the Election of a Bishop. They met with like treatment in 1279, and again in 1297, when William Comyn, the Provost of the Keledei, went to Rome, and lodged a Protest against the Election then made, on the ground of their exclusion; but Boniface VIII. decided against him. He appealed again in 1328, but with no better success. In 1309, the Keledei were still in possession of their Lands in the "Cursus Apri." In 1332, when William Bell was chosen Bishop, they were absolutely excluded from taking any part in the Election, and the claim does not appear to have been ever after revived. Neither does the name "Keledei" occur again in existing Records, although the Corporation still continued in the enjoyment of their Privileges and Possessions. [*Reeves on the Culdees, in Trans. of the Royal Irish Academy, pp. 155-159.*]

The Buildings of the Priory were situated to the south of the Cathedral, and were surrounded on the north, east, and south sides by a magnificent Wall, commenced by Prior John Hepburn (*circa*) A.D. 1516. It went from the north-east corner of the Cathedral round till it joined the walls of S. Leonard's College on the south-west. It remains in a pretty entire state, is nearly a mile in length, 20 feet in height, and 4 in breadth. It has 13 round and square Turrets, in each of which there is a Niche for the reception of Images. The Turrets have a Staircase leading up to them. One-half of the Wall—viz., that part from the north-east corner of the Cathedral down to the shore—has a parapet on each side, as if designed for a pleasant walk. On the south-east corner a round Building stands, which is believed to have been the Pigeon-house of the Cathedral.

There were three Gates in the Wall. The one, which is both the first and the principal, is called *The Pends*, and shows magnificent architecture, though dilapidated. It is 75 feet long, and 16 broad, and has two fine Gothic Arches, one at each end. There are distinct marks of three intermediate groined Arches, which supported the Floor above. The second Gate is round-

arched, and on the east side leading to the shore. The third is on the south side, and was the one through which carts entered with provisions from the country for the Clergy, and with Teind-sheaves from the Prior-acres, which lie a little to the south. This Gate was built up in modern times with coarse mason-work, which was lately removed, and replaced by an iron railing, through which a fine view of the Cathedral Ruins may be had.



THE PENDS.

“The Abbey Wall,” and the Grounds enclosed (about 20 Acres), were sold by public auction in the Town Hall, by the Commissioners of Woods and Forests, to the United College, at the upset price of £2600.

Of all the Buildings which once stood within the enclosure, only a few vestiges remain. Martine, the Secretary of Archbishop Sharp, mentions that, in his time, there were fourteen different Buildings, besides St. Regulus’ and the Cathedral.

The PRIOR’S HOUSE, called *Hospitium Vetus*, or the *Old Inn*, stood south-east of the Cathedral, and was the residence of the Bishops until the Castle was built, and afterwards of the Priors. A few vaults still remain, which were lately used as shelters for horses.

The CLOISTER was to the west of this house. In it was held the “Senzie Fair,” on the second week of Easter. The stalls of

the merchants were covered in. The Cloister is now "Priory Villa" Garden. Its Hot-house Chimneys are built against the south Transept of the Cathedral, and smoke upon the fine old mullions!

THE SENZIE HOUSE was the House of the Sub-Prior, and not very long ago was used as an Inn. In Martine's time, it was in good condition. The word *Senzie* is said to signify *Consistory* or *Assize*; and probably this Ecclesiastical Court may have assembled in the Sub-Prior's House. The "*Senzie Fair*" was evidently so called from being held in the vicinity of this Building.

THE DORTOUR, or DORMITORY of the Monastery, stood between the Prior's House and the Cloister, but has completely disappeared.

THE REFECTORY, or DINING-ROOM, was on the south side of the Cloister, and consisted of a Hall 108 feet long, and 28 feet broad. No vestige of it remains. Its site is now a Garden.

THE GUEST HALL was for the hospitable entertainment of Strangers and Pilgrims. It stood within the precincts of S. Leonard's College, on the south-west of the road from the *Pends* to the shore.

THE NEW INN, or *Novum Hospitium*, was erected for the Princess Magdalene, the Consort of James V. Her physicians, as an antidote to her failing health, advised a residence by the healthful shores of St. Andrews. The Building was run up in a month, but the poor Queen never came to occupy it. She Died suddenly at Holyrood Palace, and the New Inn, 100 years afterwards, became the residence of the Archbishop. The eastern Gable remains, and may be seen through the south Gateway, on the road leading by the Abbey Wall from the *Pends* to the shore.

There were other Offices of the Monastery, of which some vestiges still remain. There were the *Teind Barn*, the *Abbey Mill*, and the *Granary*, the names of which denote their use. [*Handy Book of St. Andrews*, p. 40.]

#### PRIORS OF ST. ANDREWS.

1. ROBERT—an English Augustinian Monk. His name occurs frequently in the *Register of the Priory*. Page 42—Pope Innocent II. gives to Prior Robert and the Canons, liberty to buy various necessities without payment of duty. Page 43—Bishop Robert conveys to Prior Robert the



Revenues of Lochleven Priory, consisting of Lands, Villas, Mills, Tithes, certain quantities of cheese, barley, and pigs, from different Farms; also Vestments and Books, or sets of Books, a list of which are given in *Scotichronicon*, page 126. Page 47—Pope Lucius Confirms to Prior Robert and the Canons all their property, A.D. 1144. Page 48—Pope Eugenius III. does the same, and desires that the Regular Canons should succeed the Culdees, A.D. 1147. Page 51—Pope Adrian IV., similar to the foregoing. He denounces a solemn Curse on all who should Contravene his Bull, and pronounces a Blessing on all who should obey it, A.D. 1156. Page 189—King David I. Confirms to Prior Robert and the Canons, Kininmonth, and a toft in Kilrimund. He was Appointed in 1140, and Ruled till his Death in 1162.

2. WALTER. He had been previously Chanter of the Cathedral. For 24 years, he Ruled the Monastery with singular good sense. He Resigned, 1186, from bodily infirmity, but got better two years afterwards.

3. GILBERT I. was next. At page 40 of the *Register*, he is mentioned as entering into an Agreement with Bernard Fraser and the Heirs of Drem. [See page 322 of the *Register*.] Died 1188.

4. WALTER again resumed office, having recovered. His name occurs in the *Register*, as being concerned in leasing out certain Lands and Tithes. Pages 306, 323—Prior Walter and the Canons *rent* to Allan, son of Simon, the Land of Kathlac, for seven solidi yearly. Prior Walter and the Canons restore to Allan, son of Simon, and his Heirs, the Land of Ketlach, which his father gave them, they paying 70 solidi yearly for the same. Lyon says, in his *History of St. Andrews*, vol. ii., p. 268, c. 33, that the above Walter resumed office, and Died the same year, 1188; and at p. 89, vol. i., that "he lived till the end of the Century, and that he was *alive* in A.D. 1195." He *was* alive then; for, at page 323 of the *Register*, we have a Convention between Prior Walter and the Canons, and the Abbot and Convent of Newbottle, of date A.D. 1195. [See also page 338 of the *Register*.]

5. THOMAS Succeeded, and Died in 1211. He was previously Sub-Prior. Fordun says that he was a man "of good conversation, and an example of the whole of Religion." In the Preface to the *Register*, p. *alii.*, he is mentioned as complaining to Pope Innocent III. that the Bishop of Dunkeld had thrust an Incumbent into the Parish Church of Meigle, without the consent of himself and his Convent, its lawful Patrons. Some of his Brethren were stirred up against him, on account of his zeal in enforcing the Rules of their Order, on which account he chose to withdraw from their society, rather than countenance their errors. Accordingly, in A.D. 1211, he Resigned his Priorate, and bade Farewell to his Brethren, many of whom would have gladly retained him. He shed tears at his departure. He retired to the Monastery of Coupar-Angus. His name occurs only once in the *Register*, p. 329: Agreement between Prior Thomas and the Canons, and Gellin, son of Gillecrist Maccussegerai. The *latter* gets back the Land of Scoonie, which he had given in exchange for Gariad; and the Canons

agree to feed and clothe him, and give him a Chalder of Oats yearly during his life.

6. SIMON, formerly a Canon, as Fordun says, was "a man of honest life and laudable conversation." With the consent of the Bishop and his Brethren, he Resigned, and was removed to the inferior Priorate of Lochleven in 1225. From the *Register*, he seems to have had more than once to stand out for his rights. Page 315—A Litigation between Prior Simon and the Canons on the one side, and the Archdeacon of St. Andrews on the other, was conducted before Bishop Malvoisin and other venerable persons, regarding certain Lands. The former are to have all the Lands which belonged to the Archdeacon within the *Boar's Chase*; and the latter to have the Land which extends through the Strath towards Dairsey—viz., from the Cross erected to the memory of Bishop Roger [*Scotichronicon*, vol. i., p. 146], to the top of the ridge near the other Cross, and along this ridge, northwards, as far as the Rock which divides Balgrove from Strathtyrum, except the Saltpan, with its toft and croft, which belong to the Priory, and the right of Pasturage, which belongs to the Burgesses, A.D. 1212. Page 316—Another Dispute between Prior Simon and the Canons on the one part, and Master Patrick, Master of the Scholars of St. Andrews of the same City, on the other, before the Bishop and Archdeacon of Glasgow, regarding certain Rents and Kane. The late Bishop Malvoisin, in a Dispute between the Priory and the Archdeacon of St. Andrews, had directed that certain Lands should remain with the Priory, but that it should pay to the Archdeacon and his Successors, for the use of the Poor Scholars of St. Andrews, the following Rents—viz., from Crigin, 20 Measures of Barley, and 20 Stones of Cheese; from Pettendrech, 20 Measures of Barley; from Nevechi, 6 Measures of Barley, &c., &c. The above Agreement to hold good in the present Dispute, and the Scholars to draw the said Rents. Page 320—A third Dispute took place between the Abbot and Convent of Holyrood, the Brother Hospitalers of Torphichen, and Prior Simon and the Canons, regarding the Tithes and Oblations of Ogglisfas. It was agreed that, as the said Tithes and Oblations belonged in part to the Priory's Church at Linlithgow, the Hospitalers should draw the same, and pay two silver marks yearly to the said Priory. Page 322—A fourth Dispute occurred between Prior Simon and the Canons, and Bernard Fraser and the Heirs of Drem. The latter are to have the Church of Drem, but without prejudice to the Mother Church of Haddington; and to give certain Lands to the Canons, and Pasturage to the Chaplain's cattle.

7. HENRY DE NORHAM, formerly a Canon. Fordun says of him that, "leaving the Monastery grievously burdened with debts and expenses," he Resigned in 1236. In the *Register*, p. 393, we find that Pope Gregory IX. commands Henry, Prior of St. Andrews; L., Archdeacon of the same; and R., Dean of Fife, to inquire into a complaint made by the Monks of the Isle of May, in the Firth of Forth, against the Monks of Scone, about a Fishery at Inchfretth [Inchyra], on the River Tay. Page 175—Prior



Henry and the Canons Confirm to the Canons of Lochleven, the Church of Hotermunesin [Auchtermoonzie], which Bishop Malvoisin gave them for the support of Pilgrims. Page 176—Prior Henry also exempts the Hospital near the Bridge of Lochleven for the reception of Pilgrims, from the payment of various Tithes, saving the rights of the Church of Portmoak. Page 326—Agreement between Prior Henry and the Canons on the one side, and the Bishop and Chapter of Moray, the Lady Muriel de Rothies, and the Hospital of S. Nicholas on the Spey [Boat o' Brig], on the other, respecting the Church of Rothies near by, on the opposite side of the River. This Church, with common consent, is given to the above Hospital, on the condition of the Priory of St. Andrews receiving from it three marks yearly, A.D. 1235.

8. JOHN WHYTE restored and augmented possessions of the Priory which his Predecessors had wasted. He built the Dormitory, Refectory, and the great Hall of the Hospitium. He Died in 1258. It is stated in the *Register*, p. 328, that an Agreement was made between Prior John and the Canons, and Duncan de Ramsay, by which the latter was to have his own Chapel, and Chaplain, and Clayton, on the condition of his paying One Pound of Frankincense yearly to the Priory, and not infringing the rights of the Parish of Lathrisk. Pages 329, 331—A Dispute, in the eastern Chapter of Lothian, between Prior John and the Canons, and the Master and Monks of Haddington, together with the Prioress and Nuns of the same place, respecting the Tithes of the *King's Garden* in that Town. The latter declared their quarrel settled with the Priory of St. Andrews, A.D. 1245. Page 332—Dispute between Prior John and the Canons, and Duncan, Earl of Mar, carried on before the Abbot of Lindores, the Priors of Lindores, and the Prior of Isle of May, concerning the Lands and Tithes of Tharflund and Miggaveth, in Aberdeenshire, which had been given to the Priory by the said Earl's father. The Priory gives up the Tithes to the Incumbent, on condition of receiving 10 marks yearly, A.D. 1242. Memorandum.—The Prior of St. Andrews (John Whyte) held his Court at Dull, in Atholl, near a large Stone on the west side of the Vicar's House; on which day, Colin, son of Anegus, and Bridin, his son, and Gylis, his brother, rendered to him their homage, as his liege men, A.D. 1244. Page 121—Prior John and the Canons give to the Priory of Lochleven certain property near it, reserving to themselves the right of appointing the Prior, who shall answer to the Bishop *de spiritualibus*, but to them *de temporalibus*, and the observance of order, A.D. 1248.

\* 9. GILBERT II., formerly Treasurer of the Monastery, was Elected its Prior in 1258. He was skilled in temporal affairs, but not very learned. He is not mentioned by name in the *Register*; but the following Memorandum occurs at page 346:—At the Justiciary Court of Perth, Falletauch appears before Freskyn de Moray and others, against Thomas de Lidel, Attorney for the Prior (Gilbert II.) and Canons, and gives up to them all right which he had to the Land of Drumkarach, A.D. 1260. Died 1263.





the Chamber adjoining the Cloister, which Prior Loudon afterwards surrounded by a wall. Died 1321. He was the first who was Buried in the New Chapter House, which Bishop Lamberton had constructed. His name does not appear in the *Register*.

13. JOHN DE GOWRY. Fordun says,—“Though of a free tongue, and incautious of speech, he yet Ruled his Monastery with great skill, prudently providing against misfortunes, and, when they befell him, warding them off with dexterity. He Died in 1340, and was Buried in the New Chapter House. He and his Canons suffered much from the Civil Dissensions. When the English attacked the Town of Perth, they razed its Walls and Towers; and the six nearest richest Monasteries were Taxed to rebuild them. The proportion which the Priory of St. Andrews had to pay was 280 silver marks, equal to £2800 Sterling.

14. WILLIAM DE LOUDEN was Sub-Prior. Fordun says,—The works he performed, both within and without the Monastery, have made his name illustrious. He covered the whole Dormitory with a magnificent Roof; beneath, with polished planks, and above with lead. He also roofed the old Church of S. Regulus, the eastern Chamber, the four sides of the Cloister, and the south part of the Refectory. He caused to be made, at the expense of the Monastery, the Curtain which was suspended during Lent between the Altar and the Choir, composed of various work, and admirably embroidered with figures of men and animals. Moreover, he built the new Ustrina [Heating-house] at great labour and expense. The Churches belonging to the Monastery in Fife and elsewhere, he roofed with timber, and supplied with necessary furniture. Perceiving the Church of Rossieclerach, in Gowrie, to be old and insufficient, he built a very handsome one instead of it, though not on the same site. This Prior was short of stature, and well skilled in learning. He calmly submitted to the great, for the sake of his Monastery. He enforced the regular observance of the Rules of his Order; and thus he not only governed, but greatly improved his Monastery,—freed it from debt, and replenished it with many necessary things, especially with 100 Volumes for its Library. He Died in 1354, and was Buried near his Predecessor, John of Gowry, in the New Chapter House. *Register*, p. 404—Prior William and the Canons let the half davoch of land in Cuneveth [Laurencekirk] to Andrew Grey, he paying the first year thirteen solidi, four denarii; the second year, sixteen solidi, eight denarii; the third year, twenty solidi, &c.: the said Andrew to build two houses at his own expense, and to uphold the marches of the land, A.D. 1347.

15. THOMAS BISSETT, formerly Sub-Prior. Resigned 1363. Fordun says,—He was a man of noble family [being the Earl of Fife's nephew], but of still nobler disposition; for he dearly loved his Brethren, and was no less beloved by them. He Ruled the Flock committed to his care as wisely as the times would permit. The Lord was with him, and directed all his ways. He kept always in mind the Rules and Institutes of the Holy Fathers, which he loved and observed, admonishing his Brethren to observe them



also. The manners of the Canons he diligently reformed, mildly corrected them for their faults, and encouraged the good—knowing that hereunto he was called. When he had thus for nine years governed his Monastery, he fell into bad health, and, fearing that thereby the expenses of the House would increase, he Resigned the management of it into the hands of the Bishop, but not without the lamentation and expostulation of his Brethren, who exclaimed, “Why, O father, dost thou desert us? be favourable, and leave us not thus destitute.”

16. STEPHEN DE PAY. Fordun says,—He was a venerable man, and endowed with all honesty of manners. He received his Confirmation and Blessing from the hands of the Bishop [William de Landel]. In stature, he was large; in countenance, agreeable; munificent in everything; and beloved by all. After having been Prior for 20 years, and having signalled himself in repairing the Cathedral, accidentally burnt in his time, the Canons unanimously Elected him to the Episcopate. However, on his voyage to Rome for the Papal Confirmation, he was captured by the English, and brought to Alnwick, where he Died in 1385 or 1386. [See *Scotichronicon*, vol. i., p. 202.]

17. ROBERT OF MONTROSE, originally a Canon of the Church, afterwards Prior of Lochleven, and Official in the Bishop's Court at St. Andrews. He reformed the Discipline of the Monastery, and improved its Buildings. He carried on the repairs of the damage done by the fire, and finished, at great expense, the new work in the body of the Cathedral Church, as high as the roof. Fordun narrates the following interesting particulars:—He was a man of great knowledge and eloquence, and a distinguished Preacher, an upholder of the ancient Discipline, a pattern to the Flock in the Monastery, and a good Shepherd to the people; for he did not despise the people, but instructed them, and rendered to every one his due. He did not flatter the great, nor fear their threats; he did not oppress the poor, but protected them. The errors of those subject to him he did not overlook, but corrected; in all things showing himself respectful to his seniors, mild to his juniors, gentle to his Religious Brethren, unyielding to the proud and obstinate, condescending to the humble, and tender-hearted to the penitent. This being the case, he could truly adopt the language of the Founder of his Order, S. Augustine, who, in one of his Epistles, thus speaks:—“I dare not say that my House is better than the Ark of Noah, where one wicked man was found; nor better than Abraham's House, where it is said, ‘cast out the bondwoman and her son;’ nor better than Isaac's House, concerning whose two sons it is said, ‘Jacob have I loved, but Esau have I hated;’ so I confess that, from the time I began to serve God, I have found that, as the best of men are to be met with in Monasteries, so they not unfrequently contain the worst.” It happened that Robert of Montrose had, in his Monastery, a Monk named Thomas Plater, an undisciplined and turbulent man, whom he had often tried, both by threats and promises, but in vain, to bring to a sense of his errors. He considered, nevertheless, that he who



connives at another's fault is guilty of it; and that impunity is the mother of insolence, the root of petulance, and the nurse of error. While he was revolving in his mind how he should gain his Brother, the latter, instigated by the Devil, was plotting his Superior's destruction. One evening (in 1393), when the Prior was alone, and was going up, as usual, from the Cloister to the Dormitory for the night, Plater, watching his opportunity, attacked him, and, drawing a dagger from under his cloak, mortally wounded him. He survived only three days; and, bidding his Brethren Farewell, slept in the Lord, and was Buried in the New Chapter House. The Parricide was apprehended as he was trying to make his escape. Two days after the Prior's Funeral, he was brought forth, clad in a long robe; and, after a solemn Discourse from Walter Trail the Bishop, addressed to the Clergy and people, he was thrust bound into perpetual Imprisonment. There, partaking scantily of the bread of grief and the water of affliction, he soon Died, and was Buried in a Dunghill.

18. JAMES BISSETT. Fordun, or rather Walter Bower, the Continuator of Fordun, speaks as if he had been personally acquainted with this Prior. He goes on in the following complimentary panegyric:—This Bissett was nephew of the most Religious Father Thomas Bissett, a former Prior of the same Monastery, whose good conduct he so closely intimated that he was second to none of his Predecessors. In carrying on the repairs of the damage caused by the late fire, he completed the roofing of the Nave of the Cathedral and of the Porch, fitted up the Choir with Stalls, and finished the Quadrangle of the Cloister. He furnished the whole Monastery with new Granaries, Mills, Calefactories (Ustrinas), Piggeries, Barns, and Stables; and provided the two Apartments of the Guest-Hall with Pillars and Glass Windows. He paved the exterior and interior Courts of the Monastery; and supplied its Mensal Churches, as well as all the other Churches dependent upon it, with Vestries, Robes for the Priests, and other useful ornaments. He was like a shoot of a true vine which grows into a choice tree, and yields, by its abundant fruit, an odour pleasant to God and to man. Moreover, he was humble and benignant above all men: to his Brethren patient, to the poor compassionate, and that in spiritual as well as temporal things. To him it was an object of solicitude that the Altars should shine, the Lights be brilliant, the Priests competent for their duties, the Canons becoming in their behaviour, the Vessels and Vestments clean and pure, and all the Services of the Monastery regularly performed,—persuaded that in these things lay the honour of God and of His House, the true signification of things sacred, the proper employment of the Priests, the devotion of the people, and the edification of all. Whatever he could save out of the annual Revenues of the Monastery, he devoted to the improvement of the Cathedral, the rites of hospitality, or the use of the poor. Besides this, he vigorously sustained several contests, as well distant as domestic, in which he was obliged to take a part for the protection of his Monastery. Who that

was adorned with so many virtues would not swell with pride? Yet he was humble; and, on the foundation of humility, he rose to the summit of charity. Who was weak, and he was not weak? who was offended, and he burned not? In short, he was all things to all the Brethren, that he might contribute to the salvation of all. This Prior was tall of stature, sedate in manners, and circumspect in all things. And, not to enumerate his other virtues, he was grave in conversation, prudent, affable, and forgiving. He loved the humble, and checked the proud. He was not fractious in his deeds, nor loose in his behaviour, nor petulant in his words; but you beheld in him the image and personification of probity. But why should I dwell on these particulars? For even the Holy Church still proclaims, though I were not to mention, his sound judgment, his fertile genius, his retentive memory, his flowing eloquence, and his laudable actions. How great and good a man he was, let the Reader of this learn from the surviving Canons, and others who knew him during his life. And, doubtless, of him will the Canons tell their younger Brethren, that the generation to come may know and put their trust in the Lord, and not forget the works of their Prior, but diligently search them out. Many of his Disciples, imbued with his spirit, attained the height of virtue, and, after his death, were called to the office of Pastors or Fathers—one of whom became Bishop of Ross; two, Abbots of Scone and Inchcolm respectively; and three were successively Priors of Monymusk. Nor need this be wondered at, since, by direction of this Prior, two of his Canons were obliged to be Licentiates in Decrees; five, Bachelors in Decrees; and two, Masters in Theology; one of whom afterwards succeeded him in the Priorate. Then it was that the cloistered Garden of St. Andrews, exposed to the genial influences of the south, as much abounded with men illustrious for their virtues, as it was productive of natural flowers. The Monastic Union flourished in the Religious Ceremonies, the Canonical Plant was strengthened by the cares of a Martha, and seraphic zeal overflowed in theological learning. In the first of these, peace and harmony of manners; in the second, peace and a due proportion of study; in the third, peace and progress of merit, sent up a melody pleasing to God and to man. Many other good deeds did this Prior perform during his life; for he redeemed the Monastic Lands which had been mortgaged after the great fire of the Cathedral, and left the Monastery not only free from debt, but with a plentiful store of iron, lead, planks, timber, coal (bituminis), salt, and gold; and a full concourse of Brethren. He departed this life, at a good old age, in the Prior's House, on the morrow of the Nativity of S. John Baptist, in the year 1416. He was Prior twenty-three years, and was Buried with his Brethren in the New Chapter House. He will receive, it is believed, a reward at the resurrection of the just; for it is not probable that the goodness of the great Creator will pass by *his* Religious labours, who, by the abundance of his benevolence, surpassed the expectations of those who were petitioners to him. The following is the Epitaph on his Tomb:—



Hic Jacobita fulgens velut gemma polita  
In claustri vita vixit velut vir hermita.

*Translation*—Here lies James Bissett, shining as a polished gem.  
In the life of the Cloister, he lived like a Hermit.

This Prior's name is found only twice in the *Register of the Priory*, viz., in the Instrument of Perambulation, as performed in the presence of Bishop Trail. Prior Bissett is there stated to have been absent at the time on business at Rome. He is mentioned again, Page 421, as engaging, for himself and Canons, to pay Thomas, Prior of Candida Casa, £20 Scots, failing which, their goods might be distrained.

James [Bissett], Prior of St. Andrews, grants to Thomas Stewart, the Archdeacon, for the term of his life, "all our Lands of Balgove and Saltcots, with that part of our Meadow of Weldene, which lies on the north side of the River, running through the said Meadow (except that part called Freremeadow), throughout all the boundaries of the said Lands existing at the time of the said Grant, viz., from the said River on the east side of the Meadow, and then by the top of the Hill [ridge] towards the north, as far as the Rock near which the Stream falls, on the east side of the Buildings of Saltcots; which Rock is the known boundary between the Lands of Balgove and Stratyrum, with two acres lying near the Cross called Sluther's Cross, and through all the other known boundaries of Balgove and Saltcots on the west side, as far as the boundaries of Kincaple and Strakinnies," to be held by the said Thomas, he paying yearly for the same 4 lb., 13 solidi, 4 denarii, A.D. 1405.

19. WILLIAM DE CAMERA, formerly Sub-Prior. On his way either to or from the Pope, to whom he had gone for Confirmation, he was taken ill at Bruges, where he Died in 1417, and was Buried there in S. Giles' Church, before the Altar of S. Andrew. "The venerable and religious John Lyster, Licentiate in Degrees," happened to be with Prior William when he Died. Immediately he set off for Spain, where Pope Benedict XIII. held his Court (though by this time he had been deposed from the Pontificate), and easily obtained from him Bulls of Confirmation to the Priorate. But meanwhile,

20. JAMES HADDENSTON was at Rome, attached to an Embassy at the Court there, sent from the Duke of Albany to Pope Martin V. (now recognised lawful Pontiff by all Christendom), who Nominated this Haddenston to the Priorate of St. Andrews, A.D. 1418. His Nomination by his Holiness was Confirmed on his return home by the Canons, as well as by the Three Estates of the Realm. In 1425, he returned to Rome, as one of several Ambassadors sent there by King James I. [*Rotuli Scotiae*, vol. ii., p. 253.] Walter Bower says:—After Ruling his Monastery wisely for 24 years, he Died on the 18th July, 1443, and was honourably Interred in the North Wall of the Lady Chapel of the Cathedral Church, with this Epitaph:—



Qui docui mores, mundi vitare favores,  
 Inter doctores sacros sortitus honores,  
 Vermibus hic donor; et sic ostendere conor,  
 Quod sicut ponor, ponitur omnis honor.

*Translation*—I, who taught morals, and men to shun the favours of the world, after having obtained degrees among Doctors of Divinity, am here given as a present to the worms: and so I endeavoured to show that, as I am laid aside, every honour is so too.

This Prior was a man of middling stature, of a cheerful and rubicund countenance, courteous, and fair; severe in correcting, mild in reproving, affable in manners, and prone to compassion; for he was most bountiful to the poor and needy, wherein, as some allege, he was more swayed by ostentatious than charitable motives. But let them beware how they judge rashly; for I know that he gave liberally to the indigent. Nor did he inquire particularly to whom he gave, knowing that God does not so much require that he should be deserving who asks, as that he should be charitable who gives. He was a hospitable landlord; and those whom he could not satisfy with delicacies, he entertained with *Panis Christi*, and a hearty welcome. The east Gable of the Cathedral Church he altered by substituting the present large Window for three smaller ones. He adorned the interior, as well with Carved Stalls as with the Images of the Saints. The Nave, which before had been covered in by James Bissett, his Predecessor, of good memory, but was still bare and unfurnished, he beautified throughout with Glass Windows and Polished Pavement; as also by supplying Altars, Images, and Ornaments. He furnished the Vestry with Relics at great expense, repaired the former ones, and erected Presses for containing them. The whole Choir of the Church, the two Transepts, two sides of the square Cloister, and the Entrance to the Chapter House, he laid with Polished Pavement. He, in a great measure, reconstructed the handsome Palace (*pulchrum et spectabile palatium*) within the Court of the Prior's Hospitium, the Oratory and its Hall; as also the Farm-steading's belonging to the Monastery, namely, Balony, Pilmore, Segie, and Kinnimoth. By his influence with Pope Martin V. and King James, he procured for himself and Successors the privilege of wearing the Mitre, Ring, Pastoral Staff, and other Pontifical Insignia, in Parliaments, Councils, Synods, and all Public Assemblies in Scotland. He amplified the Divine Service in the Celebration of Mass in the Chapel of our Lady. In the Faculty of Divinity he eminently excelled; and, as Dean of Theology, installed the Graduates of the University. As Inquisitor, he sharply reproved and confuted Heretics and Lollards. Being Honorary Chaplain to the Pope, and Collector of Annates for Scotland in his behalf, he undertook a Journey to Rome at an advanced age. In his days, William Bonar, Vicar of St. Andrews, completed the Altar and Crucifix in the Nave of the Church, with its solid Throne and splendid Images; and Sub-Prior William de Balloch improved

the Sleeping Places in the Dormitory. Finally, at the time his Predecessor William de Camera was Prior, Haldenston, who was then Sub-Prior, renewed the Flooring of the Refectory,—on account of all which, may his soul and theirs enjoy Everlasting Rest. Amen.

This Prior's name occurs frequently in the *Register*. In 1484, he and his Canons let to Walter Monypenny the Farm of Balrymont-Easter, for nine years, for seven marks Scots yearly, page 423. Again, in 1438, there is an Account of a Process conducted by him and his Canons against James de Kinninmond, in the presence of certain *nobiles viri*, both religious and civil. The said James loses his Suit, and is desired to be obedient for the future to his Superiors, the Prior and Canons.

A Denmylne Paper, No. 54, furnishes us with a Protest on the part of this Prior, Dated 1431, against the building of a Parish Church in Cupar, which the Burgesses of that Town had rashly and contumaciously begun to erect, contrary to the consent of the Prior and Canons of St. Andrews, their lawful Patrons, A.D. 1431.

21. WILLIAM BONAR. At this period, Documentary reference is very scanty. *The Register of the Priory*, and the *Denmylne or Supplementary Papers* relating to the Priory, are almost entirely mute about the Ecclesiastical affairs of St. Andrews. Likewise the great Chroniclers, Andrew Wyntoun and John Fordun, drop their scene. Any Scraps now illustrative of the History of the Priors, are to be found in an 8vo MS. in the University Library, Edinburgh, written about A.D. 1530. From which we find that Bonar succeeded Haddenston A.D. 1443, that he Ruled the Priory 19 years—a simple-minded man, who did many good deeds in his day. He furnished and adorned the Library with necessary Books, and expended much in aid of the poor. He supplied, at considerable expense, great and small Instruments for the Choir; as also the best red Cape or large Hood, woven with gold, which is used on the Chief Festivals. He Died A.D. 1462, and was Buried at the *Aspersarium*, where the Holy Water is sprinkled, under the Brazen Tablet, on which are engraved—*Sub sigillo arco ut apparet asculantibus*. *Denmylne Papers*, No. 17—James [Kennedy], by the grace of God, &c., to our beloved Brothers the Sub-Prior and Canons, &c. You know that at the time of the departure of William, your venerable Prior, to transmarine parts, he fully committed to us your temporal and spiritual government; and because we think it for the improvement of Divine Worship, and the benefit of our Church, to add to the number of your Order, we have consented that you may receive among you certain qualified persons, according to the prescribed Rules of your Order. Yet we wish not, nor do we mean, by this our consent, to create any claim of right to ourselves, or our Successors the Bishops of St. Andrews; so far from it, that we are acting in the name, and by the authority of your venerable Prior, committed to us by himself. Moreover, we hereby engage to exonerate you from all responsibility in the concurrence you have given in this matter. In testimony of which, &c. At Inehmur-



toch, A.D. 1457. Also, No. 55 contains a Grant to Prior Bonar and his Canons, Dated A.D. 1445, from George Lauder, Bishop of Argyll, who was also Lord of Balcomy, in the East Neuk of Fife, giving them permission to take Stones from his Quarry of Cragmore [Craighead], for the building or repair of their Church and Monastery.

22. DAVID RAMSAY was formerly a Canon of the Priory. The MS. referred to above, says that he was a man gentle and much beloved by his Brethren, who did many good things, and would have done many more had he lived. He furnished the Covering of the Great Altar, and built the Library of large square Stones, well polished. He Died in 1469, having been Prior 7 years.

23. WILLIAM CARRON, formerly a Canon. All that we find recorded of him is, that he was a simple and devout man. He Died in the year of our Salvation, 1482.

24. JOHN HEPBURN, on the premature death of Archbishop Stewart, aspired to the Metropolitan dignity. He was Elected by the Canons.

He wrested the Castle of St. Andrews, in 1514, from the Douglasses, and even kept it against a strong force with which the Earl of Angus tried to retake it. For all this, he was induced to give way to the Appointment of Forman by Pope Leo X. In 1512, he, in concurrence with the Archbishop and King, founded the College of S. Leonard's, and endowed it with the Tithes of the Parish of that name; and also with certain Funds belonging to an Hospital situated within the precincts of the Monastery, which had been erected in very ancient times for the reception of Pilgrims who came to adore the Relics of S. Andrew. The attendance of these Pilgrims having fallen off, the Hospital was afterwards converted into an Asylum for Aged Women; it then became a School for the education of youth generally; and

The Arms of Scotland are above S. Andrew; and below are the Arms of Hepburn, viz., on a chevron a rose, between two lions counter passant. A.D. 1506. [*S. Salvator's College, St. Andrews.*]



now at length it was judged expedient to apply the Revenues to the Endowment of a College for the study of Philosophy and Theology, in which a certain number of poor Students should be instructed gratuitously.

Prior John Hepburn presided over the Monastery during Archbishop Forman's Episcopate, and Died in the same year with the Archbishop (1522). But being an able Politician, and well acquainted with the state of the Country, he exercised considerable sway over the counsels of the Regent Albany, who often consulted him respecting the characters and strength of



the different factions into which the Scottish Nobility were at that time divided.

Towards the close of his life, he built the extensive and lofty Wall which surrounds the Priory and S. Leonard's College, of which the greater part is still standing. The reason of its being erected at that particular time is not very apparent. This Wall commences at the north-east Buttress of the east Gable of the Cathedral, and passes round by the Harbour to the foot of the East-burn Wynd. It then runs behind the houses on the west side of the Wynd as far as S. Leonard's Hall. The remainder no longer exists; but it formerly extended from the Hall till it joined the west Front of the Cathedral. The Wall is about 20 feet high, measures nearly a mile in extent, and has 13 round or square Towers, each of which has two or three richly canopied Niches, which have long since been despoiled of their Images; for to the Iconoclasts of the Reformation, every saintly resemblance of the human form seemed an object of Idolatry, and as such was doomed to destruction. On various parts of the Wall may be seen the Arms of the Prior, viz., two lions pulling at a rose, upon a chevron, the head of a crosier for a crest, the initials J. H., or sometimes P. J. H. (Prior John Hepburn), and the motto *ad vitam*. One of these has the Date 1520. There are three Gateways in the Wall; one at the Harbour, another on the south side, and the third is what is called *The Pends*. This last was the main entrance to the Priory, and must have been, when complete, a very noble piece of Architecture. It is 77 feet long, and 16 broad, and consists of two very elegant pointed Arches, one at either extremity; and there are evident marks of three intermediate groined Arches, which supported Apartments above, where, probably, the Porter and other Domestics of the Priory were accommodated. (See *Cut* at page 73.)

Boëthius, who wrote while the Priory Wall was actually in progress—viz., in 1522—thus speaks of it and the Monastery generally, as well as of the good qualities of its Religious Inmates:—The Monastery (coenobium) also has been in our times greatly decorated, through the industry of that noble and illustrious Coenobiarch, John Hepburn, also called Prior, who renewed the Buildings which had become dilapidated, made numerous improvements, and, at great expense, adorned the Cathedral, than which nothing can be more suitable for Divine Worship. And then he surrounded the whole with a Wall, which is strengthened by numerous projecting Towers. This Wall also embraces S. Leonard's College, where the Novices and others learn the Rudiments of Science under their Preceptors, and are instructed in Human and Divine Knowledge, and in the Precepts of Religious Obedience, from which source the Monastery itself derives additional lustre.

On one of the Towers of the above-mentioned Wall, near the Harbour, is the following Inscription:—*RECESSORIS* (Precessoris?) *OP. POR.* (opus porrectum, or, operis portio?) *HIC PATET HEPBURN EXCOLIT EGREGIUS ORBE SALUT—*; which probably means, that the illustrious Patrick Hepburn

adorned the work which his Predecessor John had so far constructed, in the year —.

Prior John Hepburn was one of those who Tried, and Sentenced to be Burned before the Gate of S. Salvator's College, PATRICK HAMILTON. On one of the walls of S. Leonard's College is a Monument to this Prior, its principal Founder; but the Stone is quite mouldered away—nothing can be distinctly made out but the feeble outline of a Shield. S. Leonard's Hall has upon it the Arms and Motto of Prior Hepburn, very well executed.

25. PATRICK HEPBURN, nephew of the former, succeeded. On being made Bishop of Moray, he Resigned the Priorate in 1535. This "Scots Worthy" had no less than ten Bastards by different mothers! Under the Great Seal there passed the following *Letters of Legitimation*:—(1) "Johanni et Patricis Hepburn bastardis filiis naturalibus Patricii Prioris Sancti Andreae."—18th December, 1533. (2) "Legitimatio Adami, Patricii, Georgii, Johannis, et Patricii Hepburn, bastardorum filiorum naturalium Patricii Episcopi Moraviensis."—4th October, 1545. (3) "Legitimatio Jonetæ et Agnetis Hepburn, bastardarum filiarum naturalium Patricii Moraviensis Episcopi."—14th Maij, 1550. [*Reg. Mag. Sig., lib. xxv., No. 69; lib. xxix., No. 285; lib. xxx., No. 572—MS. Reg. House.*] (4) "Agnes Hepburn, another daughter of the late Patrick, Bishop of Moray, was also legitimated on 8th February, 1587." [*Knox's Works, vol. i., p. 41, Notes. Laing's Edition.*] See more of this Lecher under SEE OF MORAY.

26. LORD JAMES STEWART, Earl of Moray, bastard of King James V., by Lady Margaret Erskine, daughter of John, fifth Earl of Mar, and fourth Lord Erskine. This Lady afterwards Married Sir Robert Douglas of Lochleven, and she appears to have had a yearly pension from the King of £666 13s 4d. [*Treas. "Exoneratis," in September, 1539.*] Her son succeeded when a child of 5 years of age; and so Alexander Milne, Abbot of Cambuskenneth, was appointed to administer for him till he came of age. He was the last Prior under the ancient Hierarchy, changed with the times, became a zealous plundering "Reformer," applied to his own "comfort" the Revenues of the Priory of St. Andrews and those of the Priory of Pittenweem (of which he was Commendator), plunged headlong into Sacrilege, Perjury, and Treason, and was at last shot dead



The Arms of Scotland supported by the Initials I. S. Above the Shield is the head of a Pastoral Staff. Circa A.D. 1555.

at Linlithgow in 1570, leaving not a seed to inherit his "virtues." He is Canonized among the "Scots Worthies" for being fruitful in such "good works." He gave in the Rental of the Priory in 1561 at about £2200 Scots, and nearly £8000 (or 440 Chalders) in grain. So he feathered his Nest remarkably well.



After this, the Commendators, or Titular Priors, *i.e.*, "*Tulchan Calves*," were, successively—

27. ROBERT STEWART, brother of the above, and another bastard of King James V. by Euphemia Elphinstone, daughter of Lord Elphinstone. While an infant of seven years of age, he had a grant of the Abbacy of Holyrood, in 1539. He Married Lady Jane Kennedy, eldest daughter of Gilbert, third Earl of Cassillis, 14th December, 1561. "The Lord Robert consumeth with love for the Earl of Cassillis' sister." [*Randolph's Letter to Cecil, 24th Oct., 1561.*] He was "Bishop-Elect of Caithness" in 1542. He held the Superiority of the Priory Property, together with a right to their Tithes, subject to certain Pensions which he promised to pay out of them, till his Death in 1586.

28. The CROWN in 1587, by the Act of Annexation, got possession of the Priory, and kept hold till 1606.

29. LODOVICK, Duke of Lennox, till 1635. "Episcopacy" was now re-established, and the Revenue of the Archbishopric was taken from this Lodovick, and that of the Priory given to him instead, which was erected into a temporal Lordship in his favour.

30. The ARCHBISHOP OF ST. ANDREWS, till King Charles I. purchased the Priory in 1635, and annexed it to the Archbishopric of St. Andrews, in compensation for the loss which it sustained by the erection of the new See of Edinburgh.

31. The UNIVERSITY, till the Restoration, 1661.

32. The ARCHBISHOP OF ST. ANDREWS, till the Revolution, 1688.

33. The CROWN.—*Honi soit qui mal y pense.*

From the Date of the Instrument to which this Seal is attached, it evidently is that of PRIOR JOHN HADDENTON, No. 10. Angels honour the Martyrdom of S. Andrew on either side, holding an Altar Candlestick with Candle. Underneath is a Monk praying. There are twenty-six years



between the Date of the former Seal and this one. It is appended to a Charter by Adam Kilconcath, granting the patronage of the Church of Kilconcath [Kilconquhar] to the Prioress and Convent of North Berwick, A.D. 1266. [*Pannure Charters.*]

I acknowledge myself indebted for the Historical Details of the Priors to *Lyon's History of St. Andrews*, throughout: they are painsfully compiled from the *Register of the Priory*.



## VALUATION OF THE PRIORY OF ST. ANDREWS.

Money, £2237 18s 1½*d.* Wheat, 98 Chalders, 1 Boll, 3 Firlots, 1 Peck; Bear, 132 Chalders, 7 Bolls; Meal, 114 Chalders, 3 Bolls, 1 Peck; Oats, 151 Chalders, 10 Bolls, 1 Firlot, 1½ Pecks; Pease and Beans, 3 Chalders, 7 Bolls.

The Cells and Priories belonging to St. Andrews (whose Priors in Parliament had the precedence of all Abbots and Priors, by an Act made by King James I.) were Lochleven, Portmoak, Monymusk, the Isle of May, and Pittenweem.

## V. LOCHLEVEN, A.D. 842,

In the Shire of Kinross, formerly a House belonging to the Culdees, in whose place the Canon-Regulars were introduced by the Bishop of St. Andrews. The Priory was Dedicated to S. Serf, or Servanus, a Monk or Pilgrim, who, as is reported, came from Canaan to Inchkeith, and got Merkinglass and Culross for his Possessions. Brudeus, a Pictish King, Founded this Place in honour of him, and gave the Isle of Lochleven to his Culdees; which King David I. bestowed upon St. Andrews, with the other Possessions belonging thereto. The Priory is little more than a mile south-east from the Castle of Lochleven, in the Loch, the Ruins whereof appear as yet. Our famous Historian, Andrew Wyntoun, was Prior of this Place. His History, which is in old Scottish Metre, is still extant in the Advocates' Library. It was Printed and Published in the year 1795, and consists of two handsome octavo Volumes. It begins at the Creation of the World, and concludes with the Captivity of King James I. in England, during whose Reign he Died. [*Spottiswoode.*]

Wyntoun appears to have been Born about the middle of the long Reign of King David II., as he complains of the infirmities of old age when engaged in the first Copy of his "*Cronykil*," which was finished between the 3rd September, 1420, and the Return of King James from England, in April, 1424. In 1395, "Andreas de Wynton, Prior insule lacus de Levin," was present, with others, at a Perambulation for dividing the Baronies of Kirkness and Lochor, "in presentia serenissimi principis Roberti

Ducis Albanie." In 1406, he is designed "Canonicus Sancti Andree, Prior prioratus insule Sancti Servani infra lacum de Levin." These Notices are partly from the Chartulary of St. Andrews, and partly from Extracts taken from a quarto Volume of Manuscript Collections belonging to Mr. Henry Malcolm, an Episcopal Minister at Balingry before the Revolution, who Died at Cupar in Fife, about the year 1730. Innes [page 622] mentions "several authentick acts or publick instruments" of Wyntoun, as Prior from 1395 till 1413, in Extracts from the Register of the Priory of St. Andrews, in the possession of the Earl of Panmure. These concurring Testimonies make it certain that he was Prior in 1395; and yet in Extracts from the same Register in the Harleian Library, No. 4628, f, 2 b, there is noted a Charter, "per Jacobum priorem S. Andree de Loch Leven, anno 1396," which must be a mistake; and, indeed, this MS. is very carelessly written, so by no means to be set in competition with the Copy examined by Innes. [*David Macpherson's Preface to his Edition of Wyntoun, p. xxi., Notes.*]

A primitive Monastery (Founded on an Island in Loch Leven) flourished during several Centuries, and possessed a Chartulary or Donation Book, written in Gaelic, an abstract of which, in Latin, is preserved in the *Register of the Priory of St. Andrews*. The first Memorandum in the Collection states that, A.D. circ. 842, Brude, son of Dergard, the last of the Pictish Kings, bestowed the Island of Lochleven on God, S. Servan, and the Keledean Hermits dwelling there in Conventual Devotion. The Gaelic is *Loch Leamhna, i.e., "Lake of the Elm."* The River Leven flows out of it on the south-east. The Island called the *Inch*, about 70 acres in extent, now included in the Parish of Portmoak, contains the site of the primitive Monastery. Also, that the said Keledei made over the site of their Cell to the Bishop of St. Andrews, upon condition that he would provide them with food and raiment; that Ronan, Monk and Abbot, a man of exemplary holiness, on this occasion granted the Place to Bishop Fothadh, son of Bren, who was in high repute all through Scotland. The Bishop then pronounced a Blessing on all those who should uphold this Covenant between him and the Keledei,

and, *vice versâ*, his Curse on all Bishops who should violate or retract the same. [*Reg. Prior. S. Andr.*, p. 113.] This is a very interesting Record, not only as affording a glimpse of the Scottish Church, and the Céli-dé in particular, at a period where History is painfully silent, but as a striking example of undesigned coincidence between the independent memorials of Scotland and Ireland; the latter of which record, at the year 961, "the Death of Fothadh mac Brain, Scribe, and Bishop of the Islands of Alba." [*Annals of the Four Masters*, A.C. 961. See *Reeves' S. Adamnan's Life of S. Columba*, p. 394.] He is the second of the recorded Bishops of St. Andrews.

This is followed by a Grant from the memorable Macbeth, son of Tinloch, and his wife Gruoch, daughter of Bodhe (the only ancient Record of Macbeth's Queen), to the Keledei of Lochleven, of certain Lands, one of the boundaries of which was the *Saxum Hibernensium*. They gave them the Lands of Kirkness in Kinross-shire, and the *villule* called Pethmokanne. This Grant was made between 1037 and 1054. There is another Donation from the same to S. Servan of Lochleven, and the Hermits serving God in that place, giving Kirkness free of all imposts.

Malduin, Tuathal, and Modach, son of Malmichel, successive Bishops of St. Andrews, appear in their order as the donors of Lands and Privileges to the *Keledei heremitæ*. Malduin gives the Church of Markinch and its Pertinents, A.D. 1034-55. Tuathal, Tuthald, or Twalda, gives the Church of Scoonie and its Pertinents, A.D. 1055-59. Modach gives the Church of Hurkyndorath [Auchterderran], A.D. 1059-93. [*Reg. Prior. S. Andr.*, Nos. 10, 11, 12.]

In the early part of S. David's Reign, one Robertus Burgonensis made an attempt to deprive these Keledei of some of their Possessions, and the matter was left to arbitration. Upon a solemn hearing of the case, the Seniors of Fife, among whom was Morrehat, of venerable age and an Irishman, were sworn in evidence, and sentence was pronounced by Dufgal filius Mocche, *pro monachis id est Keledeis*—"for the Monks, that is, the Culdees."



Lyon, in his *History of St. Andrews*, vol. ii., p. 278, states that "The Culdees complain to King David that one Robert de Burgonensis had plundered them. The King sends messengers through Fife and Forthrif [the south-west half of the Counties of Fife and Kinross formed the territory of Fothribh], and assembles Constantine, Earl of Fife, with his followers, Macbeth, Thane of Falleland [Falkland], and two (Culdean) Bishops, Budadh and Slogadadh, with soldiers. They examine into the complaint, and find the Defendant *guilty*." To this averment, Canon Reeves replies [*Culdees*, p. 247, *Note*]:—"Lyon, understanding *Episcopi* as a nominative plural, unwarrantably creates *two Culdean Bishops, Budadh and Slogadh*, who certainly belonged to no fixed Dioceses." [*Hist. St. Andrews*, vol. i., p. 36.] As military officers of the Bishop, their names were in excellent keeping with their vocation, for *Budadh* signifies "victorious," and *Slogadh* "a hoster." [*Four Masters*.]

A.D. 1037-54, King Macbeth gives, "with the highest veneration and devotion to God, and Saint Servanus of Lochleven, and the Hermits serving God there, *Bolgyne*, i.e., the Village of Bolgie or Bogie, on the south bank of the Leven, in Parish of Markinch. A.D. 1098-1107, Edgar, son of Malcolm, King of Scotland, gave to the foresaid *Keledei*, Petnemokanne [Portmoak]. A.D. 1070-93, King Malcolm and his Queen Margaret gave them the Village of Balchristie, in the Parish of Balchristie, in the Parish of Newburn, Fife. Ethelred, son of King Malcolm, Abbot of Dunkeld, and Earl of Fife, gives them Admore [Auchmore], on the Leven, A.D. 1093-1107. [*Reg. Prior. S. Andr.*]

The fate of the Culdees, however, was sealed about 1145, when King David declared that "he had given and granted to the Canons of St. Andrews the Island of Lochleven, that they might establish Canonical Order there; and the *Keledei* who shall be found there, if they consent to live as Regulars, shall be permitted to remain in society with, and subject to the others; but should any of them be disposed to offer resistance, his will and pleasure was that such should be expelled from the Island." Robert, the English Bishop of St. Andrews, who dictated this

stern Enactment, was not slow to carry its provisions into effect; for, immediately after, he placed these Keledei in subjection to the Canons-Regular of St. Andrews, and converted their old Conventual Possessions into an endowment for his newly erected Priory. He even transferred the Ecclesiastical Vestments which these *Chelede* possessed, and their little Library, consisting for the most part of Ritual and Patristic Books, the titles of which are recited in the instrument. [*Reg. Prior. S. Andr.*, No. 14, and *Scotichronicon*, vol. i., p. 126.]

Thus terminated the separate and independent existence of one of the earliest Religious Foundations in Scotland, which probably owed its origin to S. Serf, in the dawn of National Christianization; and after a recorded occupation by Keledean



S. Serf in the Act of Benediction. On the sinister is an estoile. This Seal is appended to an Instrument of Composition between the Abbey of North Berwick and the Convent of S. Serf, about the Tithes of the House of the Earl of Fife. [*Pannure Charters.*]

Hermits from the Ninth Century down, was, before the middle of the Eleventh, brought into close connexion with the See of St. Andrews, through the influence of one of the earliest-recorded Bishops of the Scottish Church, who was probably a *Céle-dé* himself, and allowed to exercise a kind of Episcopal superintendence over his own community of St. Andrews and the neighbouring Monasteries — foreshadowing a function which afterwards developed itself in Diocesan Jurisdiction, and eventually became invested with Metropolitan pre-eminence.

The History of S. Serb, or Serf, called *Servanus* in Ecclesiastical Writings, and *Sair* in vulgar use, the reputed Founder of the ancient Monastery on the Inch of Lochleven, is very obscure; and his Life, the only Copy of which now known to exist is preserved in Dublin, is full of anachronisms and absurdities. [Primate Marsh's Library, Cl. V. 3, Tab. 4, No. 16. It occupies folios 1 to 6 in the quarto Manuscripts which contains Jocelin's Life of S. Kentigern. This may have been the

authority from which Archbishop Ussher made his Extracts, *Brit. Eccl. Antiqq. cap. xv. (Works, vol. vi., pp. 214, 215.)* The Legend in the Breviary of Aberdeen commemorates Saint Servanus at July 1, and adds, “Est et alius sanctus Servanus nacione Israeticus, qui temporibus beati Adamnani abbatis in insula Petmook multis miraculis claruit, prout gesta per eum in ejus vita lucidius complectuntur.” *Propr. SS. Part Estival. fol. 16 b a.* The *insula Petmook* is St. Serf’s Isle in Lochleven, which belongs to the Parish of Portmoak.] He is stated therein to have been the son of “Obeth filius Eliud,” a noble King in the land of Canaan, and his wife, “Alpia filia regis Arabie,” and for 20 years to have been a Bishop in his native country, but that subsequently he travelled westwards, and reached Scotland, where he received Palladius on his arrival, and became his Fellow-labourer. Two points, however, in his History seem to be authentic, viz., that he Baptised and Educated S. Kentigern of Glasgow, and that Culenros, now Culros, on the Forth, was his principal Church, where he Died, at an advanced age, about the year 540. “Alma, daughter of the King of Cruithne, was mother of Serb, son of Proc, King of Canaan of Egypt; and he is the venerable old man who possesses [*i.e.*, is patron of] Cuilennros [Culros] in Srath Hirenn in the Comgells, between Sliabh nOchel [the Ochill Hills] and the sea of Giudi [the Frith of Forth].” *Book of Lecan, fol. 43 bb.* The Latin Life points to the same position in these words: “Habitent [socii tui] terram Fif, et a monte Britannorum ad montem qui dicitur Okhel.”

Of S. Serf’s connexion with Lochleven, the earliest evidence on record is a little Collection of Charters now incorporated with the *Register of St. Andrews*. The Compiler states that he judged it advisable to set out with brevity, but in a collected and lucid form, divested of all Preambles and Verbiage, the Contents of an old Volume written “antiquo Scotorum idiomate,” relating to the Church of S. Servanus of the Island of Lochlevine. This Collection had come into the possession of the Priory of St. Andrews, when the Island and its appendages were made over to that House. The original Record, if now existing, would be of extreme value, not only for Historical but Philological purposes,



and would somewhat resemble in nature, but greatly transcend in importance, the Gaelic Memoranda which are enrolled in the Book of Deir. In its absence, however, we possess a very valuable Substitute, viz., *Registrum Prioratus S. Andree*, which has been faithfully Printed by the Bannatyne Club, under the able Editorship of Cosmo Innes, and made use of in this Work.

We have already referred to S. Serf in *Scotichronicon*, vol. i., p. 42. Wyntoun, in his *Cronykil*, B. v., C. xiii., L. 1121, narrates the Miracles which S. Serf wrought at Tillicoultry, and also about his *Pet Ram*, "which he had fed up of a lamb," and used to follow him. This *Ram* (the Legend says) the Laird of Tillicoultry coveted, stole, and "ate him up in pieces small." He was not "loath to take an oath" that he neither stole nor ate the Ram," whereupon the Ram "bleated in his wayme!" The Saint predicted that no Heir born to the Estate of Tillicoultry should ever succeed to it as his patrimonial inheritance; and true it is, that the *saw*, so far as History affords information, has been entirely correct. Scarcely has any Estate in the Kingdom, of the same extent, so frequently changed owners. During the last two Centuries, it has been in the possession of thirteen different Families, and in no case has an Heir born to it become the Owner. Lord Colville of Culross, raised to the Peerage by James VI., after a life of military eminence, withdrew to his Estate of Tillicoultry, in retirement and tranquillity, to spend his remaining years. Walking one day on a beautiful terrace at the north end of Kirkhill, and looking upward towards the boughs of an aged hawthorn, he accidentally missed his footing, and, falling down the sloping bank of the terrace, was killed on the spot. Fourteen years after his Death, which happened in 1620, the Estate was sold to Sir William Alexander of Menstry, afterwards Earl of Stirling; four years after whose Death it was sold, in 1644, to Sir Alexander Rollo of Duncrub. In 1659, it was purchased by Mr. Nicolson of Carnock; in 1701, by Sir Robert Stewart, Lord Tillicoultry, one of the Senators of the College of Justice; and, in 1756, by the Honourable Charles Barclay Maitland, of the Family of Lauderdale. In 1780, it was acquired by James Bruce, Esq., under an Entail transferred to it by Act

of Parliament from the Estate of Kinross, previously held by his Family under the Entail; but, remarkably enough, the validity of the Entail being afterwards questioned, it was found, by the absence of a single expression, to be null and void, and the Estate, in 1806, was sold to Duncan Glassford, Esq., who again disposed of it, in 1810, to James Erskine, Esq. By Mr. Erskine, it was sold, in 1813, to Mr. R. Downie, who sold it in the following year to Mr. Wardlaw Ramsay. In 1837, the Estate was purchased by Patrick Stirling, Esq., who was killed by an accident. His brother, who was not born Heir to the Estate, succeeded him; but, in 1840, sold it to James Anstruther, Esq., who again sold it to his brother, Philip Anstruther, Esq., the present proprietor.

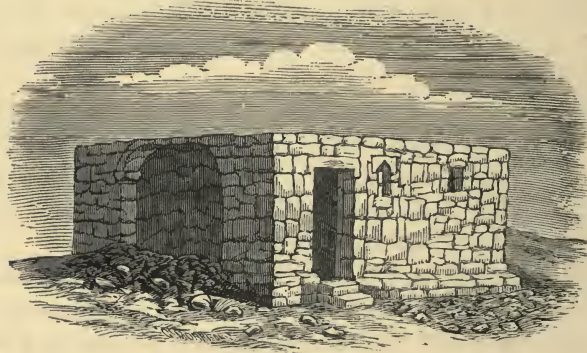
Mr. Paton of Dunfermline has, in his interesting Museum, the ivory head of a Staff, which is said to have been S. Serf's. It has many emblematic figures in Scrolls; and S. Peter, holding a fish in his hand, is distinctly discernible on the top. [*Roger's Week at the Bridge of Allan*, p. 116.]

S. Serf's Chapel in Lochleven is but little known—very few probably being aware of its existence. It is less than two miles distant from Lochleven Castle, which is so frequently visited by Tourists. At present the Island is used as pasture land for cattle and sheep; and the old Chapel, having a small addition made, about 28 years ago, on its north side, is now (1861) used as a stable or shelter for cattle. The Island is fully half a mile in length from east to west, and extends to about 80 acres. Towards the east end, where the Chapel stands, the ground gradually rises to probably about 40 feet above the level of Lochleven. To the east, and also to the westward of the Chapel, are to be seen the half-hid Foundations of other Buildings of some extent. The Chapel stands due east and west, is 30 feet in length by 20 in breadth; and the Walls 30 inches in thickness, and 12 feet in height; the door having two steps entering from the south side, and being about 8 feet high. Less than 30 years ago, there was what appeared to have been a Stone Font, not quite entire—now (1861) nearly effaced—on the south Wall, inside, at the right side of the door, and about  $4\frac{1}{2}$  feet from the



ground; and directly in front of this south Wall of the Chapel, and also to the eastward, human bones have been found in great quantity, some of them at a depth of about 6 feet. A skull found here, apparently of great age, was presented to the Antiquarian Museum, Edinburgh. Several pieces of Painted Glass were also found.

About 30 years ago, when this Chapel was first used for the sheltering of cattle, a chimney-stalk, with a small fire-place and a cottage roof (now decayed), were added, which certainly have



CHAPEL, S. SERF'S ISLAND, LOCHLEVEN.

not improved the appearance of this venerable relic of antiquity. The accompanying *Cut* has been denuded of these Codicils. When digging on the east side of the Chapel, a belt of hewn stone, laid regularly in a square form from corner to corner, was discovered. It was thought there might be a Vault underneath, but there was nothing but rubbish found as deep as the digging went. A small Hand Millstone, with a hole in it, was at same time found here. At the Village of Kinnesswood (the Birthplace of the amiable Poet, Michael Bruce, who Died at the age of 21), distant about two miles from S. Serf's Island, was a very old Manufactory for Parchment. It required seven years' apprenticeship to make this sort of Parchment. When the Monastery of Portmoak was destroyed, probably the occupation of the Monks, as Manufacturers of Vellum and Parchment, in this



locality, was kept up by some of their "journeymen," to "turn the penny." [*Paper read by Dr. Annan, Kinross, before the Society of Antiquaries.*]

## VALUATION OF THE PRIORY OF LOCHLEVEN.

Money, £111 (Old Money), £36 Currency. Bear, 28 Bolls; Meal, 72 Bolls. [*Maitland's Antiquities.*]

## VI. PORTMOAK, A.D. 838,

So called from S. Moack, situate in S. Servanus' Isle, in the Shire of Kinross, on the north side of Lochleven, was Founded by Eogasch, King of the Picts, in 838 [*Brockie's MS.*], and was formerly inhabited by the Culdees. It was Consecrated to the Blessed Virgin Mary. The *Register of the Priory of St. Andrews* contains two Charters, wherein Ernald and Roger, Bishops of that See, give the Church of Portmoak to the Priory. After the Monastery of S. Moack was incorporated with the Priory of St. Andrews, David Benham, Archbishop, Consecrated a new Church at Portmoak to SS. Stephen and Moack, Martyrs, on x Kal. Aug., MCCXLIII. [*Reg. Prior. S. Andr.*] It was united to S. Leonard's College by John Winram, Sub-Prior of St. Andrews, the 5th Oct., 1570. Spottiswoode says,—“Nothing of this Monastery remains save the Parish Church.” That does not remain now.

The present Parish Church was built in 1840. Andrew Wyntoun, the Chronicler, and John Douglas, the first “*Tulchan*,” “*Protestant*” Archbishop of St. Andrews, were natives of Portmoak. Ebenezer Erskine, one of the Founders of the “*Secession Church*” (now, in the changes of life, called the “*U.P. Church*,” i.e., “*United Presbyterian*,” a mixture of the “*Auld Lights*” and “*Relievers*”), was Minister here for many years before he “came out.” The Village of Scotland-well is in this Parish.

## VALUATION OF THE PRIORY OF PORTMOAK.

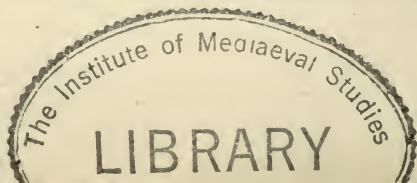
Money, £111 13s 4d. Bear, 1 Chalder, 12 Bolls; Oats, 4 Chalders, 8 Bolls.

## VII. MONYMUSK, A.D. 1080,

In the Shire of Aberdeen. It was formerly possessed by the Culdees. Gilchrist, Earl of Mar, in the Reign of King William the Lion, built here a Priory for the Canon-Regulars of St. Andrews. After which the Culdees were turned out of their Possessions, which were bestowed upon the Canons of this place by the Bishops of St. Andrews. The place was Dedicated to the Virgin Mary, and was annexed to the Bishopric of Dunblane by King James VI., in the year 1617. [*Spottiswoode.*]

The Founder of the Church of Monymusk, in Aberdeenshire, is said to have been Malcolm III. (Canmore), who, about A.D. 1080, when proceeding on a military expedition against the "Rebels of Murray," happened to come to Monymusk, and there learnt that all the north parts of Scotland and the Isles were confederate with those of Murray against him,—Ross and Caithness, with sundry other people thereabout. These not only slew his servants and ministers of justice, but, by the assistance of MacDuncan, made more hardships and slaughter than were heard any time before. MacDuff was sent, with an Army from Mar, to punish their cruelties; but the inhabitants stopped his invasion by their money. King Malcolm demanded of his Treasurer if any Lands in those "bounds" pertained to the Crown, who advertised him that the Barony of Monymusk pertained thereto. [*Bellenden's Croniklis of Scot., b. xii., ch. xi., vol. ii., p. 283.*] He vowed that if he returned in safety, he would make such an offering to God and S. Andrew.

He overran the District, subdued the enemies of his Crown; and these Lands were, by Charter, conferred about A.D. 1080 upon the Culdee Church at Monymusk, by King Malcolm, now comprising the Parishes of Keig and Monymusk, and a part of the Parishes of Oyne, Chapel of Garioch, and Cluny. [*Marchie terrarum Episcopaliū de Kege et Monymusk concessarum ecclesie Sancti Andree per Malcolmum Regem Scotorum prout in carta desuper confecta latius continetur. Extractum ex Registro Sancti Andree per Magistrum Walterum Bannantyn.*—From a Paper in the Charter Chest at Monymusk, in the handwriting of



the Sixteenth Century, collated with an older but less perfect Copy, in the Charter Chest at Whitehaugh—Etsunt istæ Marchie quas reliquit Malcolmus Rex propter victoriam ei concessam Deo et ecclesie Beate Marie de Monymusk, dans benedictionem Dei et Sancte Marie omnibus juro ipsius ecclesie seruantibus. Collections for a History of the Shires of Aberdeen and Banff, 1843. Edited by Joseph Robertson, Esq., for the Spalding Club.] The extent of these Lands is considerable, and they are mostly composed of cultivated ground, unless the half of the Hill of Bennochie, which is incapable of cultivation, but is now, for the most part, planted with trees, and will form a large forest. The united properties represent a quadrilateral figure, the northern boundary being about 14 miles in length, bending a little towards the south near the east end, the southern line being almost a



*Seal.*—Blessed Virgin and Child seated within a fine Niche.



*Counter Seal.*—Cruciform Building, with Central Tower, indicating the Monastery. [*Monymusk Charters*, A.D. 1550.]

parallel to it, and about 10 miles in length. The east line extends about 11 miles, but is more irregular in its course, and bends due eastward to a point, where it meets the River Don, near Kemnay Manse. The west line, forming a right angle with the northern boundary, measures about twelve miles, and describes a tongue with the south line on Corennie Hill, at the south-west corner of the quadrangle, the contents of the whole figure being about 138 square miles, and the circumference upwards of 47 miles. It is intersected by the River Don, which



divides it nearly into two equal parts, entering considerably north of the middle of the west boundary, and issuing at the south-east corner of this quadrilateral figure.

The Priory consisted of one Oratory, one Dining-Room, and one Dortour or Dormitory, but no Cemetery for Burial. It was also endowed still further by Robert, Bishop of St. Andrews, who lived between A.D. 1138 and 1153; by Roger, Earl of Buchan, before 1179—[Carta Rogeri Comitis du Bouchan de grano et caseo de Foedarg, etc. (forte-ante A.D. 1179). Keledeis de Munimusc. Boëtius in Malcolmun tertium (f. 2586); Buchan. rerum Scot. Hist., lib. 27, c. 20.—*Archbishop Spottiswoode's "History of the Church of Scotland."* Lond., 1672, fol.]; by Gilcrist, Earl of Mar, who bestowed upon it the Churches of Loychel, Ruthauen, and Inuernochin or Strathdon, between 1199 and 1207. [Carta Johannis Aberdonensis Ecclesie ministri Canonicis de Munimusc de ecclesiis de Loychel.—*Ruthauen et Inuernochin Liber cartarum. Prioratus S. Andree*, pp. 374, 375, inter A.D. 1199, et A.D. 1207.] These Possessions bestowed by Gilcrist, Earl of Mar, and the Churches of Saint Andrew de Afford, Saint Diaconianus de Kege, Saint Marnoc de Loychel, and Saint Mary de Nemoth, and all the Lands, Tithes, and Pertinents belonging to them, were Confirmed by Pope Innocent, between 1198 and 1216. [Littera Domine Pape Innocencii. *Ibid*, pp. 375, 376, inter A.D. 1198 et A.D. 1216. Confirmatio Innocencii Pape Priori et Conuentui di Munimusc, &c., A.D. 1245.] By another Deed of Pope Innocent, the Churches of Saint Andrew de Afford, Saint Marnoc de Loychel, Saint Diaconianus de Kege, and Saint Andrew de Kindrocht, were Confirmed A.D. 1245 to the Priory and Convent of Monymusk. [Confirmatio Innocencii Pape Priori et Conuentui de Munimusc de ecclesiis Sancti Andree de Afford Sancti Marnoci de Loychel Sancti Diaconiani de Kege et Sancti Andree de Kindrocht, A.D. 1245.]

This Priory consisted at first of Culdees; but, in A.D. 1211, a Complaint was laid before Pope Innocent by William Malvoisin, Bishop of St. Andrews, in which he stated that certain *Keledei* who professed to be Canons, and certain others of the Diocese of

Aberdeen, in the Town of Monymusk, which pertained to him, were endeavouring to establish a system of Regular Canons, contrary to right and his desire. Whereupon, a Commission was issued to the Abbots of Melrose and Dryburg, and the Archdeacon of Glasgow, empowering them to examine into the case, and adjudicate thereon. The Dispute seems to have arisen between Bricius or Brice, Prior of the Culdees, and Bishop Malvoisin. Accordingly, they held their Convention, and their decision was that the twelve Culdees, with their Prior, of which the Priory seems to have now consisted, were taken bound to present a leet of three to the Bishop of St. Andrews, out of which he was to make choice of one, whom he nominated Prior or Master of the Culdees, with power to exercise his authority over them, but not to alter the Order of Monks or Canons without his consent. [Confirmatio Conuensionis inter W. Episcopum Sancti Andree et Keledeis de Munimusc. *Ibid.* and *Spalding Club*; Collections on the Shire of Aberdeen, pp. 174, 175.] They were to have no Churchyard—the bodies of such as belonged to it were to be Buried in the Churchyard of the Parish Church of Monymusk; and when the Bishop visited Monymusk, they were required to meet him in solemn Procession. [Confirmatio Conuensionis inter W. Episc. St. Andree et Keledeos de Munimusc, A.D. 1211.]

This change seems to have originated in the Culdees themselves, from a sense of their defects. After having submitted to the new Regimen, they were not permitted to hold Lands without the consent of the Bishop of St. Andrews, or even to acquire possession of property to which he had not first given his assent. And as the Lands which were the gift of Gilerist, the Earl of Mar, to the Culdees of Monymusk, Dolbethok, and Fornathy, had never been given with his permission, they were obliged to resign them into the hand of the Bishop. [Confirmatio Conuensionis inter W. Episcopum Sancti Andree et Keledeos de Munimusc, A.D. 1211.]

The Disputes between the Culdees and Canons-Regular were carried on with great acrimony. The Church extended, through Innocent III., protection to the Culdees of Monymusk, after they

had become Canons, and Confirmed their Rights and Privileges ; and for this the Pope received two Shillings Stg. annually from the Priory of Monymusk, now a recognised Cell of St. Andrews. [Ad iudicium autem hujus protectionis ab apostolica sede percepte duos solidos sterlingorum nobis nostrisque successoribus annis singulis persoluetis. Datum Viterbii xii., Kalendas Julii, etc. *Litera Domini Pape Innocencii* inter A.D. 1198 et A.D. 1216. *Confirmatio Conuensionis* inter W. Epis. A.D. 1211.]

David, Bishop of St. Andrews, before 1253, restored to the Prior and Canons of Monymusk, one of the properties which had originally been the gift of the Earl of Mar, Dolbethok, with all its Pertinents and Privileges, for the support of the poor, and the travellers who might wander in that direction—a most judicious gift, had it not been their own property. [*Carta David Episcopi Sancti Andree de Dolbethoc* inter A.D. 1233 et A.D. 1253. Vid. *Liber. Cartarum Prioratus S. Andree*, p. 369.—*Spalding Club Collections*, p. 177.]

Along with Dolbethok de Loychel, the Lands of Eglismeneyttok were Confirmed to their possessors by Pope Innocent ; and if any one should dare to infringe this Act, or dispossess them, he should feel the indignation of the Omnipotent God, and of the Apostles Peter and Paul. [*Confirmatio ejusdem Innocencii Pape de terris de Dolbethoc de Loychel et de Eglismeneyttok*, A.D. 1245.]

William Lamberton, Bishop of St. Andrews, in A.D. 1300, changed the Culdees and Monks of Monymusk into Augustinian Canons-Regular, such as were those of the Priory of St. Andrews. They now wore their distinguishing Dress. The Bishop of St. Andrews, who had now acquired possession of the Lands of Keig and Monymusk, and other Culdean properties, had them constituted into a Barony or Regality. He sat as *Lord Keig and Monymusk* in the Scottish Parliament. [*Charter by Cardinal David Beaton, Archbishop of St. Andrews, to George, Earl of Huntly, Cartulary at Gordon Castle, 1543. See "Scottish Heroes in the Days of Wallace and Bruce," by Rev. Alexander Low, Minister of Keig, vol. ii., Appendix, p. 391.*]



## PRIORS OF MONYMUSK.

1. BRICIUS, or BRICE, A.D. 1211, is noticed above as first Prior of the Culdees, here recorded in Charter. It appears that in 1496-7, Lord Forbes, who afterwards obtained possession of the Lands in Keig, which were originally Culdee Lands, and belonged to the Bishop of St. Andrews, had in some way to account for the Teinds at this period. A Letter was directed in the King's name to the Lord Forbes, Duncan Forbes, and his wife, to have no intromissions with the Teinds of Monymusk, pertaining to Master Gavin of Douglas, and to charge the Parishioners to pay their Tithes to him and his Factors, according to the Prior's Letters, and to summon the said persons for the 12th of October. [Lettre for Master Gawane of Douglas, "Registrum De deliberatione Dominorum Consilii."]

2. STRACHAN was Prior in the Reign of James IV., whose Priory Church was Dedicated to Saint John. He had a "natural daughter," who was Married to William Forbes, in Abersnithock, in Monymusk, grandson to Sir John Forbes, first Laird of Tolquhon. [*Lumsden's Genealogy of Forbes*, p. 35, edit. 1819.]

3. *Dompnus* JOHN HAY was a Canon-Regular at Monymusk in 1524, and Master Thomas Sherer was Vicar in that Convent. He delivered with his own hand to Thomas Rounald, in Crag, for preservation, a sum of Money, and a Silver Girdle, with suitable Armour of the same, a Collar, a Silver Cross adorned with Jewels, two small Sleeves, and a Casket or small Chest. He was exonerated by a Deed for so doing. [Thomas Rounaldi fatetur se recepisse pecuniam et bona prius data. Magistro Thoma Scherer vicario de Monymvsk, A.D. 1524. Antiquities of the Shires of Aberdeen and Banff.—*Spalding Club*.]

4. *Dompnus* JOHN AKYNHEID.

5. *Dompnus* DAVID FARLIE was Prior in 1522. He had been appointed Successor to *Dompnus* John Akyneheid, in virtue of an Apostolic injunction, for whom was reserved, if not the rights, at least the fruits of the Benefice. [Instruments taken upon the Induction of *Dene* David Farlie into the Priory of Monymvsk, the fruits being reserved to *Dene* John Akyneheid, the late Prior, A.D. 1522.]

6. THOMAS DAVIDSONE, of Auchinhamperis, the Procurator of the venerable Religious Father, *Dompnus* John Akyneheid, who enjoyed the fruits of the Monastery of Monymusk, which were taxed to the amount of twelve pounds—[Instrument upon the refusal of the King's Pursuivant to receive eight pounds in part payment of the sum of twelve pounds taxed by the Lords of Council upon John, Usufructuary of Monymvsk, A.D. 1527]—had access to the presence of Lord Forbes, who promised that he would take possession with his own hand, and defend the Priory and Monastery of Monymusk, and the "usufruct" of the same, in all his own causes and actions, upon which Thomas took instruments. [In the General Register House, Edinburgh. *Spalding Club*: Antiquities of the Counties of Aberdeen

and Banff, vol. iii., p. 486.] For this protection, extended to the Monastery, Lord Forbes received from the Prior some privileges and remuneration.—10th December, 1524.

7. *Dene* ALEXANDER SPENS.

8. *Dene* RICHART STRAQUHYNE.

9. *Dene* DAVID FARLIE. A new Seal, which had been made for *Dene* David Farlie, the Prior, was this year (1525) cancelled, and rendered of no value in Confirming Deeds, by an instrument which was drawn up in the Cemetery of the Priory. [Instrumentum super cassatione noui sigilli Monasterii de Monimvsk, A.D. 1525. In General Register House, Edinburgh. *Spalding Club*: Antiquities of the Counties of Aberdeen and Banff, vol. iii., p. 487.]

The Priors were accustomed to give Charters and Tacks upon the Lands of the Monastery, and to revoke them. A Deed of this Description, which had been given by *Dene* Alexander Spens, and *Dene* Richart Straquhyne, some time Priors of Monymusk, and Deeds of all other Priors, both before and since, and Canons made to Duncane Davidsons or Thomsone, and to Thomas Davidson, his son, on the Lands of Easter Loquhel and Wester Foulis, with the Mill and their Pertinents, were revoked, annulled, and rendered of none effect. This was done by *Dompmus* or *Dene* David Farlie, Prior of the Monastery and Abbacy of Monymusk, of the Order of S. Augustine, within the Diocese of Aberdeen, with consent and assent of a Reverend Father, *Dene* John Akynheid, and Usufructuare of the same, and also with consent of said Monastery. [Cassatioun of the charteris and takkis maid til Duncane Davidsons and Thome Davidsons, his sone, A.D. 1534.]

A.D. 1533. The Monastery of Monymusk seems at this time to have been in a state of insubordination, and the Prior Farlie, who was a man of decision, and strict in the observance of his principles, together with the consent of the Monastery, brought a certain process before the Apostolic See of Rome, by which the Canonical Obedience due to the Prior was more distinctly defined by Pope Adrian VI. The Canons who were called in Court were *Dene* William Wilsone, Andrew Masoune, Patrick Andersoune, James Child, and *Dene* Alane Galt, who promised in all humility the Obedience which was due to their Superior. [Instrumentum super obedientia Canoniorum de Monimvsk suo Priori requi sita, A.D. 1533.—In Gen. Regist., Edinburgh; *Spalding Club*: Antiquities of the Counties of Aberdeen and Banff, vol. iii., p. 488].

A.D. 1535. This Monastery, which had been amply endowed, was by no means deficient in Moral Discipline, and the recent Bull obtained at Rome strengthened greatly the hands of the Prior in the discharge of his duties as Head of the Convent. *Dene* Allane Galt, a Canon of the Monastery, had published or done something of an offensive nature against *Dene* David Farlie, the Prior. He was called upon to do Penance, which he was unwilling to perform. For which reason the Prior charged him by Writ, and commanded him under the Form of Precept, in the virtue of the Holy

Spirit, to obey. He charged *Dene* William Wilsone, Superior of the Abbey, to pass to *Dene* Allane Galt, Canon of the same, and command him to keep his Chamber in the Dormitour, and pass not forth from it but of necessity; and that he shall be in continual silence with all men, except him that ministers to his wants, and that he shall be fed on bread and water and ale. On Wednesdays and Fridays he was restricted to his Discipline, and no Bonnet was to be seen on his head during Penance, except his Night Bonnet, until, through his Penance, Patience, and Humility, he had made recompense to God and Religion, and shall be deemed worthy, in our judgment, to be released from Penance. "This we command you to do, in virtue of Spiritual Obedience, as ye will answer to God, and return this precept, given and written with our hand at Monymusk, and duly executed and indorsed." [Instrumenta super Dompno Allano Galt, canonico de Monimvsk.—In Gen. Register, Edinburgh.—Appeal to the Apostolic See by *Dene* Alan Galt, Canon of Monymusk, from the Sentence of *Dene* David Farlie, the Prior, &c., A.D. 1535.]

A.D. 1542. John Forbes, commonly called "*Bousteous Johnnie*"—[*Lumsden's Genealogy of Forbes*, p. 35]—at the instance of David, the same Prior, was charged before the Sheriff of Aberdeen with occupying and labouring four oxengang of the Priory, and Convent Lands of Eglismenathok, and the Court discerned against Forbes. [*Antiquities of the Shires of Aberdeen and Banff*, vol. iii.]

7th April, 1542. The Lordship of Keig and Monymusk, which was distinct from the Priory Lands, was bestowed by Charter in Feu on George, Earl of Huntly, by David Beaton, Cardinal Archbishop of St. Andrews, and Pope's Legate. It consisted of the Baronies of Keig and Monymusk, within the Regality of St. Andrews, and County of Aberdeen, and was to be held by him and his Heirs in perpetual Feu-Farm, for a payment of a Feu-Rent, amounting, with the augmentation of the Rental, to the sum of £300 Scots Money. [Charter Dated at St. Andrews, and Subscribed by the Archbishop David, Card. lig. St. Andree, 7 Aprilis, 1542. *N.B.*—This is a most accurate and ample deed.—Gordon Castle, Cartul, 11. 3. 1.—See "*Scottish Heroes in the days of Wallace and Bruce*," by Rev. Alexander Low, A.M., Minister of Keig, Cor. Mem. of S.A. Scot.]

The Earl of Huntly and his Heirs were at the same time constituted Heritable Bailies of this Lordship of the Church, and were bound to do their best endeavour to keep the Marches of Keig and Monymusk.

10. JOHN ELPHINSTONE, Canon of Aberdeen, and Parson of Invernochty, was presented to the Priory of Monymusk in 1542-3, by the Earl of Arran. [*Epistolæ Regum Scotiae*, vol. ii.] He was the son of Alexander, Lord Elphinstone, and Catherine, daughter to John, Lord Erskin.

11. JOHN HAY was sent as Envoy by Queen Mary to Queen Elizabeth, in 1545.

12. ROBERT (fourth son of William, Lord Forbes, by Elizabeth, daughter of Sir William Keith, of Inverugy), became Prior in 1556. He became a



“Protestant,” and Married Agnes, daughter of William Forbes, of Corse, and had several children, three of whom were officers in the army. [*Lumsden's Manuscript Genealogy of Forbes*, p. 34. Edition 1819.]

The Priory of Monymusk, like all other Roman Catholic Institutions, was broken up, and the Lands seized, at the “Reformation.” Those of Monymusk Parish probably fell into the hands of Duncan, son of William Forbes, of Corsinda, who had been Infected by the Canons in certain Lands on the Manor or Mains of Monymusk, in Feu-Farm or Heritage. [*Carta magistri Duncani Forbes de Monymusk de manerie de Monymusk per Davidem Priorem cum consensu sui coadjutoris*, A.D. 1549. —*Conformacioun of the Channonis of Monimusc*, A.D. 1500, in the *Charter Chest of Monymusk*.] Being in possession of the Mains of Monymusk in Feu-Farm, he had less difficulty in obtaining possession of that part of Monymusk Parish which belonged to the Abbey, when these Church Prizes were agoing; and it seems he built the Manor-House of Monymusk out of the stones of the Monastery, and was the Founder of the Family of Forbes of Monymusk, Baronet. It appears that this Priory was annexed by King James VI., in 1617, to the Bishopric of Dunblane, when that Bishop was appointed perpetual Dean of the Chapel Royal.

Of these Church Lands, the proportion appropriated to the maintenance of this Priory seems to have been very small, viz., the Lands of Abersnithok, Ramestone, Arneedly, and Balvack, in the Parish of Monymusk, together with a croft sowing four bolls of bear, and pasture land for six horses, and fifteen wethers. These lands of the Monastery belonging to Monymusk were those which probably fell into the possession of Duncan, son of William Forbes, of Corsinda, when the Abbey was abolished at the Reformation. A *Gymnasium* (school) was erected out of the Buildings of the Priory. The Buildings of the Monastery, when deserted, became ruinous; and Robert, the Commendator, and, by “Divine permission,” Prior, considering that the Buildings were utterly decayed, and that all the Canons were dead, and that a *Gymnasium* for the young had been erected, bestowed, by Charter, on William Forbes, of Monymusk, the son of Duncan Forbes, the Feuar of the Manor Lands, all the ruinous Houses

of the Monastery, and a Croft of Land sowing four bolls of bear, situated to the north-east of the Monastery. [Chartour of the ruinouse hous of Monymusk be Robert Commendatour. "Robertus, Prior Prioratus de Monymusk," sine dato. In the Charter Chest at Monymusk.] These Lands were feued for twenty-six shillings and eightpence; the pasture for 6 horses and 15 sheep for ten shillings Scots annually; the price of the Buildings and Gardens amounted to thirty shillings Scots. [Chartour of the ruinouse hous of Monymusk be Robert Commendatour, sine dato.] The Priory had three Gardens,—probably an Orchard, Parterre, and Kitchen Garden.

That part of the Lordship of Keig and Monymusk which is situated in the Parish of Keig, afterwards came into the hands of Lord Forbes; and the greater part of it is at this day possessed by this Family. Thus these Lands were alienated from the Church 462 years after they had been bestowed upon the Culdees by King Malcolm III., and the Priory suppressed at the Reformation.

About 20 yards north-east of the (Parish) Church, is to be discerned only the place of the Priory,—the very Foundation of which was entirely dug up about the year 1726, notwithstanding the remonstrances of the Reverend Mr. John Burnet, the last Episcopal Pastor of this Parish, to the contrary. It has been a large Building, and situated in a fruitful soil. It was Dedicated to the Blessed Virgin. *Jam seges ubi Troja fuit.* [*Description of the Parish of Monymusk, in Ruddiman's Edinburgh Magazine for 1760, p. 367.*] (See an excellent Paper on Keig and Monymusk, by Rev. Alex. Low, read before the Society of Antiquaries, Edinburgh.)

VALUATION OF THE PRIORY OF MONYMUSK—£400.

#### VIII. ISLE OF MAY, A.D. 870,

In the Shire of Fife, at the mouth of the Frith of Forth, belonged of old to the Monks of Reading, in Yorkshire; for whom King David I. founded here a Cell or Monastery, and Dedicated the place to All the Saints. Afterwards, it was Consecrated to the memory of S. Hadrian. It is called by several "The Priory

of S. Ethernan," or S. Colman. William Lamberton [*not* Lamberton (as Spottiswoode says), nor Frazer (as Martine says), but WISHART], Bishop of St. Andrews, purchased it from the Abbot of Reading; and, notwithstanding the complaints made thereupon by Edward (Langshanks), King of England, bestowed it upon the Canon-Regulars of his Cathedral, which Story is to be seen in *Prynne*, vol. iii., p. 554. It was of old much frequented by barren women, who went thither in pilgrimage, and "were always cured by a *Recipé* possessed by the *lusty Friars*." Some of the wives thought that the *Air* did it.

This Island, in the mouth of the Frith of Forth, is about a mile long, three-quarters of a mile broad, and about three miles in circumference. The west or Edinburgh side shows bold basaltic cliffs, 150 feet high, and is whitened with the deposits of the sea-gulls and kittywaiks, which constantly flock and hover at this part. It slopes towards the east or Crail side, the usual landing-place. On driving along the highway from Anstruther to Crail, *The May* presents variable shapes and aspects. Geologists have speculated that some volcanic rupture severed it and the Bass Rock. It is a fine sight to see some 400 fishing-boats on their way to the Island, while the sun, on an afternoon in June or July, irradiates the whole of the Berwick side of the Frith.

The earliest notice we have of this Priory is in *Wyntoun's Chronicle*, B. vi., C. viii.:—

This Constantyne than regnand	65
Oure ye Scottis in Scotland,	
Saynt Adriane wyth hys Cumpany	
Come of ye Land of Hyrkany,	[Orkney]
And arrywd in-to Fyfe,	
Quhar that thai chesyd to led thar lyf.	70
At ye Kyng than askyd thai	
Leve to preche ye Crystyn Fay;	[Christian Faith]
Dat he grantyd wyth gud will,	
And thaire Lyscyng to fullfille,	
And Leif to duell in-to his Land,	75
Quhare thai couth ches it mayst plesand.	
Dan Adriane wyth hys Cumpany	
To-gydder come to Caplawchy.	[Caiplic]
Dare sum in-to ye Ile of May	
Chesyd to byde to thare Enday;	[Day of ending] 80



And sum of thame chesyd be-northe,  
In steddis sere ye Watter of Forth.  
At Invery, Saynct Monane,  
Dat of that Company wes áne,  
Chesyd hym sá nere ye Se  
Til lede hys lyf : thare endyt he. 85

Hiob, Haldane, and Hyngare,  
 Off Denmark, this tyme cumyn ware,  
 In Scotland wyth gret multitude,  
 And wyth thare Powere it oure-ylhude. [went over] 90  
 In Hethynnes, all lyvyd thai;  
 And in dispyte of Chrystyn Fay,  
 In-to ye Land thai slwe mony,  
 And put to Dede by Martyr.  
 And a-pon haly Thursday, 95  
 Saynt Adriane thai slwe in May,  
 Wyth mony of hys Company:  
 In-to that haly Ile thai ly.

The Gaelic name *Magh*, or *Mai*, signifies “level,” which *The May* is not,—so it is most probably derived from a Gothic word meaning



ISLE OF MAY, FROM THE FIFE SIDE.

“rich in pasture,” *May mutton* being famous, and *May daisies* greatly in vogue with excursionists for Garden borders. *Boëthius*, *lib. x.*, says :—There were at that time [A.D. 870, in the Reign of Constantine II., son of Kenneth I.], in those parts of Fife, a number of Religious men who went about Preaching the Christian Faith. Many of them were Killed by the Danes, though a few

escaped, by lurking among the caverns. But the greater part, with Adrian, who was then the Chief Bishop of the Scots (Scotorum Maximus Episcopus), that they might avoid this Persecution, fled for refuge to the Isle of May, where there was a famous Monastery; but neither the sanctity of the place, nor the innocence of the men, could restrain the fury of the Danes, who Burnt the Monastery, and cruelly Slaughtered its holy Inmates. This is that noble Band of Martyrs, which many persons in our times, both in England and Scotland, so highly venerate: so that the Isle of May has thereby been rendered illustrious, both by the number of Pilgrims who resort thither, and by the Miracles which the goodness of God has superadded. There have come down to us only these few names of this great body of Christians:—Adrianus, the venerable Bishop; Gladianus, or, as some call him, Gaius; Monamus [S. Monan], Archdeacon of St. Andrews; and Stolbrandus, a Bishop. The rest of their names, I know not why, have not been preserved. The *Breviary of Aberdeen* says that the above Slaughter took place A.D. 874, and that 6000 persons were put to death. Thousands must have been, by mistake, put for Hundreds. The *latter* seems excessive and incredible, time and place considered. Even suppose *two nothings* were lopped off, the remaining 60 are 10 more than King Herod Killed of the Holy Innocents in Bethlehem. Probably, S. Adrian and his Religious would defend themselves, and slay some of the Danes, whom the *Aberdeen Breviary* does not include; but we cannot fancy 6000 Religious persons living and dying on *The May* at that time of *Day*. How, unless by Miracle, could they have been housed, fed, and clad? “The Ile of May decorit with the blude and martirdome of Sanct Adriane and his fallowis.” [Bellenden.] About 200 years after this, David I. re-established a Religious House here, and Gifted it to the Abbey of Reading, then recently Founded by his brother-in-law, Henry I. It continued in the possession of this English Abbey for more than 100 years, when King Alexander III., dreading that its situation might enable the English to spy out the defenceless parts of the Kingdom, took steps for its re-purchase, which was effected by William Wishart, Bishop of St. Andrews, and



annexed to the Priory of Pittenweem. During the Century which succeeded its Foundation, the House of May was enriched by many Gifts from the Kings of Scotland and the Earls of Dunbar, besides other Landowners on both sides of the Frith of Forth. From the Earls of Dunbar, the Monks got the use of a ship for conveying their necessaries from the Coast.

Gospatrik, the Earl of Dunbar [from 1147 to 1166], Granted to the Monks of May, for their accommodation in commerce, a full toft, near his port of Bele, free of all custom. [*Chart., May 26.*] This toft appears to have been assigned them at Dunbar, where they built a House. About 1168, William the Lion Confirmed to the Monks of May, “unam mansuram, cum tofto, in Dunbar, et applicationem unius navis ad necessaria domus sui transportanda, sicut comes Gospatricius eis dedit, et rex Malcolmus frater meus eis carta sua confirmavit.” They had extensive rights of pasturage in the Lammermoors, which included a *Stud of Brood Mares*; and, on the opposite Fife Coast, they had Grants of Lands and Privileges, including Pittenweem and Inverey.

At the time when Camerarius, or Cameron, wrote, there was standing on this Island an extensive Monastery of hewn stone, and a Church, to which the Faithful repaired; and several names on the Island preserve the memory of its former inhabitants, such as *Altarstanes*, *Pilgrimshaven*, *Kirchenhaven*, where a little hamlet is said to have been planted. At one time, some 30 fishers, with their families, dwelt here, and followed their calling.

The Minister of Anstruther Wester claims *The May* as in his Parish, and was wont to sail once a year to “preach deliverance to the captives;” while, at the same time, a Collection (averaging *one shilling*) was made for the “Poor of the Parish,” according to the Entries in the “Visiting Book.”

Several Charters relating to a Cell of the House of May at Rindelgros, in the Parish of Rhynd, Perthshire, the memory of which has been entirely lost, together with Notices of the fortunes of this Ecclesiastical Retreat, especially in the Sixteenth Century, and of the subsequent adaptation of the Buildings to domestic uses, were discussed last year before the



Society of Antiquaries, Edinburgh, by John Stuart, Esq., of the General Register House. He has also recently called the attention of the Lord Provost of Edinburgh, to enlist the sympathy of the public to restore and preserve the interesting Chapel (of which a *Woodcut* is here given for the first time), now in a state of great dilapidation. The Commissioners of Northern Lighthouses, to whom *The May* belongs, did not consider themselves at liberty to expend, even on their own property, so much as a £1 Note, from their abundant *Light* funds, on a Church of unknown antiquity, whence the Faith brightly sparkled out in a *Dark Age*!



S. ETHERNAN'S CHAPEL, ISLE OF MAY, EAST SIDE.

(*The Remains of S. Adrian's Coffin lie within, at the east Gable Window.*)

I have discussed in *Scotichronicon*, vol. i., p. 111, the myth about the Stone Coffin, half of which floated into the Churchyard of West Anstruther, while the other half remains within this little Chapel, which is said to have contained S. Adrian's corpse. Whether S. Adrian or any other of the early Martyrs can claim this Coffin or not, it ought to be better cared for than it now unfortunately is. Antiquaries, perhaps, may soon be able to ascertain whether the 6000 (?) whom the Danes Murdered, were Buried here, or at the Place higher up on the Island now called the *Churchyard*, or *Rabbit-warren*, noticed below.

From 1166-1213, the Prior was Hugo de Mortuo Mari [of the Dead Sea—Mortimer]; and King William the Lion Confirms to him all the Donations of his Grandfather David, and his Brother Malcolm. He Witnesses a Charter from King William

about the Election of an Abbot to Scone : Dated at Forfar, 29th May. [*Liber de Scon*, p. 22.] In 1340, Dominus Martinus is Prior of *The May*, as appears from an Instrument between Martin, Prior of May, and the Abbot of Scone, before William, Perpetual Vicar of the Church of Largo, in the Reign of King David II. [*Liber de Scon*, p. 108.] “In pensionis yeirlie to the Abbot of May, lxxixli. ix s. viij d. [*Liber de Scon*, App.]

At the first Parliament of Baliol, William, Abbot of Reading, petitions for the restoration of the Priory on *The May*, which had been alienated by Robert de Burghgate, late Abbot of the Monastery of Reading, and Predecessor of the present Abbot, without the consent of the greater or wiser part of his Monastery, in favour of Bishop William Wishart. This Citation Dates 1293. The following is a Copy of it :—

The King and Lord Superior of the Kingdom of Scotland, to his beloved and faithful son John, the illustrious King of Scotland, *salutem*. We have learnt from our brothers, Allan de Eston and Hugo de Stønnford, Procurators of the Religious Abbot and Convent of Reading, which was Founded by the charity of our Predecessors, the Kings of England, that David, King of Scotland, of good memory, your Predecessor, invested the said Abbey, and the Monks there serving God, and their Successors, with the Priory of the Isle of May, in the Diocese of St. Andrews, in your Kingdom of Scotland, in pure and perpetual charity, on condition that the said Monks and their Successors should cause Obits to be performed by their Brother Priests for the soul of the said King David, and those of his Predecessors and Successors; and that these Monks have always quietly held the said Priory and its Pertinents, in virtue of the above investment, till a certain Robert de Burghgate, late Abbot of the Monastery of Reading, and Predecessor of the present Abbot, alienated the said Priory, without the consent of the greater or wiser part of his Monastery, in favour of the venerable William [Wishart], Bishop of St. Andrews, to our prejudice and that of our Kingdom; and that the aforesaid Procurators applied to you, and urged you many times that you would be pleased to hear them, and to do justice to the Petition which they made to you concerning the said Priory, offering to prove their allegations in due form before you; yet, putting them off on the feigned pretext of an appeal from your authority by the said Bishop of St. Andrews to the Apostolic See, you refused to proceed farther in this business, and denied justice to the said Procurators; on which account they, in the name of the said Religious Abbot and Convent, have appealed to us, as to the Lord Superior of Scotland, entreating us to do them justice in the premises. Seeing, therefore, it is our duty to do justice

to all who seek it at our hands, We require that you appear before us, fifteen days after the next Feast of S. Martin, in whatever part of England we may then be, to answer to the Complaint and Petition of the said Abbot and Convent; on which day we have also summoned the same persons, in order that equal justice may be done to both parties, as circumstances shall be found to require. In testimony of which, &c. At Danton, 2nd September.

What compensation Bishop Wishart gave for the Priory of the Isle of May, is not stated; but it appears from No. II. of the "Denmylne Papers," that it paid sixteen marks annually to its parent Monastery of Reading, which payment was afterwards transferred to the Priory of St. Andrews.

In the Advocates' Library, Edinburgh, there is the Original Bull of Pope Innocent III., A.D. 1215, empowering the Abbots of Arbroath and Lindores, and the *Prior of May*, to finish a Controversy which had arisen between the Prior and Convent of St. Andrews and the Bishop, concerning the Church of Rossinclerach. William the Lion Granted to the Monastery on this Isle a *tenth* of all the fish caught in its neighbourhood, which must have proved the source of considerable revenue, since we are informed in a *Life of S. Kentigern*, or *S. Mungo*, written about the latter end of David I.'s Reign, that fishermen from England and Holland visited this important fishing station, which is said at that period to have greatly abounded in this article of consumpt. "Ab illo quippe tempore in hunc diem, tanta piscium fertilitas ibi abundat, ut de omni littore, maris Anglici, Scotici, et a Belgicæ Gallicæ littoribus veniunt gratia piscandi piscatores plurimi quos omnes Insula MAY in suis rite suscipit portibus." [*MS. Bib. Cott. Tit. A, xix., f. 78,6.*] Several Charters are addressed to these, enjoining them to pay their Tithes and Dues to the Monks.

Mary, daughter of the Duke Guelderland, the Bride of James II., in her voyage to Scotland, coasting, not without terror, along the inimical English shore, on the sixth day Scotland arose to their eager eyes, and they anchored near the Isle of May, where there stood a Hermitage and a Chapel sacred to S. Andrew [S. Adrian?]. Having paid her devotions, the Queen



proceeded to Leith, where she was met by many Nobles, &c. [*Pinkerton, vol. i., p. 208.*]

Spottiswoode says,—“ King David I. Founded here a Cell or Monastery, and Dedicated the place to All the Saints. Afterwards, it was Consecrated to the memory of S. Hadrian.”

In *Abbot Myln's Lives of the Bishops of Dunkeld*, “ Father Lawrence, Prior of the Isle of May, son of Lord Oliphant, whose nephew Andrew Herring was,” is alluded to as an *Arbiter* in a Dispute about certain Lands.

In the time of James IV., Andrew Wood, of Largo, got a Charter of certain Lands, on condition that he should be ready to pilot and convey the King and Queen to visit S. Adrian's Chapel. In the Treasurer's Accounts for 1506, the King gave an Alms to a Hermit resident on the Island.

REGISTER OF THE PRIORY OF ST. ANDREWS.

PAGE

- 379 Patrick, Earl of Dunbar, gives “ to God, and the Saints of May, and the Monks there serving God,” a piece of Land, the boundaries of which are described. Bishop Wishart is the first Witness.
- 380 The same Earl gives to the same Monks, a cow yearly, which he and his ancestors had always received from Lambermoor. Bishop Wishart is the first Witness.
- John, son of Michael, gives them a piece of Land in Lambermoor.
- 381 The same John gives them another piece of Land. Robert de Londer, son of King William, is the first Witness.
- 382 William de Beaueyr gives them a piece of Land from his Estate of Arderie ; also, his wife's dower, and a servant's portion, at their Death.
- Egou Ruffus gives them a piece of Land at Lingo.
- 383 Alexander Comyn, Earl of Buchan, and Justiciary of Scotland, gives them, for lighting the Altar of S. Etherinus, a stone of wax, or forty denarii, annually, at the market price of St. Andrews.
- 384 Agreement between John of Dundemor and the Monks of May. The former gives them the Land of Turbrec, in Fife. In return, they give him a half silver mark, or sixty *malevellos*, yearly ; they furnish a Glass Lamp in the Church of Ceres, and two gallons of oil, or twelve denarii yearly, for ever ; and they employ a Monk to say Masses for him, his ancestors, and his heirs, A.D. 1260.
- 385 John of Dundemor makes over to them the Land of Turbrec.
- 386 Dispute between Henry de Dundemor and the same Monks. He claims homage from them for the Land of Turbrec, and, on their refusal, seizes one of their horses. W. [Fraser], Bishop of St.

REGISTER OF THE PRIORY OF ST. ANDREWS (*continued*).

PAGE

- Andrews, being appealed to, decides in favour of the Monks, A.D. 1285.
- 387 Dispute between one Thomas and the same Monks, concerning some property in Berwick. This is settled by the Abbots of Scone and Lindores, and the Archdeacon of St. Andrews, by command of the Pope.
- 387 A similar Dispute between the same Monks, and those of Reading, in Yorkshire, on the one side, and one Simon of Berwick on the other, which is settled by the same persons.
- 388 Gilbert de Barewe gives the same Monks a piece of Land in Barewe, near the Hill called Whitelaw.
- 389 Prior John and the Monks of May give to Radner, Chaplain of Crail, the above Land of Barewe, for four solidi yearly.
- 390 William de Mortuomari [Mortimer], Official of the Bishop of St. Andrews, settles a Dispute between the Monks of May and one Patrick, Chaplain of Dunbar, respecting a toft in Dunbar, A.D. 1212.
- 391 The Abbot and Prior of Lindores are Commissioned by Pope Alexander IV. to settle a Dispute between the Monks of Reading (to whom the Priory of May then belonged), and a Burgess of Berwick, regarding a property in that town, which Dispute they settled accordingly, A.D. 1261.
- 392 The Abbot and Monastery of Dunfermline give the Monks of May the Tithes of Balgallin.
- 393 A Composition, whereby the Monks of May are allowed to fish at Inchevreth (Inchyra), on the River Tay.
- The Monks of May, who had the Parish of Rind, on the River Tay, complain that the Monks of Scone took the Tithe of Fish within the limits of their Parish, on some pretended right. Pope Gregory [IX.] commands Henry, Prior of St. Andrews; L., Archdeacon of the same; and R., Dean of Fife, to inquire into the above Complaint. They decide that the Monks of Scone, on paying to those of May two silver marks annually, shall be allowed to retain their right to the Tithe of Fish, A.D. 1231.
- 395 Pope Honorius [III.] commands the Abbot and Prior of Melrose, and the Dean of Teviotdale, to inquire into a Complaint made by the Monks of Dryburgh, Proprietors of the Tithes of Kilrenny, against the Monks of May, Proprietors of the Tithes of Anstruther. The former complained that, when the latter's boats (*naves et navicellæ piscariæ*) went to fish in the River which divided the two Parishes, they approached too near the Kilrenny side, and thus robbed them of their Tithe of Fish. A Composition is made, whereby the Anstruther boats might fish in any part of the River, on paying a half silver mark yearly to Dryburgh, A.D. 1225.

REGISTER OF THE PRIORY OF ST. ANDREWS (*continued*).

PAGE

N.B.—What is now the Parish of Anstruther Easter, was at this period part of Kilrenny Parish, and consequently the “River” here spoken of, is just “The Dreel Burn,” which divides it from Anstruther Wester; and which “River” is such a mighty Amazon that it is now capable of floating a Covey of Ducks—the only Fishers to be seen at the present day looking after the Tithes in the *Dreel*, for behoof of the Monks of May. If by “Fish,” *Salmon* is meant in the Cartulary of Dryburgh, the Arms of the Burgh of West Anster (1554-1587) being *three Salmon proper*, with a *fourth* stationed as a Weather Cock on the Kirk Steeple, would indicate that a *Salmon Fishing* was, of old, at the mouth of the *Dreel*. On the north side of the *Dreel*, down from the present *National Bank*, stood the *Castle of Dreel*, the original Residence of the Anstruthers of that Ilk, descended from “*William of the Candle*” (mentioned in Charters), who held the Lands of Anstruther in the Reign of David I.

396 The Prior and Monks of May agree with Malcolm (Pincerna to the King), that on every Sunday and the chief Holydays, Divine Service be performed in the Chapel of Ricardston, but that the women shall be Churched, Confession made, and the Communion administered, at the Parish Church of Rindalgross. Malcolm and his family may Communicate in either the Chapel or the Church.

The Isle of May was, in 1549, granted to Patrick Learmonth, of Dairsie, Provost of St. Andrews, because (as the Charter bears) it was from its situation so liable to be spoiled by hostile fleets, that it had been hitherto a barren and unprofitable possession. In 1551, it was acquired by Andrew Balfour, of Mountquhanie, and, in 1558, John Forrest receives a Charter. It then seems to have passed to Allan Lamond, who sold it to Cunningham, of Barns. Alexander Cunningham, of Barns, appears to have been the first who built a Lighthouse (of coals) on *The May*, in 1635. His son, John Cunningham, was, in 1647, empowered, along with James Maxwell, of Innerwick, to levy dues for the maintenance of the *light*, to the amount of 4s a ton on Foreigners, and 2s on Scotch vessels—Scots Money. Liberty was also given him to build a Lighthouse, and accordingly he erected a Tower 40 feet high, vaulted at the top, and covered with flag-stones. It was on this plea, coupled with the Boat plying between *The May* and Crail with supplies of necessaries for the Light Keepers, that Crail, as being the



nearest port, claimed the Isle of May as within its Parochial boundaries. But the claim has been relinquished in favour of Anstruther Wester, so when a Birth, Marriage, or Death, &c., occurs, as a remarkable event, the Dwellers on *The May* understand where to apply for the services of the Midwife, the Doctor, the Minister, or the *Dominie*. The unfortunate architect of this dumpy square Tower was drowned on his return from *The May*, in a Storm then imagined to have been raised by the *Pittenweem Witches*, who were *Burned* therefor! This Tower seems to have been erected, at least in part, originally in 1636, which Date was over the door, on a Tablet, when I visited the Island in June, 1865. It is about 50 or 60 feet high, and is used as a *Look-out for Smugglers* by some half-dozen Marines, who are stationed here from the *Preventive House* at Leith. Their greatest punishment is that they have *nothing to do*—a capital temptation for the “One of the olden time.” This Home is *dismal reeky*, but often whitewashed, outside and inside, and is filled up with a sloping wood-bench for the men to recline upon, ruminate, snooze, and smoke tobacco. They are rather chatty, and come to the door with their Spy-glass, to enlarge the prospect, for the delight of any visitor who vouchsafes to them a quid of *Virginian Negro-head* to encourage the ascent of their contemplations. A ton of coals was consumed every night; and the fire was lighted by live coals placed above, on a large square grate. There were three attendants, two of whom were on the watch every night. The fire required mending every half hour, and in tempestuous nights the Keepers were in great peril. In 1661, Sir James Halket, of Pitferran, and Sir David Carmichael, of Balmadie, were authorised by Act of Parliament to levy dues for the maintenance of the *light*, to the amount of 3s a ton for Foreigners, and 1s 6d for Natives. These sums are in Scots Money, as above, and are equal to 3d and 1½d Sterling. Before 1790, this Duty was let at £280 Sterling per annum; at that time, it rose to £960; and, in 1800, it was let at £1500. These Rents are exclusive of the cost of keeping the *light*, &c. In 1791, George Anderson (the Keeper), his wife, and five children, were found suffocated from the sulphur in the coals. One suckling at the breast was saved,

who was educated at the Parish School of Crail, and became “a joyful mother of children”—the native *May Air*, as noticed above, being irresistible for the procreation of species. The Commissioners of Northern Lights having bought the Island for £60,000, from the Duchess of Portland, daughter of General Scott, of Balcomie, erected, in 1816, a House and Tower, 240 feet above the level of the sea, having a system of oil lamps and reflectors. But, in 1843, this fixed Catoptric light was exchanged for the Dioptric system, having but one very powerful Argand lamp, with first-class holophotal revolving apparatus. [*Wood's East Neuk of Fife.*]

Not a bush nor tree will grow on *The May*. Any ground which is cultivated is dyked in for shelter. A one-horse plough accomplishes all the husbandry, which the Lighthouse Keeper has as a perquisite. The Offices and Stabling are situated in a sheltered hollow, and look like a little Castle. The Cocks and Hens of the various Tribes of Poultry *cohabitant* here, and are well-bred; and seemed unusually felicitous on the fine morning I landed for the first time. In the several Accounts of the Island, it is stated that there is a “*Well of fine Water.*” At the upper or chief Lighthouse (an imposing Gothic Building resembling a Mansion), there is a fine *Pump*, but the Water is so brackish, that a regular supply has to be fetched *inter alia* by the Commissioners’ boat from Crail every fortnight. There is a small fresh water Loch (not fine either) to the west, between two ravines, and a spacious, deep natural Harbour at the east or Crail side, the usual place of landing, as above stated, from which there is a considerable acclivity. S. Ethernan’s Chapel (see *Cut*) is the first striking object which meets the eye, if the *Crane* at the top of the Harbour be excepted. Any land that is under culture is on this side. The chief Lighthouse stands on the highest point to the west; the smaller one (exhibited in 1844) is lower down, and is only visible towards the east, to give warning of the *Carr Rock* at Fifeness. Details of the *Light*, with Woodcuts, are given in *Good Words* for 1864, p. 233. The Commissioners’ or Reception Room is elegant, lofty, and well proportioned. The furniture is made of oak. On the

back of the side-board, and on each of the chairs, is a circular carving of a Lighthouse, with the Legend, *In salutem omnium*, at the top; underneath, *Northern Lighthouses*. Over the circle is *Isle of May*; underneath, the Date 1636. The Entry Door to the west is rarely opened, on account of the blasts. In front is a Sun Dial, within a walled Garden, bearing no fruit. The Time Gun at Edinburgh Castle is distinctly heard. Time and Weather are carefully attended to, and marked down by good Instruments.

The Burying Ground is most desolate, and shamefully cared for—being a *Rabbit-warren*, full of burrows. Although many have from time to time found their last Resting-place here, only one humble Headstone has the honour to bear witness to the romantic Spot. The Epitaph is—

J.      1730      W.  
           Here lies  
           JOHN WISHART,  
           Husband to Euphemia Horsburgh,  
 Who lived on the Island of May, who Died on March 3, 1730,  
           Aged 46.—*Memento mori.*

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VALUATION OF THE PRIORY OF ISLE OF MAY.

*No information.*

### IX. PITTENWEEM,

In the Shire of Fife, was Dedicated to the Virgin Mary, of whose Prior we read in 1270, and had a great many Lands belonging to it, such as Cairnbriggs, Fawside, Pittotter, Lochend, South Inch, Youngslands, Morton's Acres, Greendykes, Easter Grangemuir, Lingo, Crofts of Crail, Mayshiels, with the Churches of Rind, in Perthshire, Anstruther Wester, and Pittenweem, now erected into a Regality, called the Regality of Pittenweem, of which the Laids of Anstruther are heritable Bailies. Colonel William Stuart, Captain of his Majesty's Guards, is designed Commendator of Pittenweem in 1567. His son, Frederick Stuart, was afterwards, by the favour of King James VI., raised to the dignity of Lord Pittenweem in 1609; but, dying without male issue, the Title and Family became extinct. [*Spottiswoode.*]

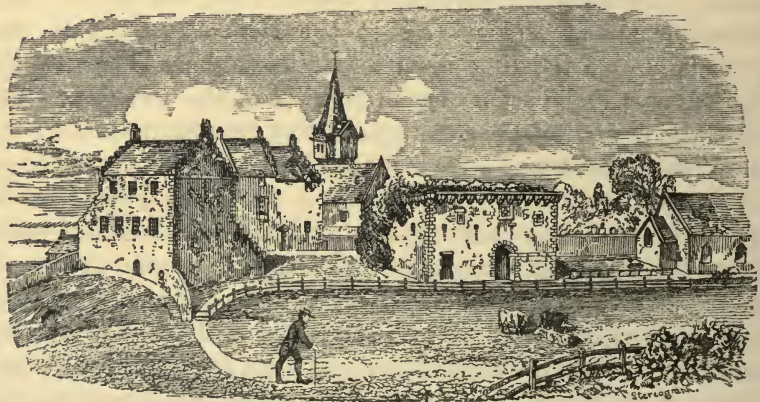


This Priory is situated at the east end of the little quaint Town, overhanging the Harbour and Shore. The Grounds enclosed within the Abbey Walls extended to about two or three Acres, and formed a parallelogram. A considerable portion of these Walls still exists. The site of the Priory is the most choice and commanding, in point of view, in the old Burgh. The Buildings appear to have formed the three sides of a quadrangle. At the north-east corner of the road called the *Abbey Walk*, there is said to have been a fortified Tower, and an Arch, with steps to the top, across the street. The Wall proceeds southward along the *Abbey Walk* (a road leading to the Harbour), until it reaches the Saw-Mill and Fish-Curing Premises of Messrs. Welsh, Brothers, when it takes a westerly direction along the top of the Cliff on which the Town is built, turning northwards when it touches the *Cove Wynd*, and losing itself at the present *Town Hall*. The northern portion of the Wall runs along *S. Mary's Street*, from the *Abbey Walk* to the *High Street*, which was, perhaps, up to the time when it was taken down, 14 years ago, the highest and best preserved portion of the whole. In this northern section of the Wall stood the principal outer entrance, a *Norman Archway*, surmounted by the Coat of Arms of one of the Abbots, said to be John Forman, afterwards Archbishop of St. Andrews. The Wall was reported to have been sufficiently broad to admit of two sentinels walking abreast. When S. John's Episcopal Chapel was built in 1807, this north Gateway was removed, as occupying part of its site; and the Coat of Arms, which is carved on a large stone, and has a long illegible Inscription, was placed on the outside of the middle of the east Wall of the Chapel. About 30 or 40 yards west from the Episcopal Chapel, and opposite the foot of the *Lady Wynd*, partly within the present Churchyard, stood what was popularly termed the *Confessional*, but which was, in reality, the *ancient Chapel of the Priory*, Dedicated to the Blessed Virgin Mary. To straighten the Street, this Chapel was demolished about 20 years ago! It had a flagged stone Roof, was nearly 20 feet square, and the Walls from 12 to 14 feet in height. It was used as a Watch-Tower in the "resurrectionising" days. There are several large

fragments of stones, with undecipherable Inscriptions in old English character, lying in a heap where it stood. On the south side of what is called the *Rotten Row*—i.e., *Routine or Processional Row*—there is another lofty Wall, with a Doorway, on the Lintel of which is a half-effaced Inscription of two lines—the legible part of which is “God is Love,” and the Date 1661. But this Stone is hardly old enough to have formed a portion of the entrance of the *Hospital of the Priory*, which this Wall is said to have bounded. The site of the *Hospital* is now the Garden of Mr. Bayne, Postmaster. The whole of this Property belonged at one time to Spens of Lathallan.

Passing by the east side of the Episcopal Chapel, down the Avenue, the CHIEF ENTRANCE to the Priory Buildings meets the eye. This fine Ruin faces eastward, and is about 30

PRIORY OF PITTENWEEM.

ENTRANCE PRIOR'S WALL.  
TO COVE.BISHOP LOW.  
GREAT HOUSE,  
PARISH KIRK,  
AND STEEPLE.OLD GATE-  
WAY OF  
THE PRIORY.EPISCOPAL  
CHAPEL.

feet in height; is built of massive stones, having a row of projecting stones or corbels near the top; and is mantled with ivy. Over its Norman-arched Gateway was a Coat of Arms. At the west side (or back), is a flight of stone steps leading to its broad top. The lower portion of the steps has disappeared, and only the upper part remains. At the foot or west side of this Stair, is the “Witch Corner,” where the Pittenweem Witches



were Burned and Buried. I ate the first crop of Potatoes which grew on this spot of renown. The second Flat of the Ruin seems to have been the Residence or Lodge of the Porter. Under the stair above alluded to, there still exists a well built Arch, about 14 feet across. This conspicuous Lodge led to the "Inner Close," or Paved Court, of the Priory. Several pieces of Encaustic Tile have, from time to time, been dug up here. In later times, and in Title Deeds, this "Ruin" was called *Bailie Hogg's Barn*. In the Records of the Burgh Court in 1694, a Sentence is recorded against one who, in the "Abbey Barn, had most inhumanly and cruelly, without any just cause, killed the Minister's cow." Bailie Hogg was Factor to the Anstruthers, and occupied the *Great House of the Priory* after the Anstruthers. They had it from the Countess of Kellie, whose Jointure-House it was; and the second floor or flat of it was for some time the *Episcopal Meeting House*. The upper floor was let by the Anstruthers as a Granary, which encouraged rats to such an extent as to necessitate the removal of the *Meeting House* to the upper floor of the Town Residence of the Arnots of Balcormo, in the High Street.\* There is a 'Trance or Passage to the *Court of the Priory* from *Cove Wynd* through the *Great House*—"Mrs. Hutchison's house," latterly usually termed so from this "knief auld wife," as Bishop Low styled her, being long resident here as his tenant. She was of the Grahames of Morphie, and was the second relict of the Rev. James Hutchison, M.D., "*Cauld Water Doctor*," and Episcopal Clergyman at Cupar. Both are Buried at Anstruther Easter. They had one notorious Offspring, "*Meg*," who Married, at a late date, Robertson Wilson, son of the Rev. David Wilson, Relief Minister, Pittenweem, and a brother of Bishop William Scot Wilson, who, when boys, with their mother, for years resided here. A Separation took place.

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\* It may be mentioned that, in the middle Floor of this Tenement in High Street, is a Room called the *Apostles' Hall*, from the fact of a Wood Carving of the Last Supper being over the Fire-place; some persons alleging that this Carving was removed from the Priory, and others maintaining that it was taken from Carnbee House. This Domicile consists of three Storeys, a Tower, and Cellars; the Stair is circular, having wide stone steps; two sections of the House have their landings at different levels.



“Meg” Died at Edinburgh, and was Buried beside her parents—not in the usual way of east and west, but *across*, north and south. She had an elder sister, Ann, who was necessitated, by reason of her sister’s voice and temperament, for several years to reside with her uncle at Laurencekirk, who Willed to her all his goods. She Died from the effects of a gig accident, *Intestate*, and “Meg” heired her, who left (*on dit*) some £5000 to her 22nd cousin, Viscount Arbuthnot! She was fond of being a Genealogist! Her brother’s children, who would have got the chief portion of their Aunt Ann’s estate, had she left a Testament, came off “second best.” I engross these particulars, because “Mrs. Margaret Livingston Hutchison” (not Wilson) was 35 years resident in the *Great House* of the Priory, and was a *Character of Romance* in her way. She paid £40 to get her Matrimonial name changed to what it is on her Stone.

County people used the Arched Cellars of the *Great House* as a stable. Bishop Low bought this portion of the Priory (including the *Ruin or Barn*), in 1812, from Thomas Martin, for £40! Thomas Martin bought it from the above-named Bailie Gavin Hogg, who was Provost of Pittenweem. It is tenanted by herring barrels, which pay rent, and are very quiet neighbours. From the interior Court or Quadrangle (now a Garden), is a wide turnpike stone stair leading to the top of the *Great House*. One of the steps, from its extreme dampness, prognosticates wet weather. There are no proper landings, but at every few steps there is a room or two branching off north and south. In the east face of this Building, is a very good specimen of a Scotch Oriel Window of some pretensions; while the Staircase also projects from the rest of the Wall. The Oriel was copied about four or five years ago by R. A. Anderson, of the Ordnance Survey, while looking out for ancient designs for the proposed repairs of Edinburgh Castle. As before mentioned, the middle floor was the *Episcopal Chapel* in Nonjuring times, and the Pulpit stood close by this Window. In the same floor is an Arched Recess in the west Wall, about 6 feet high, and 6 wide; the north part joined the east Wall. A very fine view is to be had from the upper Windows of this House—even “a

prospect beyond the Grave." This was the Habitation of Bishop Low's multifarious "Helpers" or Curates. Their low-roofed Parlour and small Closet, though as primitive as Monk or Hermit could desiderate, were, albeit, wonderfully comfortable, when we look back and think upon our *Great House Cell*. Lady Sinclair, of Longformacus, who, for many years, resided at Carnbee House, Died in this portion of the Buildings.

The Rev. John Sym, late of Old Greyfriars, Edinburgh, and Assistant, in 1834, to Rev. Charles Addie, took a great interest in the Priory, and drew out ingenious and minute Pen and Ink Plans for the restoration of the *Great House*. I often examined these Plans 23 years ago. They were stitched up in the form of a School Copy Book, and contained some eight or nine leaves, and were kept among pieces of twine, old letters, old hose, shirt and breeches' buttons, *et cætera*, in the bound-in Drawers of the Window of the Closet in which Bishop Low Died. Probably they, from the way they were kept, would be thought to be mere *Waste Paper*, at the much-needed general *Dicht-out* of these Repositories.

The modern Churchyard, or a portion of it, is supposed to be the Priory Garden. At the west side of this *Great House*, the Ministers of the Established Kirk are Buried, and some have Monuments in the Wall. At the north side, occupied by Office-houses, the upper parts of the Wall shew that the Buildings extended a good space this way. Immediately to the south of the *Great House*, and adjoining, is the present *Town House*, the front and west Wall of which were rebuilt in 1821. It occupies the site of the *Frater* or *Refectory* of the Priory. The east Wall (which contains another Oriel, now built up), being considered safe, was allowed to remain. This portion was presented to the Town by the Earl of Kellie in 1821. Still further south, forming a portion or corner of the Conventual Buildings, stood what was called *Bishop Bruce's Library*, which has almost entirely disappeared. The whole of this line of Buildings is probably what was called the *General House of the Monastery*, or the Residence of the *Inferior Brethren*. Forming the south portion of the Square, is what was the *Prior's Hall*, latterly the Residence of



Lord Pittenweem, eldest son of the Earl of Kellie. It was inhabited by P. Plenderleith, Town-Clerk; and was many years the Residence of Bishop Low, who, latterly, bought it from W. Baird, Esq., of Elie, with the burden of £10 annual Feu-Duty, and bequeathed it for an Episcopal Parsonage. This part is best preserved, owing probably to its being occupied by respectable tenants. It is three storeys high, built on four Arches, one of which seems to have been the entrance from the Quadrangle to *Cove Wynd*. The middle floor is said to have been the *Prior's Refectory*, as the east portion, or present "Library," is raised up as a Dais for the Superior. If so, it must have formed a lofty, well-proportioned Hall, 12 feet high, 16 or 17 wide, and nearly 40 feet long, with four Windows. The Walls are upwards of 3 feet thick; and in the south Wall of the present Dining Room, is a small spiral stone Staircase of 10 steps, leading down to a Cellar or Vault, probably the Wine Cellar of the Establishment: Bishop Low used it as such, and fitted it with stone shelves, which still remain. This *Hall* is now broken up into three apartments—Dining Room, small Bed Room (in which Bishop Low Died), and Library. The Windows fronting the sea are Oriel, shaved off to modernise them. In the north-west corner of the *Prior's Hall*, is a Press, with a recess, where a fluted Stone Pulpit, or Lectern, for the Reader at meals, stood. There is said to have been a Passage from the south Buildings to the west, entering at this Press Door. Probably this was the connexion between the *Prior's House* and the other parts of the Priory Buildings, as a small built-up Window in the south Wall seems to have been for lighting this 'Trance. Access to the *Prior's House* from the Quadrangle on the north, was by a Turret with a spiral stone Staircase, very narrow, and much worn; taken down about five years ago, to make room for the new Kitchen and Staircase of the Parsonage—the upper floor of which consists of three good sized Bed Rooms, the ceilings being nearly 10 feet high. Strangers don't sleep soundly for the noise of the sea, and the exposed elevation.

My friend, Mr. David Cook, Writer, Anstruther, Author of "Annals of Pittenweem," has given me the following interesting



Notanda:— . . . . “I have copied into the Note now sent you, a description, from an old Charter, of a House which stood in the south-west corner of the present Churchyard. I was very much pleased to fall in with that Document, both because it casts light on the arrangement in olden times of the Priory Buildings, and, still more, because I think it proves conclusively that a Church or Chapel must have stood where the present Parish Church stands. Hitherto nobody could tell anything about this Building. A pair of jambs were found in it about the end of last Century, on which knives had been sharpened, and it was thence inferred that it must have been the *Kitchen* of the Priory; but I believe that to be downright nonsense. . . . .

“The *Prior's Hall*, or present Episcopal Parsonage, formerly Bishop Low's Residence, was termed the *New Gallery* (*domus cenobii prioratus, vulgo lie gallerie*). On the west was the *Great House* of the Monastery, comprising a *Frater*, or Refectory; a *Dortour*, or Dormitory; a *Chapter Chalmer*, and *Vestries*; while on the north stood the *west Garden* of the Priory. The space enclosed by these Buildings and Garden was called the *Inner Close*. Beyond this Garden, and separated from it by the high Wall which still stands, was the Burying Ground, which then occupied only part of the space now enclosed—the eastern portion having been used as a Garden. A *Church or Chapel* appears to have stood very near the site of the present Parish Church. This may be gathered from a Charter, Dated 1549, of a piece of Ground for the erection of a Currying House at the back of the Dortour and Chapter Chalmer; that is, in the south-west corner of the present Churchyard. That piece of Ground is described as ‘totum et integrum spatium terræ nræ continens triginta pedes in longitudine et totidem in latitudine, facen, ppe. eccliam nrām de Pettinweyme ex australi parte ejusdem, infra com. viam Regiam quæ disjungit et separat nri Monasterij stepta aut limites vel ambitum ab eadem nrā villa de occidentali, murum nostri dicti semeterij australem, super quo licebit ad infra scripta edificia edificanda super edificare ex Boreali, manorem nri dicti Monasterij (omissa intervallo quo satis opus fit scalis inter-

ponendis) ex orientali; et cloaca seu latrina nri dicti Monasterij sub directa cum reliqua prefatæ terræ ex australi partibus.'

"In many old Writings, these Buildings are described as 'the auld Abbey Place of Pettinweyme.'

"The Building described as the *Prior's Hall*, is now the Residence of the Incumbents of S. John's Chapel.

"The Building which adjoined the *Prior's Hall* on the west, and which was termed the *New Gallery*, is now almost entirely demolished. It was in subsequent times *Bishop Bruce's Library*. It is a now a corner for rubbish.

"The present Town Hall occupies the site of the Frater or Refectory of the Priory; and "Mrs. Hutchison's House," next to the Town Hall on the north, was the original Dormitory, Chapter Chamber, and Vestries. These Buildings, forming, as has been said, the *Great House* of the Abbey, or the general Residence of the *Inferior Brethren*. They were presented to the Town by the Earl of Kellie in 1821, when they were taken down for the site of the present Town Hall. Subsequently to the Reformation, they were feued by the Commendator of the Priory to Scott of Abbotshall, who, by Charter in 1588, made a gift of them to the Magistrates, Council Burgesses, and Community, who were 'to reform and repair the same as they best can, to serve them for ane honest, comely, and decent Kirk, and other necessary common Office Houses, for the honour, welfare, and decoration of their said Town.' In 1591 this Grant was confirmed by Sir William Stewart, Commendator of Pittenweem, and subsequently it was ratified by the King and Parliament. In place, however, of converting these Buildings into a Church, as had been contemplated, the Dortour, Chapter Chalmer, and Vestries, were 'repairit and biggit' into a Manse for the Minister, and the Frater into a Grammar-School, Tolbooth, Prison, Weigh-house and Custom-house, and other necessary houses for the use of the Burgh. Mr. Nicol Dalgleish, the first Incumbent of Pittenweem after its erection into a Parish, occupied this Manse (called the 'Great House' of the Priory) for twelve years, from 1596 to 1608. On his Death, Mr. Wedderburn was appointed his Successor; but Mrs. Dalgleish (the widow of the former Incumbent), refused to

give up the Manse. Legal proceedings were instituted against her, and, during their dependence, Lord and Lady Pittenweem 'intrusit themselves into the possession,' and challenged the validity of the Grants thereof made by the Commendators to the Magistrates, on the ground that the Kirk of Pittenweem was not holden or reputed a Parish Kirk, and had not been ratified as such by Parliament at the time of the erection of the Temporality in favour of Lord Pittenweem, whereby the gift of the Láird of Abbotshall became ineffectual. After a lengthened Litigation, an arrangement was come to between the parties in 1635, by which the Buildings of the old 'Great House' were divided between the disputants—the Lords of Erection taking the Manse, and the Magistrates the Tolbooth."

In the south-west corner of the Garden, right in front of the *Prior's House*, is an Inlet to the *Cove of Pittenweem*. This was discovered anew, and re-opened by the Rev. James Crabb (late Incumbent of S. John's, Pittenweem, translated to S. Andrew's, Brechin, 1866), three or four years ago. A flight of steps leads from the Garden to a square Door-way, within which is the *Cell of S. Fillan*, one of the early Anchorites here. The Tradition of his *luminous Arm* is well known, which, like Aladdin's Lamp, only required to be rubbed to be useful. It is indeed a deplorable loss that his MSS. and Illuminations can nowhere be found. Robert the Bruce ought, in gratitude for his victory at Bannockburn, to have taken better care of this wonderful Arm of S. Fillan, which Maurice, the Abbot of Inchaffray, carried in a Silver Box, to incite the "breckless soldiers" on to victory. The floor of S. Fillan's Cell, which seems to have been a low Stone Arch, had given way, and a wooden one is now instead. The Stair, cut out of live rock, leads to the Cove. The *Cove Wynd*, a narrow Lane, about 5 feet broad, with 40 stone steps, skirts the west boundary of the Priory, and contains the Outlet from the Cove, about 60 feet from the Shore. This Door is in the face of the Rock on which the Priory stands. The Rock is very rugged, and about 50 feet high. The "Cove," or Cave, was, at one period, evidently sea-washed. The rock line of the Coast is *Pre-Historic*. The sea has encroached considerably



within the last two Centuries. *Prior's Saddle*—a rock now under water—was formerly a landing-place, and had grass growing upon it. At the east end of the old Relief Meeting House is the *Crossey Heugh*—the name indicating the stance of a Cross.

*Pittenweem Cove* is a striking natural curiosity, and was conveniently fitted for a stealthy ingress and egress for the Religious, who were often Visitors at the adjacent Isle of May, where they are supposed to have been careful, by turns, in keeping lights, for the safety of the seafaring, from their first settlement. The Cove contains a Spring of Water called the “Marble Well of S. Fillan.” While some old houses were being taken down to build the “*Prior's Gate*”—the property of Mr. Andrew Horsburgh, London—there were found several Stones having Carved Heads, evidently Ecclesiastics'. These were carefully placed into the Garden Wall; but a ruthless mason one morning chipped off the whole, in order, as he said, to “mak the wa' uniform!” In the centre of the Avenue leading from S. John's Chapel to the present Parsonage, and at the south corner of the Ruin, or Priory Gateway, was found, two or three years ago, a deep Well, well built, which is now covered over.

While the Rev. John Parker Lawson was Curate to Bishop Low, he discovered in one of the Vaults two Doors, richly carved with six Medallions, or Heads of Sovereigns. The Bishop fitted them up, together with other oak pieces, into a Press, which he bequeathed to the Society of Antiquaries, Edinburgh.

In the “Denmylne or Supplementary Documents” (relating to the Priory of St. Andrews, not included in the Register, but deposited in the Advocates' Library, Edinburgh), No. XI., it is stated that the Priories of May and Pittenweem having been bought from the Monastery of Reading, and the Priory of May having always paid an annual pension of 16 Marks to the said Monastery, Bishop Lamberton commands that, for the future, it pay the same to the Prior and Canons of St. Andrews. Dated St. Andrews, A.D. 1318.

An. 1503–4 and 1506, Andrew Forman (Archbishop of Bourges in France, Bishop of Moray, and Bishop of St. Andrews) was Commendator of the Priory of Pittenweem during these

years. His Arms are built into the east Wall of S. John the Evangelist's (Episcopal) Chapel, Pittenweem.

Charter by the Prior of Pittenweem in favour of John Scott, of Pitgordon, and Agnes Moncrieff, his Spouse, of 80 Acres of Land, which belonged to Thomas Dishington and Christina Forman, his Spouse. Dated 20th December, 1512. [*Miscell. Papers.*]

In 1526, the Lands of the Priory were, by Charter, Confirmed by Parliament, united into a free Barony, in favour of John Rule, the Prior. This Charter was renewed in 1540.—Lord James Stewart (at the time only 16 years of age), “by Divine permission, Perpetual Commendator of the Monastery of St. Andrews,” cited and commanded the Prior, Sub-Prior, or any Canon of the Priories of Pittenweem and the Isle of May, and *Dominus John Roul, Prior of the said Priory of Pittenweem*, under pain of disobedience and suspension, a first, second, and third time, to appear before us, or those deputed by us, in *Loco Capitulari* of St. Andrews, on the third day after receiving this Citation, at 10 o'clock A.M., for rendering due obedience to us his lawful Superiors, according to the Rules of the Priory of Pittenweem, and the Order of S. Augustine, under pain of Excommunication and other Ecclesiastical Censures, which he may incur by Canon Law and the Rules of the said Order. Given under the Secret Seal of our Charter, at our Monastery of St. Andrews, 15th March, 1549.—In 1543, James V. gave to the Prior and Convent of Pittenweem, the Town of Pittenweem, to be a free Royal Burgh, it having been made formerly a free Burgh of Barony by James III.; and, in 1547, the Prior and Convent, by two Charters, Granted to the Provost, Bailies, Council, Community, and Inhabitants, the Burgh, as the same was builded, or to have been builded, and the Harbour thereof, and all Moors, Mosses, &c., with Liberties and Customs belonging thereto.

In the Inventory of Title Deeds and other Documents relating to the Estates of Elie and Anstruther, contained in six Charter Chests, at Elie House, Fifeshire, Bundle I., Box 9, is a “Precept of Clare Constat by John [Roul], Prior of Pittenweem, in favour of Thomas Dishington, of Ardross, to certain Lands of

Grangemuir, and certain Tenements in Anstruther and Pittenweem. Dated 13th October, 1550. Priory Seal Appended.—The above *Dominus John Roul*, Prior of Pittenweem in 1558, now an aged man, received a pension for life as “*Usufructuarius Prioratus Conventualis Loci de Pittenweem alias Maio nuncupatum.*” In 1559, he probably Died, and was succeeded by the above Lord James Stewart, as “*Commendator of St. Andrews and Pittenweem.*” He (“*Earl of Murray,*” one of his titles) changed with the times, and applied a large portion of the Revenues of both Priories to his own use. He was shot at Linlithgow in 1571, leaving no male issue. He was “*Commendator*” at the “*Reformation;*” but, before his Death, he gave the Priory of Pittenweem to Sir James Balfour, of Pittendreich, who had been a chief actor in the Murder of Darnley. For this “*job,*” and the surrender of the Governorship of Edinburgh Castle, he was appointed “*Commendator of the Priory of Pittenweem,*” in 1567.—James Halyburton, Tutor of Pitcur, and cousin of George Halyburton the Laird, afterwards Provost of Dundee, became Prior of Pittenweem, on the forfeiture of Sir James Balfour, but held the Office only till 1583. He was threatened to be put to death on account of Darnley’s Murder.\*

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\* Mr. James Halyburton, Tutor of Pitcur, was present at the Siege of Broughty in 1547-8. He was left in command in certain Companies of Horse. He filled the Office of Provost of Dundee for the long period of thirty-three years. This we learn from the following Inscription on the Monument erected to his memory within the New Church, Dundee. It omits to notice that he held for some years the Titular Office of Commendator of the Priory of Pittenweem, I find that, upon the death of John Rewll, Prior in 1553, this Benefice was conferred on Lord James Stewart, Prior of St. Andrews, of which Pittenweem was a dependency. In the view of obtaining possession of the Castle of Edinburgh, Lord James, then Earl of Murray, and Regent, resigned the Priory in favour of Mr. (afterwards Sir) James Balfour, at the end of August, 1567, who held it *in commendam* till 1578-9, when “*Mag. Jacobus Balfour de Pittendreich miles,*” in the Treasurer’s accounts is styled “*olim Commendatarius de Pettinweme.*” A Presentation “to the Pryorie of Petteuweem, vacant through the process and dome of forfaltour ordourlie led aganis Sir James Balfour, sumtyme of Pettendreich, knyght, Pryour and possessour of the said Pryorie and Abbacie,” was granted to Maister James Halyburton, Provost of Dundee, 4th December, 1579. In the same Register of Presentation to Benefices, on the 26th October, 1583, we find the Priory and Lands were conferred on the King’s favourite, William Stewart, “Colonell or Capitaine of his Hienes gard,” the same being vacant “be deceis of umquhile Sir James Balfour, or be resignation of Mr. James Halyburton,



—In 1572, Maister William Clerk, Minister of Anstruther, received a pensiouin furth of the Priourie of Pettynweym of £80, and ye same from ye Abbey of Dryburgh. His stipend was £140, and Maister Johne Foreman, ye Reader, had £20, with the Kirkland. [*Regist. of Minrs., &c.*]—In 1583, William Stewart, of Houston, a brother of Stewart of Galston, in Ayrshire, and descended from Alan Stewart, of Darnley, Captain in the King's Guard, obtained a Charter of the Lands and Priory of Pittenweem, and was afterwards styled "Commendator of Pittenweem." The right, however, to *the coal on the Lands*, which had been worked long before the "Reformation," was not conveyed in the Charter, but seems to have descended to James Balfour, Prior of Charter House. But, in 1594, William Stewart, Dame Isabel Hepburn, his wife, and Frederick, their son, acquired from the said James Balfour, "heritable fiar of the coal of the Barony of Pittenweem, and of two salt pans there," and from Patrick Balfour, of Pitcullo (Proprietor of other two salt pans), all the coal of Pittenweem. The Salt Pans were of great importance, and their Proprietors are carefully registered in the Charters granted from time to time in former years by the Prior of Pittenweem. The remains of some of them may still be seen on the St. Monan's Estate, beneath an old Tower, on which was once a Windmill, which pumped up the water for them.—In the same year (1594),

last Priour and Commendatour thair of," 26th October, 1583. At a later period (1616), the Priory and its possessions were erected into a temporal Lordship, by the Title of Lord Pittenweem, in favour of Stewart, but the Title became extinct in the person of his son.

PROVOST JAMES HALYBURTON'S MONUMENT, NEW CHURCH, WEST-SIDE PULPIT.

Hic situs est Jacobus Halyburtonus, Patruus nobilis Viri, Georgii Halyburton de Pitcur, Militis, qui Præfecturam Deidoni urbanam fauciter Annos 33 gessit. Obiit Anno Dom. 1588. Ætatis sue 70.

ALECTI	PATRIE	PUPILI	ECCLESIE JESU
PRÆFECTUS	VINDEX	TUTOR	ALUMNUS FUIT.

This Inscription is Translated by Monteith as follows:—Here lies James Halyburton, Uncle to an honourable man, Sir George Halyburton, of Pitcur, Knight; who for the space of thirty-three years happily administred the Office of Provostship within the Town of Dundee. He Died in the year of our Lord 1588. Of his age 70.

Written on the transverse lines:—Provost of Dundee; Defender of his Country; Protector of the Pupil and Orphan; and a Son of the Church of Christ Jesus. [*Knox's Works, vol. vi., part 2, p. 678, Laing's Edition.*]

Stuart receives a Charter to the Lands of Pittenweem and West Anstruther, united into the Tenantry of Pittenweem. And, in 1606, these Lands were constituted into a temporal Lordship in favour of Frederick, son of William Stewart, with the Title of *Lord Pittenweem*; but, dying without issue, the Title and Family became extinct.



Mr. Cook writes:—"The oldest of the Papers sent is a Charter by John Rowle, Prior of Pittenweem, in favour of James Boswell and Eliz. Hill, his Spouse, Dated 7th October, 1540, to which the Seal of the Priory had been attached, but which is now wanting. The next in Date, 13th January, 1540 (1541), is the large Paper with the two Seals attached. *It is not a Charter by the Prior of Pittenweem at all*, but an Instrument of Ratification and Confirmation of John Rowle's Charter, above referred to. It is under the hand of Thomas Knox, Notary Public, and bears to have been taken by him in the Church of Pittenweem, under the authority of certain high Ecclesiastics, named at the commencement of the Document, one of whom was the Dean of Restalrig. These Ecclesiastics appear to have constituted a sort of Consistorial Court, one of the functions of which seems to have been the Confirmation of Grants made by individual Priors and Abbots. You will find that John Rowle's Charter, above-noted, is copied *verbatim* into this Instrument. The large Seal attached to it, I supposed to be the Seal of the Court; the smaller one the Seal of the Notary. There can be no question that neither of these is the Seal of the Priory of Pittenweem. The other Document in your possession, is a Charter in favour of John Barelay and Isobel Inglis, his Spouse, Dated 15th November, 1574, by Sir James Balfour, of Pittendreich, Commendator of Pittenweem, and the round broken Seal attached to it is described as "*sigillum nri. (nostri) Monasterij*," so that that Seal is undoubtedly the Seal of Pittenweem Priory. The two Roman letters on it are the Initials of S. Adrian, to whom the Chapel of the Priory is supposed to have been Dedicated. I wish it had been more perfect and more legible. I have suggested to Mr. Conolly, that application should be made to the Sea Box of Pittenweem, for a search in their Charter Chest for one of those Seals."

*Excerpts from Inventory of Old Titles and Writs relating to Elie Estate,  
from 1500 to 1853.*

No. 28. Precept of Clare Constat, by William Stewart, Commendator of Pittenweem, to Michael Balfour, of Balgarvie, grandson of Michael Balfour, of Burley, in Subjects in Pittenweem. Dated 18th Nov., 1595.

No. 29. Contract between Sir William Houston, Prior of Pittenweem, and James Balfour, Prior of Charter House, anent Coal and Salt Pans of Pittenweem. Dated April, 1596.

*Priory Charts belonging to the Elie Estates.*

1. *Chartulary*, consisting of 166 leaves of Parchment, being Charters granted by the Monastery of Pittenweem, from 3rd March, 1533, till 9th January, 1556.

2. *Chartulary*, No. I., commencing 30th July, 1718, and ending 15th September, 1787; 365 pages.

3. *Chartulary*, No. II., commencing 26th January, 1810, and ending 18th July, 1839; 399 pages.

4. *Chartulary*, No. III., commencing 8th August, 1839, and ending 30th March, 1850; 326 pages.

5. *Chartulary*, No. IV., commencing 1st April, 1850; and ending ———; 387 pages.

#### THE VALUATION OF THE VICARAGE OF PITTENWEEM

Is set down at 80 Merks, and of the Priory at £500.—(Keith) £412 12s 8d. Wheat, 4 Chalders, 5 Bolls; Bear, 7 Chalders, 2 Bolls; Meal, 4 Chalders, 12 Bolls, 2 Firlots, 1½ Pecks; Oats, 7 Chalders, 2 Bolls, 1 Firlot, 1½ Pecks; Pease, 1 Chalder, 11 Bolls; Salt, 24 Chalders.

#### X. HOLYROOD. A.D. 1128.

The events which have thrown over the Palace of Holyrood an Historical and Romantic interest beyond what attaches to any other Royal Residence in Britain, have almost obliterated in the popular mind the memory of the old Religious House.

The Abbey, founded by King David I. in honour of the Holy Cross, and the Blessed Virgin Mary, and All Saints, and endowed for Canons-Regular of the Rule of S. Augustin, was begun to be built in its present situation A.D. 1128. [*Chron. de Mailros.*—*Chron. S. Crucis.*] The Convent is said to have been placed at first within the Fortress of Edinburgh Castle, which was then, and probably for some time before, a Royal Residence—[Margaret,



S. David's more Saintly Mother, resided and Died there]; and some of the earliest Possessions bestowed by the Saintly Founder on his new Monastery, were the Church of the Castle, and the Church of S. Cuthbert, under the Castle Wall, with all their Dependencies and Pertinents, among which one Plot of Land that had very recently before been given by the King to the latter Church, is meted by "the Fountain which rises near the corner of the King's Garden, on the road leading to S. Cuthbert's Church."

This History of the first situation of the Monastery is at variance with the well-known Legend which connects its present position with the spot where David had the miraculous escape from the enraged Stag, by the intervention of the Holy Cross. Bellenden, the Translator of Boëce, tells:—

How kyng Dauid past to the huntis on the Croce day in heruest.  
 How he was doung fra his hors be ane wyld hart. And how  
 he foundit the abbay of Halyrudhous be myracle of the holy  
 Croce.

In the fourt yeir of his regne this nobill prince come to visie the madin castell of Edinburgh. At this tyme all the boundis of Scotland wer ful of woddis, lesouris, and medois. For the cuntre wes more geuin to store of bestiall than ony production of cornys. And about this castell wes ane gret forest full of hartis, hyndis, toddis, and siclike maner of beistis. Now wes the Rude day cumyn callit the Exaltation of the Croce. And becaus the samyn wes ane lie solempne day, the kyng past to his contemplation. Eftir that the messis wer done with maist solempnitie and reuerence, comperit afore him mony young and insolent baronis of Scotland, rycht desyrous to haif sum pleisir and solace be chace of hundis in the said forest. At this tyme wes with the kyng ane man of singulare and deuoit lyfe namyt Alkwine, channon eftir the ordour of Sanct Augustyne, quhilk wes lang tyme confessoure afore to kyng Dauid in England, the tyme that he was erle of Huntingtoun and Northumbirland. This religious man dissuadit the kyng be mony reasonis to pas to thys huntis. And allegit the day wes so solempne be reuerence of the Holy Croce, that he suld gif hym erar for that day to contemplation than ony othir exercition. Nochtheles his dissuasionis lityll aualit, for the kyng wes finalie so pruokit be inoportune sollicitatioun of his baronis, that he past nochtwithstanding the solempnite of thys day to his hountis. At last quhen he wes cumyn throw the rail that lyis to the gret eist fra the said castell quhare now lyis the Cannogait, the stail past throw the wod with sic noyis and dyn of rachis and bugillis, that all the

bestis wer raisit fra thair dennys. Now wes the kyng cumyn to the fute of the crag, and all his nobillis seuerit heir and thair fra hym at thair game and solace, quhen suddanlie apperit to his sycht the farest hart that euir wes sene afore with leuand creatour. The noyis and dyn of thys hart rynnand (as apperit) with aful and braid tyndis maid the kyngs hors so effrayit that na renyeis mycht hald hym, bot ran per force our myre and mossis away with the kyng. Nochtheles the hart followit so fast, that he dang baith the kyng and his hors to the ground. Than the kyng kest abak his hands betuix the tyndis of this hart to haif sauit him fra the strak thairof, and the haly Croce slaid incontinent in his handis. The hart fled away with gret violence and euanist in the same place quhare now springis the Rude well. The pepyll richt affrayitly returnit to hym out of all partis of the wod to comfort him efter his trubyll, and fell on kneis dewotly adoryng the haly Croce. For it was not cumyn but sum heuinly prouydence, as weill apperis. For thair is na man can schaw of yuhat mater it is of, metal or tre. Sone eftir the kyng returnit to his castel. And in the nicht following, he was admonist be ane vision in his sleip, to big ane Abbay of channonis regular in the same place quhare he gat the Croce. Als sone as he was awalkinnit he schew his vision to Alkwine his confessour. And he na thing suspendit his gud mind, bot erar inflammit him with maist feruent deuotion thairto. The kyng incontinent send his traist seruandis in France and Flanderis, and brocht rycht crafty masonis to big this Abbay, syne dedicat it in the honour of this haly Croce. This Croce remanit continewally in the said Abbay to the tyme of kyng Dauid Bruce, quhilk was unhappely tane with it at Durame, quhare it is halden yit in gret veneration.

It seems, therefore, to be almost a certainty that it was the inheritance of this highly-valued Relic which caused the King to Dedicate the Abbey to the "Holy Rude;" and this supposition is strengthened by the fact that David himself presented it to the Religious House which he had Founded. [*Holingshed. Hist. Scot., p. 177.*] It seems not improbable that, being given by David to the Canons, while yet resident in the Castle, they continued to keep it, for greater security, in their Chapel in that Fortress, since it appears among the other Regalia found in the Treasury of the Castle in 1291, in which year it was surrendered to Edward I., with all the other emblems of Scottish Nationality, but was restored, according to the stipulations of the Treaty of Northampton, in 1328. Under the name of "The Black Rude," this Relic was for Ages regarded as the Palladium of Scotland and her Kings. Unfortunately, however, David II. carried it with him to the fatal Field of Neville's Cross, where, on the 17th

October, 1346, it fell into the hands of the Conquerors, and for Centuries thereafter was exhibited as an object of veneration in the "Sowth Alley" of the Cathedral Church of Durham. To the Scottish people it must, indeed, have seemed a terrible corroboration of the awful potency of the Cross of S. Margaret, that, on the very day when it passed from the hands of her youthful descendant, he himself, and the flower of his Nobility, either perished on the Field, or became the captives of the English.

The "Rood Well" is not now known by that name. But at no great distance from the Abbey, is one which bears the marks of ancient reverence, and which is yet sometimes visited by a Pilgrim of the old Religion. This is S. Margaret's Well, which still flows as clear as in the days of S. David.

There is no reason to doubt that the year 1128 was the Date of the commencement of the building of the Abbey on its present site. The Charter of Foundation came into possession of the City of Edinburgh, upon the citizens acquiring from the noble Family of Roxburgh, in 1633, the Possessions of the Abbey.

#### CHART OF THE FOUNDATION OF THE ABBEY OF HOLYROOD.

In nomine Domini nostri Ihesu Christi, et in honore Sancte Crucis, et Sancte Marie uirginis, omniumque sanctorum. Ego DAVID Dei gracia REX SCOTTORUM, regali auctoritate, assensu Henrici filij mei, et episcoporum regni mei, comitum quoque baronumque confirmatione et testimonio, clero eciam acquiescente et populo, diuino instinctu, omnia subscripta Concedo ECCLESIE SANCTE CRUCIS EDWINES-BURGENSI, et pace perpetua Confirmo. Hec itaque sunt, que ecclesie prefate et Canonicis regularibus in eadem Deo seruientibus, in liberam et perpetuam elimosinam, concedimus; Ecclesiam scilicet Castelli, cum omnibus appendicijs et rectitudinibus suis, et examen duellii aque et ferri calidi, quantum ad ecclesiasticam dignitatem pertinet: Et cum Salectuna,

In the name of our Lord Jesus Christ, and in honour of the Holy Rood, the Blessed Virgin Mary, and All Saints. I, David, by the Grace of God, King of the Scots, by my Royal authority, with the consent of Henry, my son, and the Bishops of my Kingdom, with the Confirmation and Attestation also of the Earls and Barons, the Clergy, moreover, and the people assenting, by Divine guidance Grant and Confirm in peaceable possession to the Church of the Holy Rood of Edinburgh, the several things hereinafter mentioned:—That is to say, I grant to the Church foresaid, and to the Canons-Regular serving God in the same, in free and perpetual alms, the Church of the Castle, with the appurtenances and rights thereof; trial by duel, water, and fire ordeal,



per suas rectas diuifas: Et ecclefiam Sancti Cuthberti, cum parochia et omnibus rebus que eidem Ecclefie pertinent; et cum Kyrchetune per rectas diuifas fuas, et cum terra in qua ipfa ecclefia fita eft, et cum alia terra que fub Caftello iacet; uidelicet, a fonte qui oritar iuxta angulum gardini mei per uiam qua itur ad ecclefiam Sancti Cuthberti, et ex alia parte fub Caftello ufque quo peruenitur ad unam craggam, que eft fub eodem Caftello uerfus orientum; et cum duabus Capellis que ad eandem Ecclefiam Sancti Cuthberti pertinent, fcilicet Croftorphin, cum duabus bouatis terre et fex acris; et illa Capella de Libertune cum duabus bouatis terre et cum omnibus decimis et rectitudinibus tam de uiuis quam de mortuis de Legbernard quas Macbet uere eidem ecclefie dedit: Et ego concessi eciam ecclefiam de Hereth, cum terra que ad eandem ecclefiam pertinet, et cum tota terra quam ego ei augmentaui et dedi, ficut miniſtri mei et probi homines perambulauerunt et tradiderunt Alwino Abbati; cum una falina in Hereth, et xxvj acris terre. Quam ecclefiam et terram prenominatam, uolo ut canonici Sancte Crucis teneant et poffideant in perpetuum, libere et quiete. Et prohibeo firmiter, ne aliquis Canonicos fiue homines eorum, qui in eadem terra manent, iniufte grauent aut difturbent; neque aliquas operationes, fiue auxilia, fiue confuetudines feculares, iniufte ab eis exigant. Volo eciam, ut idem Canonici habeant libertatem molendini faciendi in eadem terra: Et ut habeant in Hereth, omnes confuetudines illas et rectitudines et aeifamenta, uidelicet, in aquis, in pifcationibus, in pratis, in pascuis, et in omnibus aliis neceffariis rebus, ficut melius habuerunt die illa qua illam habui in meo dominio: Et Broctunam, cum fuis rectis

fo far as pertains to the Ecclefiaſtical dignity; with the Town of Saughton, and its legal bounds; and the Church of S. Cuthbert, and the Parish, and all things pertaining to the ſaid Church, and with the Kirktown and its bounds, and the Land on which the Church ſtands; and with the other Land lying under the Caſtle; viz., from the Spring which riſes near the corner of my Garden, by the way which leads to the Church of S. Cuthbert, and on the other ſide, under the Caſtle, as far as a crag beneath the ſaid Caſtle towards the eaſt; with two Chapels which belong to the ſaid Church of S. Cuthbert, namely Croftorphin, with two Bovates\* and ſix Acres of Land, and the Chapel of Libberton, with two Oxfangs† of Land, and with all the tithes and rights both of the living and the dead of Legbernard, which Macbeth gave to the ſaid Church, and I have Confirmed; the Church of Airth, with the Land which pertains to the ſaid Church, and with all the Land which I have added and Granted to it, as my officers and good men have perambulated and delivered the ſame to Alwin the Abbot, with a Saltpan in Airth, and 26 Acres of Land, which Church and Land before named I will that the Canons of the Holy Rood ſhall hold and poſſeſs freely and peaceably for ever, and I ſtrictly prohibit any one from unjuſtly oppreſſing or diſturbſng the Canons, or their men who dwell on the ſaid Lands, or unjuſtly exacting from them any works, or aids, or ſecular cuſtoms. I will alſo that the ſaid Canons ſhall have liberty to erect a Mill on the ſaid Land, and that they ſhall have all the cuſtoms and rights and eaſements in Airth—namely, in waters, in fiſhings, in

\* *Bovate*, 15 Acres.

† *Oxfang*, ſame as *Bovate*.

diuisis: Et Inuerlet illam, que uicinior est portui, cum rectis diuisis suis et cum ipso portu: Et cum medietate piscationis; et cum tota decima tocius piscationis que ad ecclesiam Sancti Cuthberti pertinet: Et Petendream, cum suis rectis diuisis: Et Hamere et Fordam, cum suis rectis diuisis: Et Hospitale, cum una carucata terre: Et quadraginta solidos de meo burgo de Edwinesburg singulis annis: Et redditu centum solidorum singulis annis, ad indumenta canonicorum, Decano meo de Pert, et hoc de primis nauibus que negotiationis causa ueniunt ad Pert; et si forte non uenerint, concedo prefate Ecclesie de meo redditu de Edwinesburg, quadraginta solidos, et de Striueline uiginti solidos, et de Pert quadraginta solidos: Et unum toftum in Striueline, et tractum unius retis ad piscandum: Et unum toftum in burgo meo de Edwinesburg, liberum et quietum ab omni consuetudine et exactione: Et unum toftum in Berewic, et tractum duorum retium in Seypwel: Et unum toftum in Renifry quinque partiarum, et tractum unius retis ad salmones et ibi piscari ad allechtia libere: Et prohibeo ne aliquis inde a nobis siue ab hominibus nostris aliquas consuetudines exigit. Concedo eciam prefatis Canonicis de camera mea singulis annis decem libras, ad luminaria ecclesie et ad operationes eiusdem ecclesie et ad reparacionem earundem operationum imperpetuum. Precipio eciam, omnibus ministris meis et Forestarijs de Striuelin-fire et de Clacmanant, quod Abbas et conuentus habeant liberam potestatem in omnibus nemoribus meis et Forestis, capiendi tantum de materia quantum eis placuerit, et uoluerint, ad edificacionem ecclesie sue et domorum suorum et ad quelibet negocia sua facienda; et precipio, quod

meadows, in pastures, and in all things necessary, as amply as when they were in my own possession; and Broughton, with its legal bounds, and Inverleith, which is near the Harbour, with its legal bounds, and the Harbour itself, and half of the fishing, and with the whole tithe of all the fishing which pertains to the Church of S. Cuthbert; and Pittendreich, with its legal bounds, and Whitekirk and Fordam, with their bounds, and the Hospital, with a Carucate\* of Land; and an annuity of forty shillings from my Burgh of Edinburgh, and an annual rent of one hundred shillings for the apparel of the Canons out of my kain† of Perth, from the first merchant ships that come to Perth; and, if by chance such should not come, I Grant to the said Church, out of my revenue of Edinburgh, forty shillings, and of Stirling, twenty shillings, and of Perth, forty shillings, and a toft‡ in Stirling, and the draught of a fishing net, and a toft in my Burgh of Edinburgh, free and quit of all custom and exaction, and a toft in Berwick, and the draught of two nets in Spytwell, and a toft in Renfrew of five roods, and the draught of a net for salmon, and liberty to fish there for herring; and I prohibit any one from exacting any customs from you and your men; I Grant also to the foresaid Canons from my own Chamber, ten pounds annually, for lighting and repairing the Church in perpetuity; I command also all my servitors and foresters in the Counties of Stirling and Clackmannan, to give the Ab-

\* *Carucate*, as much land as a plough could till in one year, reckoned at 100 Acres.

† *Kain*, petty Tithes paid to the Church.

‡ *Toft*, House or Tenement.



homines eorum, qui ad eorum negocia in eisdem nemoribus materiam capiunt, meam firmam pacem habent, et ita quod non permittatis, quod in aliquo disturbentur: Et porcos dominios supradicte ecclesie, in omnibus nemoribus meis, concedo esse quietos de padnagio. Concedo eciam prefatis Canonicis, medietatem sepui et uncti et coriorum de occisa de Edwinesburg: Et decimam de omnibus cetis et marinis beluis, que mari eueniunt ab Avin usque ad Colbrandespade: Et decimam omnium placitorum meorum et lucrorum, ab Avin usque ad Colbrandespade: Et medietatem mee decime, de meo cano et de meis placitis et lucris, de Kentyr et de Errogeil: Et omnes pelles arietinas et ouinas et agninas, de Castello et de Linlithew, que moriuntur de meo dominio: Et octo cheldras de brasio et octo de farina et triginta carratas de Bushe de Libertune; Et unum de meis molendinis de Dene: Et decimam molendini de Libertune, et de Dene, et noui molendini de Edwinesburg: Et Craggenemarf, quantum inde habeo in meo dominio, et quantum Vineth Albus eis de eodem Craggo in elimosinam dedit. Concedo eciam eis herbergare quoddam burgum inter eandem Ecclesiam et meum burgum: Et concedo ut burgenses eorum, habent communionem vendendi res suas uenales et emendi, in foro meo, libere et absque calumpnia et consuetudine, sicut mei proprii burgenses: Et prohibeo, ne aliquis in burgo eorum, panem uel ceruisiam, aut pannum, aut aliquid uenale capiat per uim, aut siue uoluntate burgensium: Concedo eciam, Canonicos esse quietos de theloneo et de omni consuetudine, in omnibus burgis meis, et per totam terram meam, scilicet de omnibus rebus quas ement et uendent: Et prohibeo ne aliquis capiat pandum super

bot and Convent full liberty to take out of all my woods and forests as much wood as they please and desire for the building of their Church and Houses and other purposes; and I command that their men who take wood from the said forests for their use shall have my firm peace, and that they shall not be in any way disturbed; and I grant also that the lordship swine of the said Church feeding in my woods, shall be free of pannage.\* I also Grant to the said Canons, one-half of the tallow, lard, and hides of the beasts slaughtered in Edinburgh, and the tithe of all whales and marine animals due to me from the River Avon as far as Cockburnspath, and the tithe of all my pleas and profits from the said River Avon as far as Cockburnspath, and the half of the tithe of my kail, and of my pleas and profits of Kintyre and Argyle; and the skins of all the rams, sheep, and lambs of my lordship of the Castle, and of Linlithgow, which die naturally, and eight Chalders of Malt, and eight of Meal, and thirty cartloads of the brushwood of Libberton, and one of my Mills of Dean, and the tenths of my Mill of Libberton and of Dean, and of the new Mill of Edinburgh, and Craigendsmark, as much as is in my lordship, and as much of the said crag as Vineth White gave to them in free gift. I, moreover, Grant liberty to them to found a Burgh between the said Church and my Burgh, and that their Burgesses have liberty to sell and buy in my market freely, and without blame or dues, like my own Burgesses; and I prohibit any one in my Burgh from taking by force, or without consent of the Burgesses, their bread, ale, cloth, or other vendible commodity. I also Grant that

\* Dues levied on swine feeding in the Royal woods upon beech nuts, mast, &c.



terram Sancte Crucis, nisi Abbas eiusdem loci, rectum et ius facere recusauerit: Volo autem, ut omnia prescripta ita liberaliter et quiete teneant sicut ego meas proprias terras possideo: Et volo, ut Abbas curiam suam, ita liberaliter et quiete teneant, sicut ego meas proprias terras possideo: Et volo, ut Abbas curiam suam, ita libere et plenarie et honorifice habeat, sicut Episcopus Sancti Andree et Abbas de Dunfermelin et Abbas de Kelcov, curias suas habeant. *HIS TESTIBUS*, Rodberto episcopo Sancti Andree, Johanne episcopo Glasgvensi, Henrico, filio meo, Wilermo nepote meo, Eadwardo cancellario, Hereberto camerario, Gillimichael comite, Gospatricio fratre Dolfini, Rodberto de Monte Acuto, Rodberto de Burneule, Petro de Brvs, Normanno uicecomite, Oggu, Leising, Gillise, Wilelmo de Graham, Turstano de Creetune, Blenio archidiacono, Aelfrico capellano, Waleranno capellano.

[*Lib. Cart. Sancte Cruc.*, p. 3.—*Bannatyne Club.*]

the Canons be free of all toll and custom in all my Burghs, and in all my Lands, for everything they buy and sell; and I prohibit every one from executing a poiding on the Lands of the Holy Rood, except the Abbot of that place shall have refused to do right and justice. I will likewise that they hold all the before-written subjects as freely and quietly as I possess my own Lands, and I will that the Abbot shall hold his Court as freely, and with as ample powers, as the Bishop of St. Andrews, the Abbot of Dunfermline, and the Abbot of Kelso, hold their Courts. Before these Witnesses, Robert, Bishop of St. Andrews; John, Bishop of Glasgow; Henry, my son; William, my nephew; Edward the Chancellor; Herbert the Chamberlain; Gillemichael the Earl; Gospatric, brother of Dolphin; Robert de Montague; Robert de Burneville; Peter de Bruce; Norman the Sheriff; Oggu; Leising; Gillisse; William de Graham; Turstan de Creichton; Blein the Archdeacon; Eelfric the Chaplain; Waleran the Chaplain.

Fordun styles the Abbey "The Monastery of the Crag of the Holy Rood," and Joannes Hagustaldensis, the Continuator of Simeon of Durham, calls it simply the "Monastery of the Crag." David appears, in the first instance, to have located his Canons, whom he brought from the Augustinian Monastery of St. Andrews, upon, or at the base of, the Castle Rock of Edinburgh, and it is difficult to determine the precise period when they settled on the meadow below Arthur Seat. The terms of the Charter of 1143-7 would seem to imply that they were by that time established in their own House; but Father Hay, Canon of St. Genevieve at Paris, in the Reign of James VII., who made an attempt to ascertain the early History of the Abbey, confines them to the Rock till the Reign of William the Lion, and, in confirmation of this, speaks of the numerous Charters of Malcolm

IV., which are Dated “At the Monastery of the Holy Rude, in the Castle of Maidens.”

David II., in 1343, presented to the Abbot and Convent the Chaplainry of his own Chapel, constituting the Abbot his principal Chaplain, with liberty to substitute one of the Canons in his room, who should enjoy all the Dues and Oblations pertaining to the said Royal Chapel—a Grant which was Confirmed by Robert III. and other Kings. David II. also erected the whole Lands in the possession of the Abbey into a free Regality; and his Successor, Robert II., Granted to the Canons a site for a House on the Castle Rock, to which they and their dependents might betake themselves in time of peril.

Many important Grants were conferred upon the Abbey besides those contained in the Charter of its Founder. Robert, Bishop of St. Andrews, Granted the Church of Karreden, with two Ploughgates of Land; Turstan, the son of Leving, Granted or Confirmed to “The Church of the Holy Rood of the Castle of Maidens” and its Canons, the Church of Levingstone [*ecclesia de Villa Leving*]; Thor, the son of Swanus, bestowed on them all right he had in the Church of Treverment [*Tranent*], its Lands, Pastures, and Tithes. Willelmus de Veteri Ponte bestowed the whole Land of Ogelfas [*Ogilface*]. At a very early period the Monks of Holyrood obtained the Church of Kinnel, with a Ploughgate of Land, by the gift of Herbert, the Chamberlain of Scotland; and the Church of Paxtun, and the Church of Bathchet [*Bathgate*], with a Ploughgate of Land pertaining to it; but this latter Church they afterwards made over to the Monks of Newbotle, in exchange for certain Lands in the Carse of Falkirk.

In the Twelfth Century, Fergus, Lord of Galloway, who afterwards became a Monk of Holyrood, and his son, Uchtred, were munificent Benefactors of the Abbey. They presented to it, among other valuable Grants, the Church of S. Mary and S. Bruok of Dunroden, in later times annexed to the Parish of Kirkcudbright; the Island of Trahil [now S. Mary’s Isle], on which was erected the Priory of S. Mary of Trail, a Cell of Holyrood; the Church of Galtweid; the Church of S. Bridget of Blakhet, elsewhere styled Lochblacket [*Kirkbride?*], the Church

of S. Cuthbert of Desnesmor [the present Kirkeudbright]; the Church of Tuncgeland; the Church of Twenham; the Church of S. Constantine of Colmanele, *alias* Kircostintyn, with the Chapel of S. Constantine of Egingham; the Church of S. Andrew, or Kirkandrew Balemakethe [Balmaghie]; the Church of Keletun, *alias* Locheletun, and the Church of Kyrkecormac, with the Chapel of Balnecros. The four last-mentioned Churches or Chapels had previously belonged to the Monks of Iona. [*Lib. Cart. Sanct. Crucis*, p. 41.] David, the son of Terr, contributed to the House the Church of Anewith [Anwoth], with the Chapel of Culenes. The Church of Eglysbryth [Falkirk] was an early acquisition, as also the Church of Mount Lothian, a Parish annexed to Penycuik: the Church of Melginche, with the Land called Abthen; the Chapel of Penteland; the Church of Boulton [a gift of the Family of De Veteriponte or Vipont]; the Church of Eistir Kyngorne; the Church of Ur; the Church of S. Constantine of Crawford, with the Chapel of the Castle; the Church of Baru [Barra united to Garvald], and the Church of S. Michael of Dalgarenoc. In the ancient Taxation of the Ecclesiastical Benefices in the Archdeaconry of Lothian, found in the Treasury of Durham, and written in the Reign of Edward I., there appears among the Churches belonging to Holyrood, "Ecclesia Sanctæ Mariæ in Campis." [*Priory of Coldingham (Surtees Volume), Append., cxii.*] This was, doubtless, what was at a later period the Collegiate Church of S. Mary-in-the-Fields, on the site of which the College now stands, and which, under the popular name of "Kirk-of-Field," was destined to be so tragically associated with the History of some future Occupants of Holyrood. When erected into a Collegiate Church, certain Rights appear to have been reserved to the Canons to whom it originally belonged; for, in 1546, we find Robert, Commendator of Holyrood, presenting George Ker to a Prebend in it, "according to the force and form of the Foundation."

In 1570, as appears from the Articles presented in that year in the General Assembly, against Adam Bothwell, Bishop of Orkney, then in possession of the Revenues of the Abbey, 27 Churches still belonged to the great Monastery of S. David.



In the Abbey Church, there were various Chapels and Altars Dedicated to different Saints. The Lady Chapel was, as usual, in the Choir at the back of the High Altar—[*Father Hay.—Lib. Cart. Sanct. Crucis, p. xxiv.*] In the Records of the Burgh of the Canongate in 1568, however, we read of “Our Ladye altar,



INTERIOR OF THE ABBEY CHAPEL, LOOKING EAST.

sumtyme situat within the Abbey Kirk of Halierudhous within the *Perroche Ile* thereof, to which the ‘Ladie land’ belonged” [*Miscellany of Maitland Club, vol. ii., p. 318*]; and we read of another called “The Abbot’s Chapel,” to which two silver

Candelabra belonged. This may have been attached to the Abbot's House beyond the Cloister. There was an Altar Dedicated to the Holy Cross, which is specially distinguished from the High Altar, and another called "the Parish Altar." [*Bannatyne Miscellany*, vol. ii., p. 24.] In the southern Chapel adjoining to the High Altar, were those of S. Andrew and S. Catherine, Founded by George Creighton, Bishop of Dunkeld, who, by the same Deed, erected an Almshouse—that of S. Thomas, near the Watergate, for the reception of seven poor men, who were to be under the control of the Chaplains of the said two Altars, and who, upon Sundays and Festivals, were to put on "their red gowns, and, at High Mass, sit before the Altar of the Chapel in the said Conventual Church, and there say fifty Ave Marias, five Pater Nosters, and one Credo." Before 1387, there was an Altar Dedicated to S. Stephen, "on the north side of the Parish Altar." [*Indenture in the City Archives*.] There was also an Altar Dedicated to S. Anne by the Tailors of Edinburgh, and another to SS. Crispin and Crispinian by the Cordwainers or Shoemakers of the City, whose Statues were placed upon it. We are told, that these Altars were erected by the Trades on the return of certain of their members, who had performed prodigies of valour in the Holy Land, where, we are informed, the famous "Blue Blanket," the Standard of the bold Craftsmen of Edinburgh, had waved, conspicuous in the van of Battle, before being suspended over the Altar of S. Eloi, in the Church of S. Giles. These Heroes were Consecrated Knights of the Order, with innumerable privileges and immunities to them and their Successors. Hence the Altars and Devices upon the Sepulchral Stones that pave the Aisles of the Chapel.

Each Chaplain had 24 Merks yearly; 40 Shillings to the Canons of said Conventual Church, to Celebrate the Founder's Anniversary Obit, by solemnly singing in the Choir of the said Church, on the day of his Death yearly, the Placebo and Dirge,\*

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\* The Placebo was a certain Ceremony for the repose of the Dead, and consisted in the frequent repetition of Prayers and Aves. The Dirge was a Lament sung over the Grave of the Deceased.



with a Mass in the same place on the day following, for the repose of his soul; 16 Shillings for eight wax candles to light up the Choir, Altars, and Tomb of the Founder; 10 Shillings for 6 tapers of 3 lb. weight each, to be lighted up and burnt at the Anniversary of the said Mass; 3 Shillings for ringing the great Bell,\* and 8 Pennies for ringing the small or Hand-Bells through the Towns of Edinburgh and Canongate; 2 Shillings to the Bearers of the Torches about the said Altars and Founder's Tomb; 36 Shillings for the support of 4 wax candles, to be burnt on the said Altars, decently adorned during the first and second Vespers, and respective Festivals throughout the year; 30 Shillings to be given to 30 poor persons; 10 Shillings for Bread and Wine for the Celebration of Masses at the aforesaid Altars; 20 Shillings to repair the Decorations of said Altars; 8 Pounds yearly to the Abbot and Canons of the said Monastery, as a Feu-Farm or Quit-Rent for the Lands of Lochflat; and to 7 poor old men, and their successors, to be lodged in an Alms House near to the Abbey of Holyroodhouse aforesaid, 20 Merks each. [*Lib. Cart. Sanct. Crucis. Chart. Mailrose.*]

THE INVENTORY

*Of the Vestments and Ornaments of the High Altar of the Church of the Monastery of Holyrood (written 12th October, 1483),*

Contained 16 Sets of Chasubles, Albs, Cassocks, and Stoles, of different cloths and colours. One Set was called *the Douglass*, being a Gift, and another *the Earl of Marschel*—both being cloth of gold. One Alb of fine silk, called the "Alb of S. Thomas the Martyr;" a new Cross of pure gold, with 30 precious stones, having a piece of our Lord's Cross; an old silver Cross, with a piece of our Lord's Cross; a large silver Cross, with a foot weighing 180 ounces; a silver Cross for the Sacrament, with a silver chain; one Cross of crystal; three Texts, of silver, glass, and ivory; one Tabernacle of ivory for S. Katherine's Altar; a silver Arm of S. Augustine, with a Bone of the same; and two Rings weighing 84 ounces. One silver Reliquary for S. Katherine's Altar, with a Bone of the same, which John

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\* The Bells on these occasions were tolled in a particular manner. "Audivit," says Bede, "subito in ære notum campanæ sonum, quæ ad orationes exectori pro animi-defunctii." &c. [*Bede, Hist., lib. iv., cap. 23.*]



Crunyan, one time Vicar of Ure, made. Twelve Chalices, viz.—(1) Of the purest gold, with a Paten weighing 46 ounces; (2) a Chalice of King Robert; (3) a Chalice of King David; (4) a Chalice for the Altar of the Blessed Virgin; (5) a Chalice for S. Andrew's Altar; (6) a Chalice for S. Katherine's Altar; (7) a Chalice for the Altar of the Holy Cross; (8) a Chalice of John Marschell; (9) a Chalice of John Weddail; (10) another common Chalice; (11) a Chalice for the Parish Altar; (12) a silver Chalice. Two ancient silver Candlesticks; four new silver Candlesticks, weighing a stone and four pounds; two silver Candlesticks for the Chapel of the Abbot, of small weight; two brass Candlesticks, and two iron ones, for ferial days.

*The Pontifical Robes of the Abbot, viz.*—a Mitre, with precious Stones; another Mitre of Damask Work, white colour; two precious *Eramita*; a Pastoral Staff; three Rings; a Comb of ivory; a silk Girdle; three silk Palls for carrying the Cross, or Blessed Sacrament; one large silver *Eucharist*, weighing 160 oz.; besides two Bells, with precious Stones; a large *Cuppa* of silver for the Sacrament; a silver Vessel for Holy Water, with a *Hyssop*; two silver Thuribles, with a silver Censer for the Incense; two Vials of Silver for the High Altar. There are two Vials of Silver for the Altar of the Holy Cross; two Vials of Silver for the Altar of S. Katherine; and two Vials of Silver, with one Text of Silver, an Ivory Image of the Blessed Virgin Mary, with a silver Foot, and a crystal Vial, with the Oil of S. Andrew, for the Altar of S. Andrew. Here follows an *Inventory of Copes, viz.*—One new Cope of cloth of gold, *blauij coloris*; two Copes of cloth of gold, *rubei coloris*, with two silver Ornaments, and one with precious Stones, and another without Stones; one Cope, *de cramaseto deaurata*, with gold clasps, and a Beryl on the breast; one Cope, *de cramaseto*, of cloth of gold, having a Stag with the Holy Rood on the hood; one Cope, *de cramaseto*, interlaced with Roses of gold thread; three Copes, *de cramaseto valucie*; three Copes of Damask Work, white colour; three Copes, *valucie blauij coloris*; two purple Copes; one Cope, *de camaloto*, with another of the same colour; two Copes of cloth of gold, called *Douglass*; three Copes, with *Chickens* woven thereupon, of gold thread; three Black Copes for the Dead; four Green Copes; one Green Cope, with gold Orphreys; one Purple Cope, with dark Orphreys, *prohamera*.—For the honour of the Blessed Virgin Mary, one large *Reparamentum*—i.e., a *Stand* or *Set*; one Cope, with Chasuble and two Tunics; three Albs, three Amices, white, of cloth of gold. Twenty Copes of Damask Work, with gold Orphreys, and a *Set* of other colours, to remain always for the use of the said Monastery. [*Bannatyne Miscellany, vol. ii., p. 22.*]

ABBOTS OF HOLYROOD.

1. ALWIN was the first Abbot of Holyrood, who Resigned the Abbacy

A.D. 1150—[*Chron. S. Crucis*]—and is said to have Died A.D. 1155. [*Chalmers Caled. Nich. Hist.*, p. 335.] He was the Confessor of King David, and wrote a Book of Homilies and Epistles. He is mentioned in the *Diplom. de Newbotle*, p. 257.



Appended to Notification by Abbot Alwyn, A.D. 1141, Newbotle Charters. The Design (Mr H. Laing says) is a Church seemingly in the form of a Cross of equal dimensions. From the centre rises a Tower, crowned with a Cupola. This cannot be supposed to represent the Monastery, but probably may indicate the style of building at the period.

2. OSBERT. Died 15 Kal. December, 1150. [*Chron. S. Crucis*.] He wrote the Acts of David, the Founder, and was Buried before the High Altar, with great pomp and solemnity. He Built great part of the Monastery, and enriched the Church with Vestments and precious Vases, and Relics, enclosed in a silver Casket. He also gave an Image of God the Father of solid silver. Osbert is not in the list of Abbots in the old Ritual Book. [*Fordun, ad an.*]

3. WILLIAM I. succeeded A.D. 1152. [*Chron. S. Crucis*.] He is a frequent Witness to Charters during the Reigns of Malcolm IV. and William the Lion. [*Liber de Melros., Regist. Morav., &c.*] When he became infirm in body, he Vowed to God that he would say the

Psalter every day. He enclosed the Abbey with a strong Wall. During his rule, Fergus, then Lord Galloway, became a Canon of the Abbey, and both he and his son, Uchtred, were Benefactors. *Willelmus abbas Sanctæ Crucis* is Wittness to a Chartour of Richard, Bishop of St. Andrews, confirming to Paslay the Churches of Innerwick and Ligerwood, cum pertinentiis. [*Regist. de Passelet*, p. 116.]

4. ROBERT is said to have been Abbot about the time of William the Lion. He Granted to the Inhabitants of the newly projected Burgh of the Canongate various Privileges, which were Confirmed with additional Benefactions by David II., Robert III., James II., and James III. Those Kings Granted to the Bailies and Community, the annuities payable by the Burgh, and also the common Moor between the Lands of Broughton on the west, and the Lands of Pilrig on the east, on the north side of the road from Edinburgh to Leith.

5. JOHN I. was Abbot of Holyrood A.D. 1173. He is Witness to a Charter



of Richard, Bishop of St. Andrews, granting to his Canons the Church of Hadington, cum terra de Clerkinton, per rectas divisas. His Charter is Confirmed by King William, testibus Hugone Episcopo Sancti Andree, Jocelino Episcopo Glasguensi, Andrea Episcopo Catanensi, Johanne Abbate de Kelchowe.

A.D. 1177. Att which time the Monastery of Holyroodhouse was as yet seated in the Castle of Edinburgh, and their Canons were in possession of the Buildings of the Nuns, who gave to the Castle the name of "Castellum Puellarum." These Nuns had been thrust out of the Castle by S. David, and in their place the Canons had been introduced by the Pope's Dispense, as fitter to live amongst souldiers. They continued in the Castle dureing Malcolm the Fourth his Reign; upon which account we have severall Charters of that King, Granted apud Monasterium Sanctae Crucis de Castello Puellarum. Under King William, who was a great Benefactor to Holyroodhouse, I fancie the Canons retired to the place which is now called the Abbey; and upon the first Fundation which was made in honour of the Holy Cross, they retaind their first denomination of Holyroodhouse. [*Father Hay.*]

A.D. 1180. Alexius, a Sub-Deacon, held a Council in the Church of the Holy Cross, near Edinburgh. The principal business of this Council was the long disputed Consecration of John Scott, Bishop of St. Andrews. In A.D. 1189, the first year of the Reign of Richard I. of England, an Assembly of the Scottish Bishops, Rectors of Churches, Nobility, and Barons, was held in the Monastery of Holyrood. Richard, who had invited William the Lion to his Court at Canterbury, had recognised the complete independence of Scotland, fixed the boundaries of the two Kingdoms as they were before the captivity of the Scottish King, and Granted him full possession of all his fees in the Earldom of Huntingdom and elsewhere, on the same conditions as formerly. It was agreed in this National Convention, that William the Lion was to pay 10,000 Merks for this restitution—a sum supposed to be equivalent to £100,000 Sterling of the present day. Father Hay, however, states that the stipulated sum was only 5000 Merks.

6. WILLIAM I. was Abbot A.D. 1206. During his time, John, Bishop of Candida Casa, Resigned his Episcopate, and became one of the Canons. He was Buried in the Chapter House, and a Stone, recording his name and dignity, was placed on his Grave. [*Fordun.*]

7. WALTER, Prior of Incheolm, succeeded A.D. 1210; and Died 2 *Ides* January, A.D. 1217. He was a man renowned for learning and piety, and wrote several small Works.

8. WILLIAM II. was the next Abbot, of whom nothing is recorded but his Retirement.

9. WILLIAM III., son of Owin, succeeded. On account of his old age and infirmities, he Resigned office A.D. 1227, and entered as a Hermit into the Island of Inchkeith. But after being there nine weeks, he returned to



Holyrood as a private Monk, and Died soon after. William, Abbot of Edinburgh, occurs in a Charter of Alexander II., Confirming the Lands of Newbotle, 24th June, 1224.

10. HELIAS I., or ELIAS, succeeded. He was the son of Nicholas, a Priest,—pleasant, devout, and affable. He was Buried in S. Mary's Chapel, behind the High Altar. He drained the marshes which surrounded the Abbey, and Built a Back Wall round the Cemetery. [*Father Hay.*]

11. HENRY was probably the next Abbot, who was Nominated Bishop of Galloway A.D. 1253, but not Consecrated till 1255.

12. RALF, or RADULPH, was appointed Abbot next. He is mentioned in a Gift of Land at Pittendreich to the Monks of Newbotle.

13. ADAM, an adherent of the English Party, though zealous Scotch Writers have claimed him as a sufferer in the cause of Bruce, and sing his praises. He did homage to Edward I. on the 8th July, 1291; and, in the following month, he was employed to examine the National Records kept in Edinburgh Castle. In August, 1296, *Adam abbe de Sainte Croiz de Edenburgh et le couent de mesme le lu*, again did homage to Edward I. It was probably in his favour that the Orders were Granted for restitution of the Abbey Lands, 2nd September, 1296; and of certain Corns and Cattle taken from the Lands of the Carse, for the supply of Edinburgh and Stirling Castles, and the Peel of Linlithgow, 8th April, 1310. Dempster writes *Alexander* for Adam.

14. HELIAS II., or ELIAS, must have been the next Abbot. He is mentioned in a Deed of William Lamberton, Bishop of St. Andrews, A.D. 1316, who made a Composition with Gervase, Abbot of Newbotle, about some Salt Pans. Done at Berwick, 16th July. Holyrood, in common with Melrose and Dryburgh, felt the rage of the disappointed Army of Edward II., after his unsuccessful Invasion in 1322.

15. SYMON was Abbot of Holyrood on the Vigil of S. Barnabas, A.D. 1326. Symon de Wedale, probably the same man, was Abbot at the same period. On the 8th of March that year, King Robert Bruce, who had then gloriously achieved the independence of Scotland, held a Parliament in the Abbey, in which was ratified a concord between Randolph, Earl of Moray, afterwards Regent, and Sir William Oliphant, in connexion with the forfeiture of the Lands of William de Monte Alto, and it is probable that the Parliaments of the 28th of February and the 17th of March, 1327, assembled also in the Abbey. A Parliament was held at Holyrood on the 10th of February, 1333-4, when Edward Baliol rendered homage to King Edward III. of England, as Superior Lord of Scotland. On the 12th, the Kingdom was dismembered, and the National Liberties surrendered, by the ratifica-



In the upper compartment, the Holy Face, circled with a nimbus, is in the centre of a Cross. Below, is an Abbot, with Crozier, kneeling before an Altar, upon which is set a Chalice. A.D. 1292. *Chp. H., Westm.*

tion of a Treaty between Baliol and Edward, by which the former became bound to serve with his forces in the English wars.

16. JOHN II. succeeded. He occurs as a Witness to three Charters, 1338, viz., William de Creighton, William de Livingstone, and Henry de Brade.

17. BARTHOLOMEW was Abbot in 1342.

18. THOMAS. Venerabilis in Christo pater dominus Thomas Dei gratia abbas Sanctae Crucis de Edinburgh, is Witness to a Charter of William de Douglas dominus ejusdem, Jacobo de Sandilandys et dominae Elionorae de Bruys, of the Landis of Wester Cالدour. The same Thomas abbas Sanctae Crucis is Witness to a Charter of Confirmation made by David filius Walteri, "Deo et sancto Servano et vicario ecclesiae de Kynhale de dimidia parte totius nemoris de Akydone," Granted to the said Vicar by his mother. His Charter is Dated at Edinburgh, "anno gratiae 1347 in festo beati Thomae apostoli."

On the 8th of May, 1366, a Council was held at Holyrood, in which the Scottish Nobles indignantly disclaimed all the pretensions of the English King to the Sovereignty of Scotland, and sanctioned an Assessment for the annual payments of the ransom of David II. Nothing important occurs in the History of the Monastery till 1371, when David II. Died in the Castle of Edinburgh, and was Buried near the High Altar in the Abbey Church. In 1372, Edward III. Granted a safe conduct to certain persons who went from Scotland to Flanders, to provide a Stone for the Tomb of David II.



19. JOHN III. was Abbot 11th January, 1372. John of Gaunt, Duke of Lancaster, the fourth son of Edward III. by Lady Blanch, younger daughter and heiress of Henry Plantagenet, Duke of Lancaster, grandson of Edmund, second son of Henry III., was hospitably entertained in Holyrood in 1381, when compelled to flee from his enemies in England.

20. DAVID was Abbot 18th January, the 13th year of the Reign of Robert II. The Abbey was burnt in 1385 by Richard II., when he invaded Scotland, and encamped at Restalrig; but it was soon repaired.

21. Dene JOHN IV. of Leith was Abbot the 8th May, 1386. The last transaction in which he appears, is the Indenture of lease of the Canon-mills to the Burgh of Edinburgh, Dated 12th September, 1423. John, Abbot of Holyrudhouse, is mentioned in a Donation made by David Fleming, of Biggar, of Ten Pound made to that Abbey, 1392, and in a Confirmation of 20 Marks Sterling Granted to the said Abbey by the said David, and Confirmed by the King, 1399. I take him to have bin John of Leith, who obtained a Confirmation of the Original Charter of the Foundation from King Robert the 3d.

Attached to a Charter of Abbot John in 1377, to Lord James Douglas, of the Lands of Pittendreich.

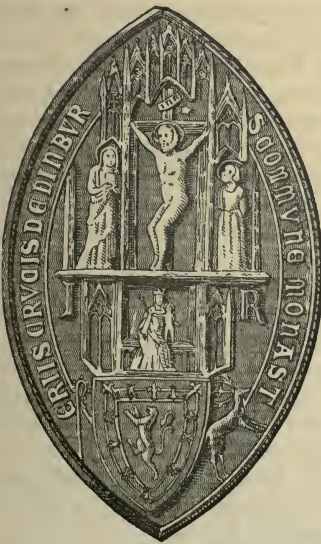


John, Abbot of Halyrudhouse, Sanctae Crucis de Edinburgh, is Witness to a Charter of Robert, Duke of Albany, at Perth, 1415, gubernat. an. 10, die 15 Junij. He Grants thereby to John, Earl of Buchan, the Barony of Kynedward, upon the resignation of Euphemia Lesly, daughter to Alexander Lesly, Earl of Rosse, designed *carissima neptis nostra*. [*Father Hay.*]

Henry IV. spared the Monastery in 1400, on account of the kindness of the Abbot and Canons to John of Gaunt, his father, declaring that he would allow no violence to be inflicted on an Edifice which his feelings as a son enjoined him to respect.

A.D. 1429. A singular spectacle was witnessed in the Abbey Church. Alexander, Earl of Ross and Lord of the Isles, who had enraged James I. by ravaging the Crown Lands near Inverness, and burning that Town, and whom the King had issued stringent orders to apprehend, suddenly appeared in the Church, on the Eve of a solemn Festival, in presence of the King, Queen, and Court. He was dressed only in his shirt and drawers, and holding a naked sword by the point in his hand, he fell on his knees and implored the Royal clemency. His life was spared, and he was committed prisoner to Tantallon Castle, under the charge of the Earl of Angus.

On 16th October, 1430, the Queen of James I. was delivered of twin Princes in the Abbey, the elder of whom, Alexander, died in infancy. The younger was James, who succeeded his father.



SS. Mary and Mary Magdalene are on either side of the Crucifixion. The Initials "I. R." stand for *Jacobus I., Rex*. The Virgin and Child are below.

22. PATRICK was Abbot 5th September, A.D. 1435. On the 25th of March, 1436-7, James II., who had been Born in the Abbey, and was then little more than six years old, was conveyed from Edinburgh Castle to the Church of Holyrood, and Crowned with great magnificence.

Another high Ceremony was performed in the same place in July, 1449, when Mary, daughter of the Duke of Gueldres, and Queen of James II., was Crowned. The Queen was attended by the Lord de Vere of Holland, who was appointed by Philip the Good of Burgundy to conduct his kinswoman to Scotland; and when she landed at Leith, she was received by many of the Nobility; and by a large concourse of all ranks, who seemed almost Barbarians to the polished Burgundians. The Queen, mounted on horseback behind the Lord de Vere, rode to Edinburgh, and was lodged in the Convent of the Grey Friars. In the course of a week after her





Dean Robert Ballentyne was sixteen years Abbat of Holyroodhouse, according to the traductor of Boëtius. He delt ilke owlk four bowis of wheat, and fortie shilling of silver amang pure houshaldaris, and indigent pepil; he brocht hame the gret bellis, the gret brasin fownt,\* twintie fowr capis of gold and silk; he maid ane chalice of fine gold, ane eucharist, with sindry chalicis of silver; he theikkit the kirk with leid; he biggit ane brig of Leith, ane othir our Clide; with mony othir gude workis, qwhilkis ware our prolix to schaw. Nochtttheles he wes sa invyit be sindry othir prelatiss, becaus he was not gevin to lust and insolence, eftir thair maner, that he left the Abbay, and deit ane Chartour-monk. [*Bellenden, xii., c. 16.*] He was Abbot the 18th July, 1493.

In his time, the Abbey Church was the scene of a high Ceremonial, when the Papal Legate and the Abbot of Dunfermline, amid a crowd of Scottish Nobles, in name of Pope Julius II., presented King James IV. with a purple Crown ornamented with golden flowers, and a Sword, of which the hilt and sheath were rich with gold and precious stones, and which, under the name of the "Sword of State," is still preserved among the Regalia of Scotland, in the Castle of Edinburgh. [*Lesl. Hist.*]

In the year 1493, Abbot Bellenden Founded a Chapel in North Leith, Dedicated to S. Ninian, who appears to have been rather a Favourite in Scotland. North Leith at that time was rising into some importance, and becoming populous; moreover, the greater portion of the Land on the north side of the Estuary of the Water of Leith, called Rudeside, belonged to the Abbey, a thing which would have some share in its prosperity, as the Church Estates were better managed, and their tenants greatly more comfortable in their worldly circumstances, than those of Lay Landlords. The causes moving the Abbot to build this Chapel, independent of the spiritual wants of the people, were manifold, as set forth in the Charter of Erection:—"To the honour of God, the Virgin Mary, and S. Ninian, and for the salvation of the souls of the late King James III., and Margaret, his Consort; for the prosperity of the reigning King James IV., and for the salvation of the souls of their Predecessors and Successors; for the Founder's own soul, and those of his parents; for the souls of the Abbots, his Prede-

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\* This is probably the Font which Sir Richard Lee, Captain of Pioneers in the Hertford Invasion, carried off "in the tumult of the conflagration," and which he presented to the Church of S. Alban, with the magniloquent Inscription engraved on it, which Camden has preserved. The Scottish Font is made most unpatriotically to say [luckily in Latin]—"When Leith, an important Town in Scotland, and Edinburgh, the capital City of the Scots, were in flames, Sir Richard Lee, Knight, rescued me from the flames, and brought me to England. In gratitude to him for his kindness, I, who hitherto served only at the Baptism of the children of Kings, do now most willingly offer the same service even to the meanest of the English Nation. *Lee, the Conqueror, hath so commanded.* Farewell. A.D. 1543, and 36th of the Reign of Henry VIII."—This Font was afterwards *conquered* by the Roundheads, and sold as old metal.



cessors and Successors; for the souls of all those to whom he was any ways in debt, or had any way offended, and for the souls of all the faithful and deceased Saints." Some idea is afforded of the laxity which had crept into the morals of the Clergy at this time by another clause of the Charter of this Chapel, quoted as showing how ripe they were for the "Reformation," which so speedily overtook them:—"If either of the aforesaid Chaplains keep a lass or concubine in an open and notorious manner, he shall be degraded." In 1606, an Act of Parliament constituted this Chapel the Parish Kirk of North Leith; but having become far too small for that purpose, a new and commodious Church was erected, and, in 1826, Abbot Ballantyne's Chapel was transformed into a *Victual Granary*. [*Courtesy's Holyrood.*]

26. GEORGE CRICHTOUN was Abbot A.D. 1515, and Lord Privy Seal. He was promoted to the See of Dunkeld A.D. 1522.

27. WILLIAM DOUGLAS, Prior of Coldingham, was the next Abbot of Holyrood. Died 1528.

28. ROBERT CAIRNCROSS, Provost of the Collegiate Church of Corstorphin, and Chaplain to King James V.; High Treasurer, September, 1528; soon after Abbot of Holyrood. He was turned out of the Treasurer's Office in the beginning of the year 1529; recovered it, 1537; again lost the Office, 24th March, 1538. In 1538 or 1539, he Vacated his Abbey of Holyrood, on being Appointed to the Bishoprick of Ross, which he held, in conjunction with the Abbacy of Ferne, till his death, 31st November, 1545. Buchanan gives him a very bad Certificate.

In 1537, 6 Id. Jul., Magdalen, daughter of Francis I. of France, Died *enceinte* at the early age of 16, and was Buried within the Royal Vault, near to King James II. The National grief was intense. James V., her husband, Died at Falkland, 14th December, 1542, and was Buried in the same Tomb.

There is preserved in the Advocates' Library, a MS. containing an authentic Account of a Search made in the Vault by authorised persons, about five years prior to the sacrilegious violation of its mouldering Relics of Scottish Royalty. The Narrative of the Inquisition is as follows:—

Upon ye xxiv of January MDCLXXXIII., by procurement of ye Bishop of Dumblayne, I went into ane vault in ye south-east corner of ye Abbey Church of Halyrudehouse, and yr. were present, ye Lord Strathnavar and E. Forfare, Mr. Robert Scott, minister of ye Abbey, ye Bishop of Dumblayn, and some uthers. Wee viewed ye body of King James ye Fyft of Scotland. It lyeth within ane wodden coffin, and is coveret wyth ane lead coffin. There seemed to be haire upon ye head still. The body was two lengths of my staf, with two inches more, that is twae inches and mare above twae Scots elne; for I measured the staf with ane elnwand efterward.

The body was coloured black with ye balsom that preserved it, which was lyke melted pitch. The Earl of Forfare tooke the measure with his staf lykeways. There was plates of lead, in several long pieces, louse upon and about the coffin, which carried the following inscription, as I took it from before the bishop and noblemen in ye isle of ye church:—



ILLVSTRIS SCOTORVM REX JACOBVS EJVS NOMINIS V. ETATIS  
SUE ANNO XXXI REGNI VERO XXX MORTEM OBIT IN  
PALACIO DE FALKLAND 14 DECEMBRIS ANNO DNI. MDXLII  
CVJVS CORPVS HIC TRADITVM EST SEPVLTVRE.

Next ye south wall, in a smaller arch, lay a shorter coffin, with ye teeth in ye skull.

To the little coffin in the narrow arch, seemeth to belong this inscription made out of long pieces of lead in the Saxon character :—

MAGNEREY FJYUCSEY REGIS FJYUCJAE

Primo-genita Regina Scotia, Sponsa Jacobi V.

Regis. A.D. MDXXXVII. OBIT.

There was ane piece of a lead crown, upon the syde of whilk I saw two *floor de leuces* gilded; and upon ye north side of ye coffin lay two children, none of the coffins a full elne long, and one of them lying within ane wod chest, the other only the lead coffin.

Upon ye south syde, next the King's body, lay ane gret coffin of lead, with the body in it. The muscles of the thigh seemed to be entire; the body not so long as King James the Fyft, and ye balsam stagnating in sum quantity at ye foote of ye coffin; there appeared no inscription upon ye coffin.

And at ye east syde of the vaults which was at ye feet of ye other coffins, lay a coffin with the skull sawen in two, and ane inscription in small letters, gilded upon a square of ye lead coffin, making it to be ye bodye of *Dame Jane Stewart, Countesse of Argyle*, MDLXXXV, or thereby, for I do not well remember ye yeare. The largest coffin, I suld suppose to be that of Lord Darnley's, and the short coffin, Queene Magdalene's.



29. ROBERT, the "natural" son of James V., by Eupham Elphinstone, had a Grant of the Abbacy while yet seven years of age. He joined the "Reformation" in 1559; Married in 1561; had a Grant from his sister, Queen Mary, of the Crown Lands of Orkney and Zetland, 1565; a large Grant out of the Queen's third of the Abbacy of Holyrood, 1566. In 1569, he exchanged his Abbacy with Adam, Bishop of Orkney, for the Temporalities of that Bishoprick; and his Lands in Orkney and Zetland were erected into an Earldom in his favour, 28th October, 1581.

Spottiswoode, in the year 1567, says :—Some two days after the Queen was committed to Lough-Leven, the Earle of Glencairne, with his domesticks, demolished the Altare of Holyroodhouse, breaking the pictures and defacing the Ornaments within the same.

Matrix in the Antiq. Society, Edin.

30. ADAM BOTHWELL, who acquired the Abbacy of Holyrood by this strange transaction, did not find his new Benefice in a less stormy position than his old Orcadian territory. His life and character form an important part of the History of that troubled period. Of the Articles presented against him in the General Assembly, 1570, the fifth was:—

All the said kirkis (the twenty-seven churches of the Abbey), for the maist part, wherein Christis evangell may be preachit, are decayit, and made, some sheep-falds, and some sa ruinous that nane dare enter into them for fear of falling, specially Halyrudhous; althocht the Bischop of Sanct Andrews, in time of Papistry, sequestrat the hail rentis of the said Abbacy, becaus only the glassen windows war not halden up and repairit. To which article the Bishop answered,—“He wes bot of late come to the benefice, and the maist part of thir kirkis war pullit down be sum greedie personis at the first beginning of the Reformation, quhilk hath never been helpit or repairit sensyne; and few of thame may be repairit be his small portion of the living; but specially the Abbay kirk of Halyrudhous, quhilk hath been thir twintie yeris bygane ruinous through decay of twa principal pillars, sa that nane war assurit under it; and twa thousand pounds bestowit upon it wald not be sufficient to ease men to the hearing of the word and ministrat[i]on of Sacraments. Bot with thair consent, and help of ane established authoritie, he wes purposed to provide the means that the superfluus ruinous pairts, to wit the queir and croce kirk, micht be disposed be faithfull men to repaire the remanent sufficiently; and that he had alsua repairit the kirkis of Sanct Cuthbert and Libberton, that thai war not in sa good case thir twintie yeris bygane. And farder, that ther wes ane order to be usit for reparation of kirkis, whereunto the parochiners war oblidged as weil as he; and whan thai concurr[it], his support suld not be inlaking.” [*The Book of the Kirk, ad an.*]

The Bishop appears to have Resigned his Abbacy in favour of his son before 1581. He Died in 1593.

Adam Bothwell, Bishop of Orkney, became Abbot of Holyrudehouse after Robert Steward, base son to King James the Fift by Euphem Elphinstone, who was created Earle of Orkeney and Lord Shetland by King James the Sixth, 1581. This Adam was a younger brother to Sir Richard Bothwell, Provost of Edinburgh in Queen Maries time, and a second sone to Sir Francis Bothwell, Lord of the Session in King James the Fyfts time, and was begotten upon Anna Livingstone, daughter to the Lord Livingstone. He married Margaret Murray, and begote upon her John, Francis, William, and George Bothwells, and a daughter named Anna, who, by her nurses deceit, fell with child to a son of the Earle of Mar. Many offenses were layd to his charge, as symoniacall exchange of his Bishoprike of Orkney with Holyrudehouse; his retaining the title of Bishop, and the name of reverend father in God; his desisting from preaching; his accepting of a place of a Lord of the Session. He was deprived of all function in the Ministry for solemnizing the Marriage betwixt the Queen and the Earle of Bothwell; he was also delated for occupying a room of a Lord of the Session; and, in the year 1568, it was ordained in a generall meeting, att some convenient time



he should confess, upon the Lord's day, att the end of the sermon, in the Kirk of Holyrudehouse, his offense for solemnising the Marriage between the Queen and the Earle of Bothwell. Mr. Knox, Craig, and Lindsey, were appointed, 1570, to try his answers in the Generall Assembly.

This Bishop is Interred in the Church of the Holy Cross of Edinburgh; his Epitaph is ingraven upon a rough Stone, which is seen upon the second Pillar on the south side—[“Upon the front of the third Pillar from the east corner, on the south side:” *Theater of Mortality*—and hath the following words in gilded letters :—

Hic reconditus jacet nobilissimus vir  
D. ADAMUS BOTHUELIUS, Episcopus  
Orcadum et Zethlandiae, Commendatarius Monasterij  
Sanctae Crucis, Senator et Conciliarius  
Regius, qui obiit anno aetatis suæ 72 [67]  
tertio [23] die mensis Augusti anno Domini 1593.

*Translation*—Here lies Interred Lord Adam Bothwell, a most noble man, Bishop of Orkney and Shetland, Commendator of the Monastery of the Holy Cross, a Lord of Session and Privy Councillor, who Died in the 67th year of his age, 23rd day of August, A.D. 1593.

Upon the same stone ther are some verses that contain but little sense. Menteith, in his *Theater of Mortality*, p. 52, gives the following Translation of these Verses\* :—“Born of a great Senator, himself a great

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\* Menteith does not give the Translation stated by Father Hay, but as follows :—

EPITAPHIUM.

Nate Senatoris magni; magne ipse Senator;  
Magni Senatoris, triplice laude, parens;  
Tempore ejus opem poscens ecclesia sensit;  
Amplexa est ejus cura forensis opem;  
Vixisti ex animi voto: Jam plenus honorum;  
Plenus opum, senii jam quoq; plenus, obis  
Sic nihil urna tui, nisi membra senilia celat;  
Teque vetat virtus, vir tua magne mori.  
J. fœlix Mortem requie superato suprema,  
Sic Patriæ et liberis, fama perennis erit,  
Æternum vive, atque vale.

M. H. R.

EPITAPH.

Thy praise is triple sure; thyself, thy Sire,  
Thy Son, all Senators whom men admire.  
The stagg'ring State by thee was quickly stay'd.  
The troubled Church from thee got present aid.  
Thou lived'st at thy wish; thy good old age  
In wealth and honours took thee off the stage.  
Thine aged corpse interred here now lie,  
Thy virtues great forbid your name to die.  
Go, happy soul, and in thy last repose  
Vanquish thou Death, and all its fatal blows  
Thy fragrant fame shall thus eternal be,  
Unto thy country and posteritie.



Senator, and the father of a great Senator, he has triple praise. He helped the Church in time of need, and greatly assisted the State. He lived according to the dictates of his own mind, and Died full of days, wealth, and honour. The Grave holds only his worn-out frame, his virtues forbid his memory to die. Happy soul, he conquers death in his last sleep, and his renown shall be lasting in his country. Live for ever, and farewell." And above the precedent words is his scutchen so represented; the supporter, an Angell at the back of the scutchen, holding it with his two hands, displayed the motto, *Obdura adversus insurgentia*. Att the foot of the stone the following Letters—M. R. (M. H. R.) [*Father Hay*.]

[Abbot Adam Bothwell's Seal very much resembles Abbot Robert's.]

31. JOHN BOTHWELL, the Bishop's eldest son, had a Provision to the Abbacy of Holyrood under the Great Seal, 24th February, 1581. He succeeded his father as a Lord of Session in 1593. He accompanied King James to England. In 1607, the Lands of Dunrod and Kirklands in Kirkcudbright, Alhammer or Whitekirk in Haddington, part of the Abbey Property, together with the Monastery of Holyrood itself, were erected into the temporal Lordship of Holyroodhouse, in favour of him and his heirs, with the place and dignity of a Lord of Parliament, by the title of "Lord Holyroodhouse."

John, Lord Bothwell, succeeded his father in the Abbey; he Died without heirs male; so since his death we hear of none that carried the title of Abbot. A part of the Lands fell into the hands of the Earle of Roxburgh. King Charles the First urged that Earle to surrender the superiority of the Canongate and Bruchton, which belonged of old to that Abbey. The Earle granted with much difficulty what the King required, yet retained the rents thereof till such time that he was to receive 211,000 Merks for the same.

King James the Seventh intended to bestow that place upon our Canons of Saint Genoveves. For that effect I began to trait with the Earle of Perth, the 29th of May, 1687, att seven of the clock att night, and continued the 31 of May, the 2, 4, 13, 16 days of June. Tewsday the 11th of July, the keys of the Church were given to my Lord Chancellor, who delivered them next morning to the Provost, and gave him fourteen days to take away the sets—the bedlar had care thereof. The Sunday following, the Abbey Parish was transferred to the Lady Yester's Church, and the Minister therof preached therein.

King James designed likewise to make that Church the meeting-place of the Knights of Saint Andrew; and for that effect caused build a curious work therein, which was ruined, when almost finished, by the moab of Edinburgh, 1688, upon Munday the 10 December; who destroyed likewise his Majestie's Privet Chapell in the Palace, pillaged the Jeswit's Colledge, which stood in the Chancellour's appartments, and plundered severall other dwellings belonging to the Roman Catholicks, both in the City and Countrey.

Part of this house is become the Palace of our Kings, and the Church, of late, the Burial Place of our Nobility. Upon Sunday the 22 of January,

1688, I buried the body of Agnas Irwine, spouse to Captaine Charters, in that Church, betwixt five and six of the clock at night; the Earle of Perth, Chancellor, Duke of Gordon, and severall other persons of all ranks present. I was in my habit, with surplice and aulmuss; the ceremony was performed after the rites of Rome. She was the first persone since the pretended Reformation that was interred publicly after that manner. [*Father Hay.*]

The CHRONICLE commenced by the Canons of Holyrood— [*Chronicon Sanctae Crucis*, first Published by Wharton, and Reprinted for the Bannatyne Club. The part which has been preserved comes down only to 1163]—and which promised to be so valuable to the Historian, unfortunately breaks off at the time of their third Abbot; and even the *Indices Sanctorum*, and the “two Calendars of Benefactors and Brethren, begun from the earliest times, and continued by the care of numerous Monks,” may, when due allowance is made for the magniloquent style of the Recorder, mean nothing more than the united Calendar, Martyrology, and Ritual Book, which is fortunately still preserved by Mr Pringle, of Whytbank. It is a large folio Volume of 132 leaves of thick vellum, in oak boards covered with stamped leather, which resembles the binding of the Sixteenth Century.

No evidence is found that any Chartulary of Grants in favour of the Abbey was ever formed. When, however, the period of dilapidation arrived, a Register became necessary of the Grants by the Abbey; and we have still extant fragments of it, recording Feu Charters, and Leases of Lands, and Tithes, from 1545 to 1567. [Preserved in the General Register House.]

The extent of the ancient Possessions of this great Abbey, may be gathered from the Charters and Gifts collected in the valuable *Munimento Ecclesie Sancte Crucis de Edwinesburg* (from which the present details have been selected, by kind permission), though many Writs have undoubtedly been lost; and others, recording transactions with the neighbouring Abbey of Newbottle, are to be found in its Published Register. To ascertain what part of its old Property remained at the “Reformation,” is now almost impossible. Some information, however, may be derived from the imperfect Register of Feu Charters already mentioned;



and additional assistance is afforded by a series of *Stent Rolls*, or computations for enabling the nominal holder of the Benefice, after the "Reformation," to operate his relief in general taxations against the real owners of the property.

The accident which drove the first of the great Lords of Galloway to seek refuge in Holyrood, and to conciliate the Royal favour by enriching the new Foundation, has given to the Charters of the Abbey an additional importance, as forming the most ancient Records of the tenure of property in that interesting but obscure district. For the Ecclesiastical Antiquary, they furnish notices of an ancient Division of the Bishopric of Galloway into three Deaneries, corresponding apparently with natural Divisions of the Country, though only one of these is popularly known at the present day. [The Deanery of the known district of the Rinnes. The other two are Desnes and Farnes, which are yet to be explained by the local Antiquary.] The acquisition by Holyrood of the four Churches in Galloway, *quae ad jus Abbaciae de Hii Columchille pertinent*, may afford room for much speculation. Were these the property of Iona, and, if so, how could the Sovereign assume the right to dispose of them? Or had the Cluniac Monks, introduced there by King William, scruples about holding Benefices *cum cura animarum*, while the other great Monastery of that Order was rapidly acquiring Churches all over Scotland? Spottiswoode, without quoting his authority, says the Cluniac Monks of Icolmkill, in the Reign of King William, lost all their Benefices *cum cura animarum* in Galloway, which were bestowed upon the Canons of Holyrood; the Benedictines not being allowed by their Constitutions to perform the duties and functions of a Curate—an insufficient reason at least for parting with property which might lawfully be held even by laymen. Or, lastly, is this a vestige, and the only remaining one, of that authority exercised by the Abbots of Iona over the Churches of a wide district? It is probable that the more ancient Cells and Dependencies of Holyrood in the Hebrides—[Crusay and Oronsay, both Foundations of S. Columba; the other Houses of Rowadil and Colonsay, were natural offsets of Holyrood, after it had acquired a footing and influence among



the Islanders]—were at first the property of the venerable Abbey of Iona, and that they changed owners at the same time with these Galloway possessions, though we have no record of their acquisition.

The chief Territories of the Abbey, however, lay nearer home. In the Carse of Falkirk, round their Churches of Erth, Kineil, and Falkirk; in Livingston, Bathgate, Ogleface, and Kareden, they had Possessions of immense extent, and now of immense value. On the other side, they had large Grants in Preston, Tranent, and Bolton, and the whole Territory of Hamer, the name of which has now merged in the more popular one of Whitekirk; while, in the closer vicinity, the Abbey had, from the earliest times, the Burgh of Canongait, the Baronies of Broughtoun and Inverleith, Saughton and Saughtonhall, with large Estates, latterly held by their Vassals, in Merchinstoun, Libberton, and Craigmillar.

With such an extent of Territory in the fairest Districts of Scotland, joined to the Tithes of their numerous Churches, it is astonishing to find the Revenue of Holyrood, as given up at the "Reformation," amounting only to £2926 8s 6d of Money, with 116 Chalders of Victual. After all allowance for the imperfect cultivation and scanty produce of the soil, and for the admitted liberality of the Catholic Churchmen towards their Tenants, with the knowledge of the rapid dilapidations which preceded the "Reformation," it is still difficult to conjecture how the Revenue of their actual Possessions of the Abbey can have been estimated so low.

The Privilege Granted by the Foundation Charter to the Abbot, to which the Burgh of Canongait owes its origin, gave rise in after times to hot disputes between the City and the Burgh of the Abbot. The Proceedings in one suit between them, regarding the Privileges of the Burgh of Regality of Canongait, have been Printed in the Preface of *Liber Cartarum Sancte Crucis: Bannatyne Club*—all about the word *Herbergare*.

There are two subjects of great interest on which no information is found in the Collection of the Muniments of Holyrood,—there is no allusion to the Privileges of the Abbey as a Sanctuary,

nor do we find any Deed referring to the early occupation of the Abbey as a Royal Palace.

With regard to the Sanctuary, notwithstanding the refuge and protection afforded to criminals flying to Holy Church, and in spite of the arguments that have been founded on the peculiar terms of the great Charter of King David, as if the Abbey's Privileges of Sanctuary derived their origin from them; it will be the more admitted, the more the subject is investigated, that the Sanctuary for debtors is of comparatively modern origin, and is founded on the Privileges attached by usage to the Royal Residence, unconnected with the ancient protection which the Abbey, like other Churches, afforded to criminals.

Notwithstanding its dangerous neighbourhood to England, we find the Abbey of Holyrood, at an early period, capable of receiving the retinue of Princes; and though frequently a prey to the savage Wars of the Borders, each time quickly repaired, and perhaps each time on a better scale. Some Notices of its various fortunes have already been given among Father Hay's Collections. A few more will serve to mark the gradual rising of the City of Edinburgh into importance, and the increase of Royal favour for the neighbouring Monastery as a Residence, until it became at length the chief of the Royal Palaces of Scotland.

Its neighbourhood to England was perhaps the inducement to the Baliols to prefer Edinburgh as the Seat of their precarious Government. In 1295, John Baliol held a Parliament there. In 1333, his son Edward held a Parliament, or rather a Council of the disinherited Lords, in the Abbey Chapel.

John of Gaunt was hospitably entertained in the Abbey, when obliged to seek refuge from the turbulent Commons in 1381. Richard II., in his predatory Incursion in 1385, burnt Holyrood. Yet the Abbey seems to have been restored and inhabited in 1400, when Henry IV. spared it in his general devastation, because his father had refuge there.

Robert III. seems sometimes to have made Holyrood his Residence. James I. occasionally kept his Court there; and, in the Abbey, his Queen was delivered of twin Princes, on the 16th October, 1430. The Parliament held at Edinburgh by this

Sovereign in 1426, is among the first symptoms of the increased consideration and security of the City, which soon led to its taking its place as the acknowledged Capital and Seat of Government.

James II. was Born, Crowned, and Married in the Abbey of Holyrood; and his Remains were carried from the disastrous scene of his Death, to be Interred in its Chapel in 1460. Of his Coronation and Marriage, an Account has been quoted above from the rhetorical Historian of Scotland. The former Ceremony is more simply recorded by a contemporary Chronicler:—"1436, wes the coronacioun of king James the secund with the red scheik, callit James with the fyr in the face, he beand bot sax yer ald and ane half, in the abbay of Halyrudhous, quhar now his banys lyes." [*Chronicle at the end of Wyntoun MS.*]

James III. resided much at Holyrood; and in the Abbey were Solemnised, on the 13th July, 1469, his Nuptials with Margaret of Denmark, and the Coronation of the young Queen, "in gret dignite."

Edinburgh had now become the acknowledged Capital of the Kingdom; and the preceding Notices show that the adjoining Monastery was, even before the Reign of James IV., the usual Residence of the Scottish Sovereigns. At what period a Royal Dwelling was added, distinct from the Monastic Buildings, it is impossible to ascertain. From the well-known taste of James III., we naturally look to him as the probable Architect; but it is possible the Palace of Holyrood owed its origin to his more princely and splendid Successor.

It is well known that the Treaty of Marriage between James IV. and Margaret of England was concluded four years before the Marriage itself took place. The intermediate time was apparently employed in preparing a Palace fit for the reception of the English Princess.

Thus built or enlarged for the auspicious occasion of his Marriage, the Palace of Holyrood continued to be the chief Residence of James IV., and he still expended sums of money upon "this werk," till near the disastrous termination of his life, in 1513.



Two years later, when John, Duke of Albany, arrived in Scotland, he also resided in Holyrood, and continued the enlargement of "the Kingis Palice of Holyroodhouse," as appears from entries in the Treasurer's Accounts for the year 1515.

Holyrood was only an occasional place of Residence to James V.; yet, after assuming the reins of Government, he authorised various sums of money to be paid for "reparatiouns of the Kingis Palace besyde Halyrudehouse," or, as it is more frequently termed, for "the new werk in the Abbey of Halyrudehouse," under the direction of Mr. John Skrymgeour, who was then "Master of Works." This Officer's Accounts from 1529 to 1541, which are in part preserved, would of themselves show that the Palace was not erected anew by that Monarch. Although it may not be possible to ascertain what portions of the Building belonged to his Reign, it is probable that his "new work" consisted of the Towers which still remain at the north-west corner of the Palace, and on which the words *Jac. V. rex Scotorum*, could lately be traced, at the bottom of a Niche. The remaining History of Holyrood is very well known. In the Earl of Hertford's Invasion, the English Army "brent the abbey called Holy rode house, and the pallice adjonyng to the same."

Whether the destruction was not complete, or the Buildings had been immediately repaired, we find the Abbey at least effectually demolished again, only three years later, in the Expedition of the Protector Somerset in 1547:—"Thear stode south westward, about a quarter of a mile from our campe, a monasterie; they call it Holly roode Abbey. Sir Water Bonham and Edward Chamberlayne gat lycense to suppress it; whear-upon these comissioners, makyng first theyr visitacion thear, they found the moonks all gone, but the church and mooch parte of the house well covered with leade. Soon after, thei pluct of the leade, and had down the bels, which wear but two; and, according to the Statute, did somewhat hearby disgrace the hous. As touching the moonkes, bicaus they wear gone, thei put them to their pencions at large." One of these Bells is now in the South-East Tower of St. Paul's Episcopal Chapel, York Place, Edinburgh.

What became of the Community of the Abbey of Holyrood-house at the destruction of the Monastery by the Earl of Hertford does not appear, but we find that one of the Monks named John Brand, served many years after the Reformation as Minister of the Canongate. Brand was employed by John Hamilton,



TOWER AND WEST FRONT OF HOLYROOD CHAPEL.

natural brother of the Earl of Arran, and last Archbishop of St. Andrews before the Reformation, to signify to John Knox that he ought to be wary in his Reform of the Church, especially as to its Temporalities, in regard to which he looked upon the plan of annual Deacons for collecting the Church Rents as a dream, adding, " Our Highlandmen have a custom, when they will break



young colts, to fasten them by the head with strong tethers, one of which they keep ever fast till the beast be thoroughly broke. The multitude, that beast with many heads, should just be so dealt with. Master Knox, I know, esteemeth me not, but he shall find what I say turn out true." [*Spottiswoode.*]

It is difficult to understand how the Abbey survived so much Burning and Suppressing. Those were not times when either Monasteries or Palaces were eagerly re-edified, and yet we are told by Lesly that the "Reformers" once more spoiled the Abbey, and damaged the Palace, on the 29th June, 1559.

We know for certain that Mary made the Palace her Residence in 1561; and there took place, in rapid succession, the chief scenes of her Tragedy.

The Nave of the Ruined Abbey Church appears to have been fitted up as a Chapel Royal previous to the arrival of Queen Mary from France in 1561. Upon her return to Scotland, such was the intolerant spirit of the "Reformers" in matters of Religion, that the Queen's natural brothers—James, Prior of St. Andrews; John, Prior of Coldingham; and Robert, Abbot of Holyrood—had, on the first day of the Queen being at Public Worship, actually to guard the door of the Chapel Royal, to preserve the officiating Clergyman from violence while he was saying Mass. Among others, John Knox was highly offended at this defection, as he termed it, of the Queen's brothers, who had turned Protestants, notwithstanding their Catholic-sounding Titles; and he and his Party protested warmly against the indulgence shown to the Queen. The next day Knox Preached a furious Sermon against Popery, wherein he, among other absurdities of the like nature, declared "that one Mass was more frightful to him than if 10,000 armed enemies were landed in any part of the Kingdom." It is impossible to avoid noticing the contrast between his violence and intolerance, and the dignified moderation exhibited in the conduct of the young Queen. Incited by their favourite Preacher, the Mob of Edinburgh made a furious assault upon the Chapel Royal on the 1st November, 1561, for the purpose of destroying the Furniture, and preventing what they called "Idolatry." The Prior of St.



Andrews quieted the tumult by his influence with the people; but other Noblemen then at Court resented it so much, that they advised Queen Mary to take a sanguinary revenge for the Insult; the Earl of Huntly even offered to re-establish the Mass in all the Northern Counties. The Queen, although she could not but sensibly feel the indignity of their conduct, refused to avenge herself upon the Mob, and equally rejected Huntly's offer to restore Papacy by violence. She contented herself with calling Knox before her, demanding of him why he used so much violence of invective against those who differed from him in opinion, and taxed him with the doctrine in his Book against the *Government of Women*. Knox spoke at great length upon his favourite subject, "*the Idolatry of the Mass*," and professed that he would show to her such reverence as became the Ministers of God to show to the superior power. If this interview proved totally useless, either in convincing Queen Mary of her "errors" in point of Faith, or ineffectual in restraining Knox to a decency of expression in Preaching, it yet answered some purpose, as, from Knox's bearing in the presence of his Sovereign on this occasion, and his usual intrepidity, it was said of him by his Admirers, that "he never feared the face of man." The best thing, in our judgment, connected with this famous Interview, is its furnishing, at the distance of nearly three Centuries, a subject for a capital Picture by Allan.

While the Queen was absent in Fife in 1563, John Knox again stirred up the Edinburgh Mob to attack the Abbey Church. The Queen's servants at Holyroodhouse were repeatedly insulted at his instigation, on account of their Religion; and a Priest who was performing Mass privately in the Abbey, only saved himself from being torn in pieces by flying through a back door. Mary, upon hearing of this outrage, was justly incensed—to that degree that she refused to return to Edinburgh till the Rioters were brought to justice; and she ordered Knox to attend at Lochleven to account for his conduct.

An Interview, which lasted two hours, produced as little good as the former. Knox laid it down as a maxim with his Party, that *they had a right to put to death any Priest found saying Mass.*

The Queen asked him, "Will ye allow that they shall take my sword in their hand?" He answered "that the sword of justice was God's sword, and that if Princes made not the right use of it, the Rulers under them, *that fear God*, ought to do it." And to prove this, he told her that "Samuel spared not to slay Agag, the fat and delicate king of Amalek, whom Saul had saved; neither spared Elias Jezebel's false prophets and Baal's false priests, albeit that King Ahab was present. Phineas was no magistrate, and yet he feared not to strike Zimri and Cozbi in the very act of filthy fornication; *he noways doubted but they were as much guided by the Spirit of God as any of these were.*" [*Knox's History.*] According to this precious doctrine, the Statutes of the Kingdom were waste paper, and it was lawful for every man to do that which was right in his own eyes, provided he did it after the example of a Scriptural case, he himself being judge of its analogy.

On the 10th February, 1562, the Queen's natural brother, James Stewart, Prior of St. Andrews, was Married, in the Abbey Church, to Agnes Keith, daughter of the Earl Marischal. The Wedding was Celebrated by a Masquerade in the Palace, and other gaities, which Knox considered a *deadly sin*, and which he rebuked with great virulence. This celebrated person (Stewart) has had an almost equal amount of praise and blame from Historians. By the "Reforming Party" he was looked to as their best Champion, and by them named, after his death, "the good Regent Murray;" while by the other Party, he was equally hated and feared. It does not redound much to the credit of his memory that he was so eager for his sister's condemnation, when the unfortunate Queen was at the mercy of her bitterest enemy. He was shot in the streets of Linlithgow, in the year 1570, by Hamilton of Bothwellhaugh, who, if provocation could ever be urged in extenuation of assassination, had unhappily too fair a plea of that nature. Hamilton was a staunch adherent of Queen Mary, and on the defeat of her Army at Langside, was, along with others, deprived of his Estates. His wife, not thinking that this Proscription extended to her Patrimony, which had been secured to herself as a jointure by a Marriage Contract, was

living without dread upon her Estate, when Murray's favourite, who had obtained a gift of Hamilton's property from "the *good Regent*," seized her Jointure, and acted with the most savage barbarity, turning the unhappy Lady out of her own house naked in a winter night. The Lady lost her reason from the effects of this vile usage; and her husband openly vowed revenge, seeking his opportunity for years. He at last effected his purpose, by shooting Murray dead with a single bullet, from a window in the street of Linlithgow. The Carbine, a little old-fashioned German Rifle, with which Hamilton shot Murray, is preserved in the possession of the Noble Family of Hamilton, at Hamilton Palace, Lanarkshire.

The Queen was Married to Darnley in the Church of the Abbey, 29th July, 1566. There, in the following year, Rizzio was Murdered while clinging to her robe for protection. There she heard the tumult that proclaimed the destruction of her husband. In the Hall of the Palace, on the 15th May, 1567, she was Married to Bothwell; and on the 6th of June, she left it, never to return. On the 18th June, 1567, two days after the Queen's imprisonment, Glencairne and the Lords of the Congregation spoiled the Chapel of Holyrood.

The next information we have of the state of the Chapel, is from the Proceedings in the General Assembly of 1570.

In the Palace were Celebrated the Nuptials of James VI. in 1589; and, in the following year, the Coronation of Anne of Denmark, his Queen.

In 1617, King James VI. ordered the Chapel to be repaired, and sent workmen from London, with directions for setting up Pictures of the Apostles and other Decorations, which threatened to excite a popular commotion; and the design was abandoned.

In 1633, Charles I. thoroughly repaired it, as appears from an Inscription above the Grand Entrance, and provided it with decent Furniture as a Chapel Royal, intending it to be used as such by the King's High Commissioner for Scotland in time coming. But upon the frustration of the attempt to establish "Episcopacy" in Scotland, it was used as the Church of the Parish of Holyroodhouse and Canongate till 1687.



The Palace probably remained without alteration or much repair from the departure of James VI. to England, down to the period of the great Civil War. Cromwell appears to have added some Building within the Court, which was afterwards removed. But after the Restoration, the Palace was repaired and almost rebuilt by Charles II., several of whose Warrants and Letters to the Commissioners of the Treasury, on the subject, show that the King took a personal interest and direction in the Plans.

Sir William Bruce, of Kinross, an Architect of considerable reputation in Scotland at that period, was the Designer of the new Palace, and also the Surveyor of the work; but the King and Lauderdale gave the minutest directions for the disposition of each Floor, Staircase, and Apartment of the new Buildings. Of the outward Fabric, "his Majesty liked the front very well as it was designed, provided the gate where the King's coach is to come in be large enough; as also, he liked the taking doune of that narrow upper parte which was built in Cromwell's time." On the economy and arrangement of the rest, the King was still more minute, even directing "chimneys in the corners of rooms where it is not so convenient to set them in any of the sides."

In 1676, Charles II. granted his Warrant for payment of £4734 Sterling, as the estimated expense of the work necessary for completing the Palace and Gardens, and bringing in water to the house. The Church seems also to have been repaired by that King, who appointed it to be the Chapel Royal, and no longer to be used as the Parish Church of the Canongate.

King James VII. appointed the Great Room in the Palace, designed by his brother for a Council Chamber, to be fitted up as his Private Chapel; and ordered £100 Sterling yearly, for the persons employed for the service of the Music there. In the same year, the King, grown bolder in the support of his Religion, gave directions for fitting up the Abbey Church as a Catholic Chapel, and as the Chapel of the Knights of the Thistle. Twelve Stalls for the Knights, with a Throne for the Sovereign, and appropriate Furniture, were provided; and a beautiful Pavement of Marble, in Mosaic, was laid in the Centre Aisle. Over the Stalls were the Banners of the Knights. The fragments of the

Pillars still manifest that they were painted red and black. Within a year from the Date of this Order, the last King of the Stuarts had abdicated the Kingdoms of his fathers.

At the Revolution, the populace of Edinburgh attacked the Church of Holyrood, as a place polluted by the Rites of Popery, and despoiled the interior Ornaments, leaving nothing but the bare walls. They even broke into the Vaults in which lay the bodies of King James V., of Magdalene of France (his first Queen), of the Earl of Darnley, and others of the Monarchs and Royal Family of Scotland. They broke open the lead Coffins, carried off the lids, but left the rest. [*Arnot, p. 253.* Sir R. Sibbald had seen those Coffins entire in a Vault in the south-east corner of the Church, on the 24th January, 1683. —*Dalyell's Scottish Poems, p. 26, Note.*]

In 1758, the Chapel was repaired at the expense of the Exchequer, but the Roof, injudiciously covered with stone, proved too heavy, and fell in, ten years afterwards, during the night between the 2d and 3d December, 1768.

That was the last attempt to restore the Chapel of Holyrood. The Ruin seems to have been cleared away in 1776, when, we are told, the bodies of James V. and some others were still to be seen in their leaden Coffins, and that the *head* of Queen Magdalene was then entire, and *even beautiful*. The same Author tells us the Coffins, and also the *head* of Magdalene of France, and the *skull* of Darnley, were stolen, when he visited the Vaults again in 1779.

The Site of the Abbey does not display the usual keen perception, visible in most cases, in the localities chosen for Monasteries. It is situated rather obscurely at the Eastern extremity of the central ridge upon which Edinburgh stands, and at the base of the rocky eminences of Salisbury Crags and Arthur Seat; but the choice of the Site, according to the Legend, was not left to the option of the Monks.

The Chapel Royal is the only portion of the Abbey Church which survived its burning by the English Army, under the Earl of Hertford, in the year 1545. This portion was the Nave of the Abbatial Church, and even in its present ruined condition it

is very capable of conveying some idea of the ancient splendour of the entire Edifice. When entire the Abbey Church consisted of three principal Divisions—the Nave or principal Western portion, the Choir, and Chapel dedicated to the Blessed Virgin, forming the Eastern branch, and the Transept, placed in the centre, running North and South, and crossing the line of the Nave and Choir at right angles. At the junction of the Nave and Choir with the Transept, sprung a lofty square Tower or Lantern, built upon four arched Columns, which served also as Piers for the lofty central Arches, by which the Nave and Choir communicated with each other through the Transept.

The chief Entrance to the Church was by the present magnificent Door-way in the West Front, which was flanked on either side by a square Tower, of which the North one is still remaining. The other was either demolished at the destruction of the Abbey by the Earl of Hertford, or has been removed to make way for the buildings of the Palace. All that remains of the Transept are slight remains of the Columns of its North and South limbs, and there is now no vestige of the Choir and Lady Chapel, which extended beyond the present Eastern Window as far as the space occupied by the length of the Nave.

There can be no doubt left, after an examination of the Ruins of the Chapel Royal, that the Abbey was originally of Norman Architecture, upon which various Gothic Styles had been superinduced at the different periods when it was either completed or restored after its frequent destruction.

The exterior of the Arch of the Door in the East end of the Cloister, in the South Wall of the Chapel Royal, is an example of this kind of Arch with its Side Columns. The Columns distinguish it from the Saxon Style, which had no Side Pillars.

The following is a Summary of the different Styles of Architecture now observable in all the portions of these interesting Ruins :—

*Norman Style.*

The South Wall.—The Pillars at the sides of the Arches of the Windows distinguish it as belonging to this Style.

The North Wall.—The spectator will readily distinguish the difference between the Style of the Wall itself and its supporting Buttresses.



The Interlacing Arches and Columns on the Interior of the South and North Walls. Many of the Columns are very beautiful, and some resemble very closely the Egyptian Style.

The slight Remains of the Transept, at the East end of the Nave, show that it belonged to this Style.

The East Door of the Cloister and Window above it in the South Wall. This portion is evidently among the earliest built of all the Remains, and there is little reason to doubt of its having been part of King David's Edifice.

*Second Gothic Style.*

Arch of Transept, at Eastern end of the South Aisle. The Capitals of the Columns from which this Arch springs, are specially worthy of notice, from their beauty of design and elaborate workmanship.

The Piers or Clustered Columns of the South Aisle, and the Interior of the Great Western Door, are also of the Second Gothic Style.

*Third or Florid Gothic Style.*

The Exterior of the Great Western Door. This portion has been inserted after the erection of the rest of the Front, as appears by the Centre Column between the two Windows in the Upper Compartment being *off* the centre of the Apex of the Arch of the Door,—a blunder not likely to have occurred had they been erected at the same time.

*Mixed Styles.*

The Windows in the Exterior West Front are a Mixture of the Saxon and Norman Styles.

The North Door and Buttresses are a mixture of the Second and Third Gothic Styles.

The West Front of the Chapel is chiefly worthy of notice. It consists of a square Tower 52 feet high, on the North side of the centre Compartment, which contains the Great Door of the Church. This Door, in the palmy days of the Abbey, was only used on particular occasions and High Festivals. There are various styles of Architecture observable here. The Tower is of the Norman Order, as appears from its Ornaments, consisting of ranges of small Columns and Arches. Its other Ornaments are figures of human heads of very fine execution. The Great Door belongs decidedly to the Third or Florid Gothic Style. Its Arch is adorned with a profusion of ornamental work, and the Pediment consists of a row of Angels' heads in carved stone-work, supported by a solid square-cut oaken Beam, which was probably

inserted at the repair of the Chapel by King Charles I. in 1633. The portion of the Wall above the Door is a mixture of the Saxon and Norman Styles. In it are two large Windows, semi-circular in their Arches, and having branching Mullions. This portion is probably a remnant of that part of the Abbey which was rebuilt after it was burnt by the English under Richard II. in 1381. There is a Tablet erected between the Windows, above the Door, with the following Inscription :—

HE SHALL BUILD ANE HOUSE  
FOR MY NAME, AND I WILL  
STABLISH THE THRONE  
OF HIS KINGDOM  
FOR EVER.

—  
BASILICAM HANC SEMI  
RUTAM CAROLUS REX  
OPTIMUS INSTAURAVIT  
ANNO DONI  
CIC. MCCCXXXIII.

A little to the South side of this Tablet there is yet visible the groove in which there stood a Stone Crucifix, indicating the Dedication of the Abbey to the Holy Cross; and on the top of the wall were two Turrets, one on either side of this Cross, which communicated with each other by a covered Passage.

A beautiful glimpse of the Interior is obtained through the open West Door. The fine effect of the light upon the graceful Colonnade in the South, and the Fragments of the North Aisle, is admirable.

Leaving the West Front to the left, we come before the North Wall, in which there are also various Styles employed. The Wall itself is Norman, and easily distinguished as more ancient than its supporting Buttresses, seven in number, and ornamented with canopied Niches and Pinnacles, which, with the Door, are a mixture of the Second and Third Gothic Styles.

The Door and Buttresses are part of the renovation made by the Abbot Crawford towards the end of the Fifteenth Century. The Abbot's Arms are sculptured on several of the Buttresses. The Door in this Wall was that in common use for all persons who were not inmates of the Abbey. It is plentifully ornamented,

but in a far inferior manner to the great West Door. At the Eastern extremity the remains of the North Division of the Transept are visible. Turning the North-east angle, we come in front of the East Wall, consisting of a beautiful Window, 36 feet long and 20 feet broad, with a smaller Window on either side. This Window is a restoration, on a small scale, of the great Eastern Window, probably of the Date of King Charles's repair in 1633. It is a fair specimen of the Third Gothic Style.



NORTH SIDE OF HOLYROOD CHAPEL.

It stands in the great centre Arch of the Transept, next to the Nave; the smaller Windows on each side are inserted into the Side Arches, by which the Aisles of the Nave and Choir communicated through the Transept. The Great Window was completely restored so late as 1816, when its Ruins were collected from the debris around, where they had lain since 1795, when it fell down from the effects of a violent gale.

Some Sculptured Screen Work, of the Third Gothic Style,



has been collected from the rubbish which used to defile the Chapel, and placed beneath the Side Windows in this Wall.

The South Wall has, like every other portion, a variety of Styles. These are the Norman and the Florid Gothic. The Wall is Norman; the beautiful Flying Buttresses are Florid Gothic, and are reckoned a good example of this Style.

At the East end of the South Aisle, and at the back of the square mass of Masonry which surmounts the Royal Vault, is a small Doorway, now built up, which communicated with the old Cloisters of the Abbey. This Door and the portion of the Wall immediately adjoining it, are the most ancient portion of the Edifice now existing, plainly belonging to the last years of the Norman or Romanesque Epoch, and cannot be of later Date than 1160. The Doorway is composed of a round-headed Arch, with zigzag and billet Mouldings, resting on two single shafts, with the square Abacus. On the outside of this Aisle, there remains the lower Stage of five Flying Buttresses, but they are not very elegant in their proportions. They spring from Piers about 10 feet distant from the Wall, and, crossing what was formerly the Roof of the Cloister, rest against flat Pilasters on the Wall of the Aisle. Both from these and the upright Buttresses of the North side, there sprung a second Stage, which, spanning the roof of the Aisle and Triforium, supported the Wall of the Clerestory. Distinct indications of this second Stage of Buttresses are visible on the South Wall. In Niches cut in the lower Stage, on either side of the Building, are sculptured the Arms of Abbot Crawford.

The Interior of the Chapel is now entered by a Door in the North-East corner of the Quadrangle of the Palace. Passing through this Door, we step upon the Floor of the Chapel, and have before us all that remains of this ancient Abbey Church. On the right hand stands the South Aisle; it is still in a tolerable state of preservation, and consists of an Arcade, formed by a range of Arches, supported by seven massive Columns, each consisting of eight slender Pillars, bound as it were together, round a thick central Cylinder: each Pillar has a distinct Ornamental Capital. This Arcade is altogether in the Second Gothic Style; it will richly repay the spectator to take notice of the difference

between its Style and that of the Side Wall. This Wall is of the same Style (the Norman), both in its Interior and Exterior. The Capitals of the Ornamental Pillars placed on the Wall are exceedingly beautiful. The ornamental work of these Capitals is hollowed out in the parts by which the light enters, so as to produce a most pleasing effect of light and shade. The Floor of this Aisle is composed of Tombstones, many of them belonging to the Sepulture of Illustrious Personages, and not a few to substantial Burgesses of the Canongate (the Gate of the Canons), who lived and Died when the Chapel Royal was used as the Parish Kirk of the Parish of Holyroodhouse and Canongate. Of these we shall speak hereafter, and preserve their Epitaphs.

Of the North Aisle there now remain only two fragments of its Colonnade. These enable us to state that it was of the same Style as the South. The Wall is ornamented with beautiful interlacing Arches, which show in what manner the Pointed Arch sprung out of the Semicircular, and also by small Columns with sculptured Capitals. Some of these Columns, both in their Shafts and Capitals, closely resemble the Egyptian Style.

There is a second Range of Columns and Pointed Arches above the Colonnade of the South Aisle. The Columns and Arches are twice the number of the Range beneath, and, of course, smaller in proportion. This Colonnade formed a Gallery running the whole length of the Church, which still exists, but is shut up to preserve the Groined Roof of the Aisle. There are still visible the remains of a third Arcade, which was open to the Interior, and contained Windows to light the upper parts of the Building; also, a narrow Gallery, which was continued round the Church.

In the West are the Great Doorway and two small Doors. That nearest to the Great Door leads to a Flight of Steps, by which we ascend to the Rood Loft.

The other Door leads into the Tower, which has probably been the Belfry and Vestry of the Church. Here is placed a Monument to Douglas, Lord Viscount Belhaven. The Tower was once much higher than it is now, but its Remains are still in good preservation.

Of the Monastic Buildings apart from the Abbey Church, the only vestige remaining is a mere fragment of the Embattled Gate or Porch, which was taken down in the year 1755. It stood in the centre of the Street, at the point where the present Bailie Court-House and Jail now stand: these were formerly a portion of this Porch, which was of so considerable extent as to afford accommodation for the Lodgings of the Keeper of the Palace. Traces of its Side Arches may yet be discerned. The Monastery, previous to the "Reformation," covered, with its Buildings and Offices of every description, the whole space now occupied by the Palace with the adjoining Gardens, and was surrounded by a Wall, of which a portion may still be seen running Eastward at a few paces distance from the Watergate, and distinguished by a Circular Turret.

There was so exact an uniformity in the Structure of these Buildings throughout the whole of Britain, and perhaps everywhere else, that the description of any one conveys an accurate idea of all the others. The only difference was in the size of the respective Parts, or the nature of their Ornaments, which were suited to the means of the respective Establishments, or to the taste of their Founders. [See Page 16.]

Of the entire range of Conventual Buildings devoted to the *Domestic* uses of the Canons, not a vestige has been left. We have evidence, however, on the Wall of the South Aisle of the Nave of the Church, that it and the West Wall of the adjoining Transept formed, as was not uncommon in Monastic Edifices, two Sides of the Great Cloister, leaving the others to the Chapter House, Refectory, and other principal Apartments of the Establishment. Doorways led into the Cloister from the Eastern and Western extremities of the South Aisle, to allow continuous egress and ingress to solemn Processions issuing from the Church; and one of these Entrances is still in excellent preservation.

The Choir and Transepts of the Abbey Church have disappeared, and the Nave, as it now stands, ruined and roofless, is itself almost the sole record of that which is gone.





## GRAVE STONES AND MONUMENTS IN THE ABBEY CHAPEL.

A large portion of the North and South Aisles are paved with Grave Stones of that species or class which was common in France and other Continental Countries in the Fourteenth and Fifteenth Centuries; and also at Ratho, Roslin, Seton, Kinkell, Foveran, and various localities in the Islands and West Highlands. The Slabs of Holyrood average 3 feet broad, and 6 feet to 7 feet long. Many are mutilated and undecipherable, but a number still exist with cognisable Devices of Crosses, Swords, Chalice, Coats of Arms, Hammers, &c. Some few have merely an Inscription around the Border; others have a Cross incised with three Steps, with nothing else. The oldest legible is A.D. 1655.

I. One of the Entrances to the Chapel is by a Private Door in the North-East corner of the Quadrangle of the Palace. In the Middle of the Passage leading from hence to the Interior of the Abbey, is shown a flat square Stone, under which the unfortunate Rizzio is said to have been Buried; "in order," as it is sarcastically remarked, "that the Queen might regularly be indulged with a sight of the Tomb of her lamented Favourite, as she passed to and from her Private Devotion." This is merely conjectural, as one Historian has pointed out, so far as he knows, the precise Spot where the Italian Musician was Entombed. However, this Stone bears every mark of being a Sepulchral Monument. A Shield, with Saxon Characters rudely sculptured around it, may be faintly traced; but whether relating to Rizzio is a matter of conjecture. David Rizzio was a native of Turin, a Town in the North of Italy. He came to Scotland with the Ambassador from Savoy, and thus got introduced to the Scottish Court. He was employed by Queen Mary to sing *Bass*, and having ingratiated himself into her favour by his enchanting Musical powers, was, when the French Secretary retired to France, appointed to fill his place.

II. Proceeding along the West end of the Chapel, the first Monument we meet with is a plain *Slab* upon four other Stones. This Altar-Tomb is thus Inscribed:—

Under this Stone,  
Are laid the Remains of  
The late Right Honourable GEORGE, LORD REAY,  
And ELIZABETH FAIRLIE, his Wife,  
In the grave thus undivided,  
As in life they were united  
In that Divine bond  
Of Christian Faith and Love,  
Which ennobled their earthly affection,  
By elevating each view and desire,  
In one undeviating course  
Towards another and a better world.  
GEORGE, LORD REAY, Died 27th February, 1768,  
Aged 34.  
ELIZABETH, LADY REAY, Died 10th November, 1800,  
Aged 61.  
This Stone is Inscribed January, 1810,

In token of grateful respect and affection,  
By their Daughters,  
The Honourable Mrs. H. FULLARTON,  
And the Honourable GEORGINA M'KAY.

III. A few yards further in the same direction is the "Vestry," situated on the North-West corner of the Abbey. Here is placed the Mural Monument of Robert, Viscount Belhaven, of which the following is a Representation:—



Upon an Altar-Tomb is placed his Lordship's Statue in a recumbent posture, the right arm rests upon a cushion which seems to yield to the pressure; the left hand grasps the pommel of his sword. He is arrayed in his Robes of State, and the flowing folds of the drapery have the ease and grace of the finest Italian Statuaries. His head is encircled with a Baron's Coronet, and the whole figure is very meritorious. The Tomb is formed of Parian Marble, brought from Italy. The Columns and Colonnades that support the Arched Recess are of the Corinthian Order. Over this Recess is placed a Shield, charged with the Armorial Bearings of the Family, viz.,—*A heart crowned imperially, gules; three stars of five points, argent; three piles issuing from the chief gules; within a double tressure flowered, and counter flowered. The Shield is surmounted by a Helmet, sable; crest, a Wild Boar caught in the clefts of an oak, a chain and lock holding them together:*



supported on the dexter side by a naked Savage, wreathed and girdled with laurel, holding in his right hand a Batton, proper; on the sinister side by a Lion, langued and rampant, proper. Motto, "*Lock sicker.*" The Marshalling of these Arms shows his Lordship's relationship to the Douglasses, Earls of Morton.

Within the Arched Recess are the following Inscriptions:—

D. O. M.

Quod reliquum apud nos est, hic  
conditur Roberti vicecomitis de  
Belhaven, Baronis de Spot etc.—Regi  
Carolo, a Secretioribus Consiliis, et  
inter familiares intimi quippe qui et  
prius HENRICO WALLÆ gratissim, ejusq.  
Stabulis præfekt, erat. Illo vero fatis  
cedente, fratri Carolo nunc rerum  
potito in quæstoram domus adscitus  
est, singulari favoris gradu acceptus,  
re et honoribus auctus. In juventuti  
NICOLÆ MORAVIÆ Abercarniæ Comarcho  
natæ ad octodecim non Amplius Menses  
unicæ uxoris in puerperio simule cum  
fætu extinctæ lectissimo consortio  
fruebatur ingraviscente senectute ab  
Aulico Stripitu (ut morum illic et  
Malorum temporum pertæsus) se sub-  
trahens in patriam reversus est.  
ARCHIBALDUM et ROBERTUM DOUGLASSIOS  
Equites auratos primævi fratris filios  
terris et bonis, præterque testamento  
legavit æqua lance divisis hæredes  
Scripsit, qui Memorix ejus  
Gratitudinis suæ  
Pignus.

H. M. P. C.

[Hoc monumentum poni curarunt.]

Ingenium quod literis cultura  
non implevit sagacitate natura  
Supplevit  
indolis bonitate et candore nulli  
cessit facile succendi at dum loquimur  
facilius defervescece  
ei in moribus quod æque ab omnibus  
vix Acciperetur unicum  
erat.  
Fide in Regem Pictate in Patriam  
Officiis in Amicos, charitate in  
egenos nulli secundus  
cui in prosperis modus et comitas  
In adversis Constantia et Magna-  
nimitas ad Supremum usque diem  
invaluerunt  
Obiit Edinburgi prid. Idus Januarii  
Anno ob incarnatione MESSIÆ  
Supra CLO. IOXXXXIX.  
Ætatis vero  
ultra Clymactericum magnum  
Tertio.

*Translated*—Here are interred the Remains of Robert, Viscount of Belhaven, Baron of Spot, &c., Counsellor to King Charles, and most intimately in favour with him; because formerly he had been most dear to Henry, Prince of Wales, and Master of his horses. But he being dead, and Charles his brother now reigning, he was made Chamberlain to the King's Household, and entertained with a singular degree of favour, and advanced to great honours and wealth. In his youth he enjoyed the sweet society of Nicolas Murray, daughter to the Baron of Abercarniey, his only wife; who lived with him not above 18 months, and Died in child-bed with her child. When grievous old age came upon him (as weary of bad times and customs), withdrawing himself from the noise of the Court, he returned to his country. He nominated Sir Archibald and Sir Robert Douglasses, Barts., sons to his eldest brother, his heirs, dividing equally amongst them all his Lands and Goods, except some Legacies; and they erected this Monument to his memory as a token of their gratitude.

Nature supplied in him by sagacity what his mind wanted of education. He was inferior to none in a good capacity and candour; he would soon be angry, but was as soon calmed. This one thing he had in his life, which scarcely could be alike acceptable to all; for loyalty towards his Prince, love to his Country, kindness to his Relations, and charity to the Poor, he was singular. In prosperity he was meek and moderate; in adversity his constancy and magnanimity prevailed to his very end. He Died at Edinburgh the 14th day of January, and from the Incarnation of the Messiah 1639, and of his age 66, being the third year above his great Climacteric.

IV. A Slab with an ornamental Cross, the Stalk of which passes through an elegantly formed Chalice. The Base of the Stone is broken, and no portion of the Inscription is legible.

V. A floriated Cross with an ornamental Base. The following is the Inscription round the edge of the Stone:—"Hic jacet dns. Robertus Cheyne, XII. prior hujusce monasterij qui obiit XVII. die Sept. An. Dni. MCCCCLV."

VI. A plain Cross, surrounded by the following Inscription:—"Hic jacet Marjoria Duncan uxor Thome Duncan qui obiit XVI. die me. Octob. A.D. MC\*\*\*."

VII. In the centre is a Shield between the Letters M. E., showing a Pale charged with a Cross-Crosslet fitchy, issuing out of a Crescent. Below the Shield are a Skull and a Bone, and the words, *Memento mori*. The Inscription round the edge of the Stone is "Heir lyes ane honourable woman callit Margaret Erskin Lady Alerdes and Dame XVII. July 159\*."

VIII. On this Slab are engraved two large Two-handed Swords, about five feet long, and surrounded by a Border of two parallel lines, without Date or Inscription. There are several examples elsewhere of a single Sword placed by the side of a Cross, but we are not aware of any other Stone on which two large Swords appear side by side, without any other Device or Inscription to explain the cause of their united presence. It has been conjectured, not without probability, that this Slab indicates the Resting-place of two Warriors of one House, brothers, or father and son, who have fallen on the same Field.

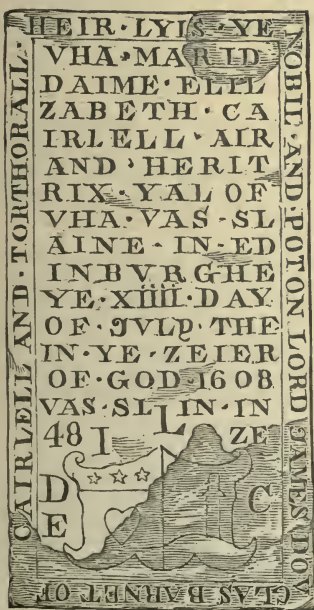
IX. A floriated Cross, without Date or Inscription.

X. A Stone with the Inscription, "Heir lyis ane Honest man Robert Votherspone, Burgis and Deacon of ye Hammermen in ye Canogait, R. V. 1520."

XI. An imperfect Slab with a plain Cross. On the dexter side of the Cross is a Mallet surmounted by a Crown; on the sinister side a peculiar and indistinct Device. The Inscription is illegible, except the Date, which is 1543.

XII. The first part of the Legend on this Slab goes round the Border of the Stone, and the rest runs in parallel lines across the Body of it—"Heir lyis ye nobil and poton Lord James Dowglas, Barnet of Cairlell and Torthorall, vha marid Daime Elilizabeth Cairlell, air and heritrix yal of; vha vas slaine in Edinbvrgh, ye xiiii day of Jvly in ye zeier of God 1608. Vas slain in 48 ze."

At the bottom of the Slab is a Shield, but, with the exception of three Mullets in chief on the dexter side, the Charges





are obliterated. Originally there were enchased the Arms of the House of Douglas, quartered with those of the Noble Family of Carlisle and Totherwald, viz., beneath a *chief*, charged with three pellets, a *saltier proper*; the crest resembling a rose, but which is a star of the first order.

*Note.*—This Lord Douglas, who was only a Territorial Baron, not a Peer, was Sir James Douglas of Parkhead, a nephew of the Regent Morton. His Lady was the only child of William, Master of Carlyle, who Died in the lifetime of his father, Michael, fourth and last Lord Carlyle. In 1596, Sir James killed Captain James Stewart, Earl of Arran, and Chancellor of Scotland, an unworthy Favourite of James VI., to avenge the wrongs sustained by his uncle, the Regent. Twelve years afterwards, he himself was run through the body on the High Street of Edinburgh by William Stewart, the nephew of Arran. Sir James's son was created Lord Carlyle of Torthorall in 1609.

XIII. A plain Cross. On the dexter side, a pair of Compasses over a Device which resembles a Book, and on the sinister side, a Carpenter's Square over a Mallet. All that is legible of the Inscription is, "Hic jacet honorab. Vir Johannes . . . et . . . Anno dni 1548."

XIV. At the top of this Stone is the Date 1592. Immediately below

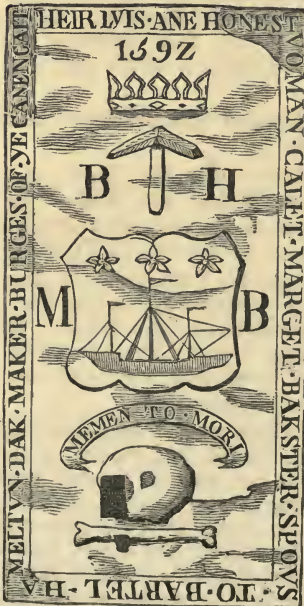
is a Hammer surmounted by a Crown, and having the Letters B. H. on either side. Beneath, in the centre of the Slab, is a Shield charged with a Ship and three Cinquefoils in chief. At the bottom are the Skull, Bone, and *Memento mori*. The Inscription round the Border is, "Heir lyis ane honest voman calet Marget Bakster, spovs to Bartel Hameltvn Dak-maker Burges of ye Canengait."

Proceeding along the North side of the Abbey, over a Pavement rich in Saxon Characters and Armorial Bearings, though now miserably dilapidated, are many Graves unknown.

XV. The first we meet with, a little from the Vestry Door, is supposed to have belonged to Sir George Sterline of Keir. The Inscription was perfect in the time of Menteith, who has copied it into his *Theater of Mortality*, though little, or almost none of it can be made out at present (1818).

D O M.

Here lyeth Dame Margaret Ross, daughter to James, Lord Ross; and Dame Margaret Scot, daughter of Walter, Lord Buccleugh, and sister to Walter Scot, Earl of Buccleugh. She was Married to Sir George Sterline of Keir, Knight and Chief of his name; and having lived a pattern and paragon for piety, and debonairitie beyond her sex and age, when she had accomplished 17 years, she was called from this transitory life to that eternal, 10 March MDCXXXIII. She left behind her only one





daughter, Margaret, who, in her pure innocence, soon followed her mother, the 11 day of May thereafter, when she had been 12 months shoven to this world, and here lyeth, near unto her, interred.

D. Georgius Sterline de Keir, eques auratus, familiæ princeps, conjugii dulcissimi poni curavit, MDCXXXIII.

At each corner below five roses, two and two, and one in the centre with a Scroll above, bearing over each compartment the following Words—*Mors Sentibus quat.* Below is the following Inscription:—

Though marble, porphirie, and mourning touch,  
May praise these spoils; yet can they not so much;  
For beauty lost, and fame, this stone doth close  
One, earth's delight, Heav'n's care, a spotless rose.  
And should'st thou reader but vouchsafe a tear  
Upon it other flow'rs will soon appear,  
Sad violets and hyacinths which grow  
With marks of grief a publick loss to shew.

XVI. On a neat Monument near the two remaining Pillars on the North side, inscribed on a marble oval Tablet, inserted in the Stone, the following occurs:—

Sacred  
To the Memory of  
The Right Honourable  
Eleonora  
Dowager Lady Saltoun,  
Widow of

George, Lord Saltoun,  
Who Died on the 13th,  
And was interred here  
On the 18th day of September, 1800,  
In the 70th year of her age.

XVII. Next the Wall betwixt the Pillars, on a plain Stone, lying on the ground, placed over the Grave of the Earl of Selkirk:—

Dunbar Douglas,  
Earl of Selkirk,

Born 1st December, 1722,  
Died 24th May, 1799.

XVIII. A little to the East of the above Monument, the following Inscription appears:—

Under this stone lye the remains  
of  
The Honourable John Maule, Esq.  
Thirty-two years one of the

Barons of Exchequer,  
Scotland.  
Died the 2d of July, 1781,  
Aged 75 years.

XIX. Still farther East:—

To the Memory of  
John Woodford, Esq.,  
Late Lieutenant-Colonel  
Of the North Fencibles or

Gordon Highlanders,  
Who Died the 18th April, 1800,  
Aged years.

XX. On a Stone lying beside the former, but towards the South:—

The Right Honourable  
Lady Elizabeth Wemyss,  
Widow of the late Honourable  
James Wemyss of Wemyss,

And sister to  
William, late Earl of Sutherland,  
Died on the 24th January, 1803,  
Aged 64 years.

N.B.—The intermediate Stones seem to have been placed over the Graves of the more opulent Citizens of the Burgh of Canongate, who were formerly Interred here during the Reign of "Episcopacy" in Scotland.

XXI. A little to the North-East is a handsome Monument to George Wishart, Bishop of Edinburgh. His Arms are finely cut over the top of an Arched Recess, viz.—On a Shield, a Bishop's Mitre, with a Pastoral Staff and Cross of coral, *saltier* ways. Beneath is the following Inscription :—

Hic recubat celebris Doctor Sophocardius\* alter,  
 Entheus ille Σοφος καρδιαν Agricola.  
 Orator fervore pio, facundior olim  
 Doctiloquis rapiens pectora dura modis.  
 Ternus ut Antistes Wiseheart ita ternus Edinen.  
 Candoris columen nobile, semper idem.  
 Plus octogenis hinc gens Sophocardia lustris  
 Summis hic mitris claruit, atq. tholis:  
 Dum cancellarius regni Sophocardius idem,  
 Præsul erat Fani, Regulæ, Sanctæ, tui.  
 Atque ubi pro regno, ad Norham contendit avito  
 Brussius, indomita mente manuque potens;  
 Glasguus Robertus erat Sophocardius alter,  
 Pro patria, qui se fortiter opposuit.  
 Nec pacis studiis Gulielmo, animisve Roberto,  
 Agricola inferior cætera forte prior;  
 Excelsus sine fastu animus, sine fraude benignus  
 Largus qui miseris, intemerata fides.  
 Attica rarafides; constantia raraq. nullis  
 Expugnata, licet mille petita, malis.  
 In regem, obsequii exemplar, civisq. fidelis,  
 Antiquam venerans, cum probitate, fidem.  
 Omnibus exutum ter, quem proscripio carcer  
 Exilium, lustris non domnere tribus,  
 Ast reduci CAROLO plaudunt ubi regna Secundo  
 Doctori Wiseheart insula plaudit ovans.  
 Olim ubi captivus, squalenteq. carcere læsus,  
 Anno ster ternos, præsul. honorus obit.  
 Vixit olympiadas terquinas; Nestoris annos  
 Vovit Edina: obitum Scotia mæsta dolet.  
 Gestaque Montrosei Latio celebrata, Cothurno:  
 Quantula (proh) tanti sunt monumenta viri!

*Translation in Menteith's "Theater of Mortality."*

Another famous Doctor Wiseheart here,  
 Divine George Wiseheart lies, as may appear;  
 Great orator, with eloquence and zeal,  
 Whereby on hardest hearts he did prevail.  
 Three Wisehearts Bishops, so the third was he,  
 When Bishop of fair Edinbrough's Diocese.  
 Candour in him was noble, free of stain;  
 In cases all the same he did remain;—  
 Above four hundred years great Wiseheart's name  
 For honours has pure and untainted fame;  
 While one thereof both purse and mitre bore,  
 Chancellor and Bishop near St. Andrew's choir;  
 And when brave Bruce did for his Nation plead,  
 At Norham, with undaunted hand and head,  
 Then Robert Wiseheart sat in Glasgow's chair,

\* *Sophocardius*, Wiseheart or Wishart; the true name is *Guiscard*. They were descended from the Guiscards of Normandy, and came with Baliol, their Countryman. [*Vide Irvine's Mem. Scot.*, p. 228.]

With courage for his bounty singular.  
To these great George was not inferior,  
In peace and war elsewhere superior;  
High without pride—his bounty had no guile,  
His charity to the poor nought could defile;  
His loyalty untainted—faith most rare,  
Athenian faith, was constant everywhere.  
And though an thousand evils did controul,  
None could o'ercome his high and lofty soul—  
To King and Country he was faithful still.

Thrice spoil'd and banish'd for full fifteen years,  
His mind unshaken—cheerful still he bears  
Deadly proscription; nor the nasty gaol  
Could not disturb his great seraphic soul.  
But when the Nation's King, CHARLES THE SECOND, blest,  
On his return from sad exile to rest,  
They then received great Doctor Wiseheart—HE  
Was welcome made by Church and Laity;  
And where he had been long in prison sore  
He nine years Bishop did them good therefore.  
At length he died in honour; where his head  
To much hard usage was accustomed.  
He liv'd 'bove seventy years—and Edinburgh town  
Wish'd him old Nestor's age in great renown;  
Yea Scotland, sad with grief, condoled his fall,  
And to his merits gave just funeral.  
Montrose's acts in Latin forth he drew,  
Of one so great, Ah! monuments so few.

XXII. On the East side of Bishop Wishart's Monument, a small neat Cenotaph, with Pillars of the Corinthian Order, is placed to perpetuate the memory of George, 14th Earl of Sutherland. On the top are placed the paternal Arms of this illustrious House, quartered with the various Noble Families to which they are allied, viz.,—*Gules*, three stars within a border, or charged with a double tressure, flowered and counter-flowered (as a mark of the Royal descent of the Family from King Robert I.) Crest, a *cat sejant* proper, on the other department of the Shield quarterly first and fourth; barry of eight argent, and gules, surmounted by a cross floree, second and third; azure, three laurel leaves erect; crest, a *wolf passant*; motto, *Franza non flectes*. On the Pillars are placed within circles, Coronets of several of the Nobility of Scotland, from whom they deduce their maternal lineage; particularly Gordon; Lennox, Elphinstone, Perth, and Eglinton.

D. G. V. SUTHERLANDIÆ.

Memoriæ illustrissimi Domini, Georgii Sutherlandiæ comitis et Strathnaverniæ, &c. Dynastæ Sutherlandiæ et Strathnaverniæ, jure hereditario; vicecomitis ac regalitatis Domini; ex sigili magni custodibus unius; regi Gulielmo a secretioribus consiliis, decimi noni comitis recta linea oriundi ab ALLAN Sutherlandiæ thano; quem Milcolumbo tertio, hæredi legitimo regnum restituere conantem e medio sustulit MAGBETHUS; cum tyrannedem occupasset, circum annum ære CHRISTIANÆ MLVII. Hoc famæ perennis monumentum deflens posuit vidua, JEANNA VEMIA, filiarum DAVIDIS, comitis Vemii, natu maxima; quæ huic comiti peperit JOANNEM, nunc Sutherlandiæ comitem, et ANNAM ARBUTHNOTI vicecomitissam; priori vero marito, ARCHIBALDO ANGUSIÆ comiti filio Marchionis Duglassiorum natu maximo, ARCHIBALDUM Forfaro comitem, et MARGAITÆM vicecomiti de KINGSTOUN, in matremonium datam, quinque alii hujus Dominiæ liberi impueros decesserunt.



Natus in arce sua, de Dornach 2do, Novembris 1633, denatus Edinburge 4to Martii, A.D. MDCCIII.

*Translated*—To the memory of the most illustrious Lord George, Earl of Sutherland, Lord Strathnavar, &c., heritable Sheriff of said Lands, and Lord of the Regality thereof; one of the Keepers of the Great Seal, under the most renowned Prince, KING WILLIAM, one of the Lords of Privy Council, and the 19th Earl in a direct line from ALLAN, Thane of Sutherland, whom MACBETH, in the rage of his usurping tyranny, about the year of Christ 1057, slew for endeavouring to restore the Kingdom to MALCOLM III., lawful heir to the Crown. His mourning widow, JEAN WEMYSS, eldest daughter to David, Earl of Wemyss, erected this Monument of lasting fame.

To the defunct Earl she brought forth John, now Earl of Sutherland, and Anne, Viscountess of Arbuthnot. And to her former husband, Archibald, Earl of Angus, eldest son to the Marquis of Douglas, she brought forth Archibald, Earl of Forfar, and Margaret, given in marriage to the Viscount of Kingstoun. Five other children of the said Lady Dowager Died in their nonage. The Earl himself was Born in his own Castle of Dornoch, 2d November, 1633, and Died at Edinburgh, 4th March, 1702.

Here are also deposited the Remains of William, 17th Earl of Sutherland, and his amiable Countess Mary, daughter of William Maxwell, Esq. of Preston, Kirkcudbright. His Lordship Died at Bath, June 16th, 1766, just after he had completed his 31st year; and the Countess, June 1st, 1766, in her 26th year, 16 days before the Earl fell a victim to his disorder.

“ They were lovely and pleasant in their lives,  
And in their deaths they were not divided.”

The Bodies of this illustrious and affectionate pair were brought to Scotland, and Interred in one Grave in Holyrood Abbey, 9th August, 1766.

“ Beauty and birth a transient being have,  
Virtue alone can triumph o’er the grave.”

XXIII. Between this and the East Wall is the Countess of Eglintoun’s Monument, originally a most beautiful Structure, though now (1818) miserably dilapidated. The following Inscription, though nearly obliterated, is placed within an Arched Recess:—

D. I. H.

Here lyes ane Nobil and maist  
vertuous Ladie, Deame Jeane  
Hamilton, Countas of Egling-  
toun, Dochter to JAMES, Duke

of Schattillarot, sometyme  
Governour of this Realme.  
She decaest in December,  
MDXCVI.

XXIV. Two yards South from this Monument, is placed a plain Slab, with the following Inscription:—

Elizabeth Clavering,  
Aged 10 years.  
Died 29th June, 1799.

XXV. On the East end of the Abbey, over some fine carved Gothic Niches, is placed a small neat marble Cippus, and four Stones placed in the ground, with the Letters HEH, to the memory of Henrietta Drummond, daughter of George Hay Drummond, Esq., and son of the Archbishop of York, with a very elegant classical Epitaph, as follows:—

Sacred  
To the Memory of  
Henrietta Elizabeth Hay,  
Daughter of  
The Reverend George Hay Drummond,

Son of Robert, Archbishop of York,  
Who departed this life  
Nov. 28, 1702,  
In the Sixteenth year of her age.

Too pure and perfect still to linger here,  
 Cheer'd with seraphic visions of the blest,  
 Smiling she dried a tender father's tear,  
 And pour'd her spirit forth upon his breast.

He bends not o'er the mansion of the dead,  
 Where loveliness and grace in ruins lie;  
 In sure and certain hope, he lifts his head,  
 And faith presents her in her native sky.

XXVI. A few yards towards the Centre of the Chapel, a plain Slab is to the memory of Mary Dunbar, widow of Lord Basil Hamilton, brother to the Earl of Selkirk, Inscribed as under:—

MARY DUNBAR,  
 Widow of  
 Lord Basil Hamilton.

Died May, 1760,  
 Aged 86 years.

The fate of this illustrious Nobleman (Lord Basil Hamilton) was truly lamentable. In the autumn of 1701, he fell an untimely victim to his humanity. His servant endeavouring to ford the Minnoch (a mountain torrent in Galloway, then much swelled by a sudden rain), when, in the emphatic language of the country, it was "Jawing a brown speat," was dismounted. Lord Basil rushed in and seized him; but the awful force of the torrent swept both man and horse to a watery grave, in sight of his lamenting brother, the amiable Earl of Selkirk, and several unavailing spectators.

XXVII. Between this and the Royal Vault, a neat Monumental Stone, with fluted Pilasters and carved Roses, is erected to Thomas Lowe, Esq. of Ridley Hall, in Northumberland, with this Inscription:—

Here lies the body of  
 Thomas Lowes, Esq.,  
 Late of Ridley Hall,  
 In the county of Northumberland;  
 One instance among thousands  
 Of the uncertainty of human life,  
 And the instability of earthly possessions  
 And enjoyments.  
 Born to ample property  
 He for several years experienced  
 A distressing reverse of fortune;  
 And no sooner was he restored to  
 His former affluence,  
 Than it pleased Divine Providence  
 To withdraw this, together with his life.  
 Reader,  
 Be thou taught by this,

To seek those riches which never can fail,  
 And those pleasures  
 Which are at God's right hand  
 For evermore—  
 The gracious gift of God,  
 And to be enjoyed through faith  
 In Jesus Christ our Saviour.  
 An only Daughter, over whom the deceased  
 Had long watched with the tenderest care,  
 And many Friends, who admired  
 His liberal and generous mind, unite  
 In deploring his loss.  
 He departed this Life  
 On the 18th day of September,  
 In the year of our Lord, 1812, and  
 In the 61st year of his Age.

XXVIII. In the South-East corner is the ROYAL VAULT, secured with a grated iron door. It is destitute of ornament, and presents no ideas of Royal magnificence, but a repulsive dungeon.

1. Here were deposited the Remains of David II., King of Scotland, having meditated, along with the rest of the Christian nations, an expedition to the Holy Land, "Ad dominandum paganorum ferocitatem,"—to subdue the haughty ferocity of the Saracens; but he was cut off in the 47th year of his age, and 39th of his Reign, in the Castle of Edinburgh, and was

Buried near to the High Altar in the Monastery of the Holy Rood, A.D. MCCCCLXXI. Fordun has left a most elaborate Epitaph to his memory, which would appear to have been Inscribed upon his Sepulchre, beginning as follows :—

Hic Rex sub lapide David inclitus est tumulatus, &c.  
(Here lies the renowned King David under this stone.)

2. Prince Arthur, third son of James IV., who was slain at the Battle of Floddenfield. He Died in the Castle of Edinburgh, 15th July, 1510, aged nine months.

3. James V. of Scotland. Died at the Palace of Falkland, 14th December, 1542.

4. His Queen, Magdalen, daughter of Francis I., King of France. Died 10th July, 1537. [See Pages 158-9.]

5. Arthur, Duke of Albany, second son of James V. Died at Stirling, and was Interred beside his illustrious parent in the Abbey of Holyrood, aged eight days.

6. Henry, Lord Darnley. Murdered 10th February, 1567, in the 21st year of his age. He was pierced by 56 desperate wounds.

7. Jane, Countess of Archibald, fifth Earl of Argyle, natural daughter of James V., by Elizabeth, daughter of John, Lord Carmichael. She was at supper with her sister, Queen Mary, when the blood of Rizzio was shed at her feet, 9th March, 1566. She stood Sponsor for Queen Elizabeth at the Baptism of James VI., for which she was afterwards condemned by the Presbyterian Clergy to do Public Penance in the Church of S. Giles at Edinburgh. Dying without issue, she was enclosed in one of the richest coffins ever seen in Scotland, the compartments and Inscriptions being all of solid gold, and was Interred beside her Royal Relatives.

8. In this Vault are also deposited the Remains of the Duchess de Gramont, one of the Blood Royal; at least one of the Nobles of that unfortunate dynasty of the Family of the Bourbons, who remained for a considerable time in exile in this Country—many of whom had apartments assigned them by our Government in the Palace of Holyroodhouse.

Inscription on a silver plate on the lid of the coffin :—

Louise Francoise Gabrielle Aglae  
de Polignac,  
Duchesse de Grammont.  
Nea Paris le 7 Mai

1768;  
Morte le 30 Mars  
1803.

9. In July, 1848, the body of Mary of Gueldres, the Queen of James II., was removed from its original Resting-place in Trinity College Church, Edinburgh, which she had Founded (which was then taken down), and Re-interred in the Royal Vault.

XXIX. Next to the Royal Vault is the Burial Place of the Family of Roxburgh, in which is Interred Jane, Countess of Roxburgh, daughter of Patrick, third Lord Drummond. She was a Lady of the finest accomplishments, and was on that account preferred, with universal approbation, to the important office of Governess to the children of James VI., which she executed with applause and satisfaction. She Died October 7, 1643, and



was Interred in the Family Vault. Her Funeral was appointed for the rendezvous of the Royalists, who projected that opportunity of assembling to massacre the chief Covenanters; but found their number too inconsiderable for the attempt.

XXX. Adam Bothwell, Bishop of Orkney. [See Page 161.]

XXXI. In the Centre of the Southern Aisle, is a plain Altar-Tomb to Isabella, Countess-Dowager of Errol, with this Inscription:—

In Memory	Which Religion prescribes;
of	And closed
ISABELLA,	In all the hopes which it inspires!
Countess-Dowager of Errol,	This stone is inscribed
Daughter	By her grateful and affectionate Daughter,
Of Sir Will. Carr, of Etall, Bart.,	AUGUSTA CARR, Countess of Glasgow.
And widow of JAMES, 14th Earl of Errol;	She was Born March 31, 1742,
Whose life was passed	And Died Nov. 3, 1808.
In the discharge of all the duties	

XXXII. Next the Countess of Errol's Monument is that of

Ann Mercer,	Who Died on the 28th of November,
Wife of	Was interred here
Richard Mercer, Esq.,	On the 4th of December,
Of the Kingdom of Ireland,	1802.

XXXIII. On the South Wall, opposite to the middle distance between the third and fourth Pillars from the East end, is Hay of Easter Kennet's Monument, thus Inscribed:—"Hic jacet Alexander Hay, de Easter-Kennat, clericus registri; qui obiit 19 Septembris, A.D. 1594."

XXXIV. West a little from the above, under a plain Slab, lies—

The Honourable Mary Murray,	Died
Daughter of	On the 19th December, 1804,
Lord Edward Murray.	Aged 70 years.

XXXV. In the Passage on the South side of the Chapel, between the fourth and fifth Pillars from the West, and immediately below the fifth Window from the East, is a very neat carved Stone over Bailie Hunter and his wife. He is supposed to have been of the Family of Polmood, in Peeblesshire; and the Arms of that Family are sculptured on the Stone, around which is this Inscription:—

Heir lyes	Kathrine Norman,
Thomas Hunter,	His Spouse,
Baillie in Edinburgh,	MDCIX.
and	

The Aisle on the Southern Side of the Abbey Chapel is paved with Grave Stones, in a manner similar to that on the North Side. Many of them are highly interesting and beautiful, being covered with Sculptures of Saxon Characters and Armorial Bearings. Here is a Slab towards the West end, having a plain Cross, with a Chalice on the sinister side, evidently to mark the Grave of an Ecclesiastic.

The STONE COFFINS lying along the South Wall were found in the Garden in 1857. They probably were the Sarcophagi of Abbots of the Monastery. Their Dates may be between A.D. 1200 and 1350.

On this side are deposited the Remains of the following illustrious Personages ; but whose Monuments have either been destroyed, or who have never had any erected to their memory :—

XXXVI. Fergus, Lord or Prince of Galloway, the father of an illustrious House, and who long withstood the power of the Scottish Monarchy. He was the Leader of his Countrymen in the Battle of the Standard, A.D. 1138. He Married a natural daughter of Henry I. of England ; but having opposed Malcolm IV. in his nonage, was forced to seek an asylum within the Walls of Holyrood, where he Died, and was Interred with all the pomp of Monastic solemnity, A.D. 1161.

XXXVII. John, Bishop of Candida Casa, or Whithorn, in Galloway, was contemporary with Alan, Constable of Scotland, in A.D. 1189. He is styled by Fordun, “Johannis Galviæ insula sublimatus est.” He became a Monk in the Abbey of Holyrood, A.D. 1206, and Died A.D. 1209.

XXXVIII. John, Bishop-Elect of Galloway, became an Inmate in this House, A.D. 1440, and was Interred within its Cloisters, A.D. 1448.

XXXIX. Archibald Crawford, Abbot of Holyrood, and Treasurer to James III. He spent the greatest part of his princely income in beautifying this stately Church, though neither Tomb nor Inscription remain to testify to the world that such virtue did exist.

XL. David Fleming, Lord Biggar and Cumbernauld, having attended Prince James of Scotland to the Bass in Feb., A.D. 1405. After seeing him safe on board the Vessel that was to convey him to France, he was, on his return home, attacked and killed at Longherdmanstoun, a few miles west from Edinburgh, by James Douglas of Balveny, afterwards seventh Earl of Douglas, and was Interred in the Abbey Church, where was a splendid Monument to his memory, destroyed by the infuriated soldiery in the Cromwell Usurpation. His virtues and place of Sepulture are thus narrated by the metrical Prior of Lochleven :—

“Sence Davy Fleming of Cumbernald,  
Lord, a Knycht baith stout and bald,  
Trowit and livit wel with the Kyng,  
This ilke gude and gentil Knychte  
That was baith manfu' leid and wychte  
Mes cruely mangled in hys blude,  
And now is layde in Halyrude.”

He Granted an Annual Rent of 25 Merks Sterling out of his Lands at Biggar, to the Monks of this Abbey, pro salute animi sempiterni. [*Chart. Sanct. Crucis.*]

XLI. Andrew Fairfowl, son of John Fairfowl, of the Town of Anstruther, was first Chaplain to the Earl of Rothes, then Minister at North Leith, and afterwards at Dunse, in Berwickshire. It is reported that King Charles II., having heard him preach several times when he was in Scotland in 1650, was pleased, upon his Restoration, to enquire after Mr. Fairfowl, and accordingly preferred him to the See of Glasgow, 14th November, 1661, where he was specially Consecrated the ensuing year. These Ecclesiastical honours he did not long enjoy, having sickened the very day of riding the

Parliament, in November, 1663, and Died a few days after. He was Interred on the 11th of the same month in the Abbey Church of Holyrood-house, universally regretted.

XLII. John Paterson, Bishop of Galloway, was Translated to the See of Edinburgh, A.D. 1680, in which he continued till 1687, when he was Translated to the Archi-Episcopal See of Glasgow, of which he was Deprived at the Revolution. He Died at Edinburgh, on Wednesday, December 8, 1708, in the 76th year of his age, and was Interred near the Oriel in Holyrood.

XLIII. The Honourable Lord Robert Kerr. A plain Grave Stone.

XLIV. George Douglas, natural son of Archibald, Earl of Angus, was Bishop of Moray, A.D. 1573, and Died 1580, and was Interred in the Cloisters of Holyrood.

XLV. Judge Smith, one of the English Commissioners during the Protectorate of the Duke of Somerset, Died at Inverness, October 6. His Corpse was brought to Edinburgh, and Interred in the Abbey Church, 12th October, 1657, by Torch-light.

XLVI. James Sommerville of Drum, a Lieutenant-Colonel in the French and Venetian Service, twentieth in descent from Schir Gualtier de Sommervil, and tenth Lord of that Ilk, Died at Edinburgh, January 3, 1677, in the 82d year of his age, and was Interred "by his ladye's syde, in the Abbey Church of Hollyrudhouse, maist of the nobilitie and gentrie in towne being, with two hundred torches, present at the interment."

XLVII. Lady Mary Kerr, daughter of Robert, first Marquis of Lothian, and Marchioness of Douglas, and mother of Archibald, first Duke of Douglas. She Died at Edinburgh, January 22, 1736, in the 58th year of her age.

XLVIII. Also, in the same Recess, is Buried Lady Jane Douglas, daughter of the above. She was Born at Douglas Castle, 17th March, 1698, and Died at Edinburgh, November 22, 1753, in the 56th year of her age. She was Married in 1746 to Sir John Stewart of Grandtully, to whom she bore Sholto Thomas Stewart, who Died at Edinburgh, 14th May, 1753, in the 5th year of his age, and reposes by the side of his illustrious parent.

XLIX. Henry David, tenth Earl of Buchan, Died at Walcot, near Bath, December 1, 1767, in the 58th year of his age, and was Buried 21st December, in the Abbey Church of Holyrood. Also, his Lady, Agnes, daughter of Sir James Stewart of Goodtrees; and their eldest son, David, Lord Cardross, who Died at Edinburgh, 4th October, 1747, in the 7th year of his age.

L. Honourable John Lord Drummond, who, on the death of his nephew in 1747, assumed the Title of the Duke of Perth. Died at Edinburgh, 27th October, 1757, and was Interred in the Abbey Church.

LI. Lady Susan Hamilton, third daughter of John, Earl of Ruglen, Countess of Cassilis, Died at Barnton, February 8, 1763, in the 64th year of her age, and was Buried here.



LII. The Hon. Francis Hay, second son of Francis, eighth Earl of Errol, by Lady Elizabeth Douglas, youngest daughter of William, Earl of Morton. Died March 14, 1632, aged 34, and is Buried in the Nave of the Monastery of Holyroodhouse.

LIII. The Honourable Lady Frances Hay, daughter of James, fourteenth Earl of Errol, Died at Edinburgh, 29th August, 1806, in the 34th year of her age, and is here Interred.

LIV. Sir William Hamilton of Whitelaw, one of the Senators of the College of Justice, and Lord Justice-Clerk, was interred here, A.D. 1750.

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*List of the principal Nobility and Gentry Buried in Holyrood Abbey Chapel,  
but who have no Monuments.*

John, Lord Bellenden, ... ..	2d Nov. 1706
John, Lord Lindores, ... ..	17th Jan. —06
James Carnegie, Earl of Finhaven, ... ..	24th March —07
Lady Helen Anstruther of Anstruther, ... ..	22d April —08
Hon. Thomas Hay, Esq., son to the Earl of Errol, ... ..	4th Jan. —09
Earl of Dunmore, ... ..	12th May —10
Lord Anstruther, ... ..	3d Feb. —11
Elizabeth, Countess of Crawford, ... ..	26th Feb. —11
Anne York, Lady Newark, ... ..	28th Feb. —13
Dame Isobel M'Kenzie, Countess of Seaforth, ... ..	18th July —15
Right Hon. Lord Kinnaird, ... ..	3d April —15
David Weimys, Lord Eleho, ... ..	11th Dec. —15
James Douglas, Earl of Morton, ... ..	14th Dec. —15
Lord Semple, ... ..	4th Aug. —16
Sir Alex. Grant of that Ilk, ... ..	22d Aug. —19
The Right Hon. Sir Archibald Sinclair, Advocate, Lord High Sheriff of Edinburgh, ... ..	24th Aug. —19
Lady Margaret Baillie, ... ..	24th June —20
Lady Jane Muir, Countess of Glasgow, ... ..	14th Sept. —24
Dame Elizabeth, Lady Cardross, ... ..	1st Feb. —25
Lady Mary M'Kenzie, ... ..	2d Feb. —26
Lady Mary Drummond, Countess of Marischal, ... ..	14th March —29
William, Lord Forbes, ... ..	28th June —30
Robert Douglas, Earl of Morton, ... ..	14th Dec. —30
Henry Maule, Earl of Panmure, ... ..	25th June —34
Lady Jane Hutchison, Countess of Ruglen [Rutherglen], ... ..	16th March —34
James Lyon Bowes, Earl of Strathmore, ... ..	18th Jan. —35
David Crawford, Esq., principal Clerk of all the Notaries in North Britain, ... ..	28th Feb. —36
Lady Henrietta Livingstone, ... ..	26th May —39
Lady Charlotte Cochrane, daughter to the Earl of Dundonald, ... ..	10th Feb. —40
Lady Jane Maitland, ... ..	14th Feb. —47
Lady Jane Mercer of Aldie, ... ..	17th Dec. —49
J. McDonald, Esq. of Glengarry, ... ..	3d Sept. —54
David Hay, Esq. of Leyo, ... ..	30th March —60
Lady Margaret Hamilton of Boldoun, ... ..	22d May —60
Hon. Miss Anne Bothwell, daughter to Henry, Earl of Bothwell, ... ..	1st Nov. —62
Right Hon. Countess of Cassilis, ... ..	14th Feb. —63
Lady Jane Maitland, ... ..	6th April —66

Lady Catharine Wood, ... ..	9th Oct. 1776
James Erskine, Esq. of Mar, Knt. Mar. of Scotland, ...	3d March —85
Lady Margaret Murray, daughter to Lord Viscount Stormont, and sister to the Earl of Mansfield, ...	21st April —85
David Stewart Moncrief, Esq. of Moredeen, one of the Honour- able the Barons of Exchequer, ...	17th April —90
Lady Jane Sinclair of Barrock, ... ..	5th Dec. —91
Sir Alexander Hay of Park, ... ..	4th Feb. —92
Right Hon. Lady Frances Leslie, ... ..	6th Oct. —92
Right Hon. Countess of Cassilis, ... ..	1st Jan. —94
Sir William Gordon of Gordonstone, ... ..	5th March —95
Lady Francis Montgomery, ... ..	26th Jan. —99
Charles Hamilton, Esq., ... ..	12th April 1800
Hon. Mrs. Anstruther of Anstruther, ... ..	3d May —14
The Hon. Miss Euphemia Stewart, ... ..	21st Feb. —17

In the Churchyard of Holyrood are placed a few plain Cippuses, on Grave Stones, with the following Inscriptions:—

- I.                   Hic habentur reliquiae Nicolai Patersoni  
Nobilissimo Joanni, inclyto Rothusiae Comiti  
Clarissimo Scotorum proregi,  
a Secretioribus Ministris,  
Obiit postridie Iduum Decebr. MDCLXV.

*Translation*—Here are deposited the Remains of Nicol Paterson, Secretary to the most noble John, Earl of Rothes, illustrious Viceroy of Scotland. He Died the 30th of December, 1665.

To weep for him that's gone is surely folly:  
To rest in hope is best, in spirits holy.  
You see that neither youth, nor strength, nor beauty,  
Can privilege one man from nature's duty.  
Howe'er let none pass by without resent,  
To Death itself for his death doth repent.

II.                   ON JOHN PATERSON.

Memoriae dilectissimi conjugis Joannis Patersoni  
Qui cum suavissimo matrimonii vinculo  
XXXV. plus minus annos transegisset  
Et aliquoties Balivi munere in vico (Canongate)  
Functus esset. Obiit anno Christi MDCLXIII.  
Apr. XXIII., ætatis LXIII. Amoris et officii ergo  
Monumentum hoc dicavit Agneta Lyall.  
Qua hæc ipsa obiit a.d. MDCLXIV. Ap. XXIII. ætatis LXI.  
Ecce Patersoni mortis sicura secunda,  
Mens peregrinantes quae peregranda monet.

*Translation*—To the memory of her most beloved husband, John Paterson, who, after he had lived about 35 years in the sweet bond of wedlock, and had frequently discharged the office of Bailie in the Canongate, Died in the year of Christ 1663, in the 63d year of his age. In token of her love and affection, Agnes Lyell did erect this Monument. She also Died April 23, 1664, in the 61st year of her age.

Lo! Paterson's kind ghost redeem'd from hell,  
To sojourners their duty clear doth tell.

Stay passenger! Consider well,  
That thou ere long with me must dwell.  
Endeavour then whilst thou hast breath,  
How to avoid the second death:  
For on this moment do depend  
Torments or pleasures without end.

See then to sin thou daily die:  
So shalt thou live eternallie.  
And serve the Lord with all thy might:  
The day's far spent fast comes the night.  
Mark well, my son, what here you read:  
The best advice is from the dead.

III. Near the above, upon a flat Stone, the following occurs:—

Here lies Mary Moss, daughter to Edward Moss, who  
departed this life in the year of God 1671,  
Aged 18.

Here lies interred chaste beauty's maid,	Transformed now is unto dust,
In whom death virtue hath betray'd,	Had the respect of all in trust.
Meek, modest, mild, sweet Mary Moss,	From wedlock's hope divorced here,
Perfection's flower in primely blossom,	Turn, reader, turn, and drop a tear.

IV. On a Stone close by, erected to Richard and Robert Henderson, is Inscribed thus:—

Two bretheren, Hendersons, here lye below,  
Sons to Alexander Henderson Gardiner,  
Struck in the prime of youth by death's sad blow.  
Richard could write and read, Robert could cure.  
Their arts, strength, stature, seemed them to secure  
Longer from this attack; but we may see  
Nothing impedes the course of destinie.

Richard, died the 30th Nov., 1677. His age 33.

Robert died 21st June, 1680. His age 23.

The above Stone was removed about 1804.

V. On the Eastern Exterior of the Church is placed a small plain Tablet, with the following Inscription:—

To the Memory of Anna Foulcr.  
Two virtuous hands, one truth expressing tongue,  
A furnished heart with Piety, faith, and love;  
A fruitful womb, whence hopeful males are sprung;  
Two lust-free eyes,—thoughts tending far above  
The reach of nature,—motionless become,  
Rest peaceably into the earthly tomb.  
She died 9th May, 1645, of her age 48.

VI. A small distance from here, towards the South-East, was placed a double Tablet against the Garden Walls of the Palace; but the Garden Wall being removed, it is now placed on the East end of the Chapel, and bears a Latin Inscription upon the one side, and an English one on the other, as follows:—

D. O. M.

Gulielmo Gramo de Hilton, et Margaretæ Consorti suae, suisque terrena animae, indumenta cum fata vocaverint, hic deponi, concessum fuit 6to cal. Sept., 1646. Hoc in cimeterio conditur lacinus progenies tota; Alexander, Margareta, Maria, una, atque alteri liberi quidem, non posterī sed parentum suorum, ut in morte, ita in vita et hereditate illa; aeterna antecessores. O quam fluxa res humana, spes lybrica et mortalitates saepe praepostera! O vitae fugacis curriculum breve in quo viator haec legens sistis nec sistis!



*Translation*—Granted, by permission, to Captain William Graham of Hiltoun, and Margaret Stewart, his Spouse, as a place of Sepulture for them and their children, in which they may lay down the earthly tabernacle of their souls, when God shall call them by death. Here already are Buried their whole offspring, Alexander, Margaret, and Mary, and their other children. Not posthumous, but forerunners to their parents in death; as also to an everlasting inheritance—to eternal life. O how uncertain are all human affairs! the hope of them perishing, and mortality fleeting and transitory.

Short race of life, by time's all dread command,  
Thou reader, halteth not, though here thou stand.

On the opposite side of the Stone is the following:—

Mind, Passenger, thy going hence	But lay it off. The world may burn
From Captain Graham his providence;	Yet shall his ashes from his urn
Nor envy thou this little stone—	Muster his outside, and present
Here is no proud Mausoleon;	Christ's all monarchick parliament.
But rather emulate his hopes,	William Graham.
In which he earth far overtops	
Nilus' vast Pyramids. Lo, here	ANAGRAM.
A wardrobe for his soul's attire	Ah me! I gravel am and dust,
He doth provide. He trusts at last	And to the grave descend I must.
This coat incarnate not to cast,	O painted piece of living clay,
	Man, be not proud of thy short day.

VII. To the East of the Chapel, on the site of the Choir, stands a small neat Monument erected to Alexander Milne, King's Architect for Scotland, Inscribed as follows:—

Tam arte, quam arte.

A.	M.
In clarissimum virum, Alexandrum Milnum, lapicidam	
Egregium, hic sepultum, Anno Dom. 1643, Feb. 20.	
Siste Hospes; clarus jacet hoc sub marmore Milnus;	
Dignus cui Pharius, conderet ossa labor:	
Quod vel in ære Myron fudit, vel pinxit Appelles,	
Artifice hoc potuit hic lapicida manu.	
Sex lustris tantum vixit (sine labe), senectam	
Prodidit: et mediam clauserat ille diem.	

*Translation.*

In this place is Buried a worthy man and an Ingenious Mason, Alexander Milne, 20th February, A.D. 1643.

Stay Passenger, here famous Milne doth rest,  
Worthy in Egypt's Marble to be drest;  
What Myron or Appelles could have done  
In brass or paintry—that could he in stone.  
But thretty yeares he (blameless) lived: old age  
He did betray, and in's prime left this stage.

Renewed by Robert Mylne, Architect, MDCCLXXVI. This Monument was removed in 1857 to the North-East corner of the Chapel Royal, and, in its place, a flat Tombstone was substituted.

In Greyfriars' Churchyard is a splendid Monument to John Milne, father of him who built the Palace, with a laboured Epitaph, noticing that he was *sixth Royal Master Mason to seven successive Kings of Scotland* in a direct line.

VIII. John Crow, W.S., Bailie of Holyroodhouse, Died 23d, and was Interred in the Chapel Royal the 30th March, 1816.

IX. On the East side was the Grave Stone of the Rev. George Lesly, Minister of the Church of Holyroodhouse, 1656.

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VALUATION OF THE ABBEY OF HOLYROOD.

Money, £2926 8s 6d. Wheat, 27 Chalders, 10 Bolls; Bear, 40 Chalders, 9 Bolls; Oats, 34 Chalders, 15 Bolls, 3 Firlots, 3½ Pecks; Capons, 501 N.; Hens, 24 N.; Salmon, 24 N.; Salt, 12 Loads; Swine, 8 N. K.

The Cells or Pories dependent on the Abbey were S. Mary's Isle, in Galloway, whose Prior was a Lord of Parliament; Blantyre, in Clydesdale, which must have existed before 1296, since "Frere William, Priour de Blauntyr," swore allegiance to Edward I. in that year—[*Ragman Rolls*, p. 166]; Rowadill, in the Isle of Herries, said by Spottiswoode to have been Founded by one of the M'Leods of Harries; Colonsay, planted, according to the same authority, by the Lord of the Isles, with Canons from Holyrood; and Crusay and Oransay, believed to have been originally two of those Island Lamps, lit by the hand of S. Columba, to shed a holy light across the Western waters.

XI. SAINT MARY'S ISLE, Cir. A.D. 1129,

One mile below Kirkeudbright, in Galloway, was Founded in the Reign of Malcolm IV., or rather David I., by Fergus, Lord of Galloway, and called "*Prioratus Sanctae Mariae de Trayll*." The Prior hereof was a Lord and Member of Parliament. The Lidderdails possessed this Isle for upwards of a Century, who derived it from the last Prior of that name, who was said to be the first person at the "Reformation" who got the Pope's leave to become "Protestant" outwardly, but "Catholic" secretly, in order that they of "the true Religion" might have some wealth the better to support the Cause opportunely. This Priory has been entirely demolished; but, near its Site, there remains an eight-sided Second-Pointed Font, with an Inscription on the Margin, and Animals and Shields sculptured on the Sides. The

Site of the Priory was on a beautiful Peninsula, which is formed by the influx of the Sea at the mouth of the Dee, and which appears to have been completely insulated in former times by every flow of the Tide. This Peninsula was called the *Isle of Trahill*, or *Trayl*, the Priory Founded on it having been Dedicated to the Blessed Virgin Mary; and hence it acquired the popular name of *S. Mary's Isle*.

Fergus Granted the Isle of Trahil, with the Priory Founded on it, to the Monastery of Holyrood, where he Died A.D. 1161; and the Priory of S. Mary's Isle thus became a dependent Cell of Holyrood Abbey. The Grant by Fergus of the Isle of Trahil was Confirmed to the Monastery of Holyrood by John, Bishop of Galloway, between 1200 and 1206. The Prior of S. Mary's Isle was a Lord of Parliament, like other Priors; and he sat in the pretended Parliament of 1560, when the "Confession of Faith" was settled under the authority of a doubtful Treaty. Mr. Robt. Richardson was Presented to the Priory of S. Mary's Isle on the 30th March, 1558, in the place of Robert Strivelin, the last Prior, deceased. Richardson was appointed the Royal Treasurer by the Queen Regent in 1559, and he held that Office till 1571. In 1572, the Lands which belonged to the Priory of S. Mary's Isle were Granted in Feu Firm, by the Commendator of that Priory, to James Lidderdail and Thos. Lidderdail (referred to already), and this Grant was Confirmed by a Charter from the King, on 4th November, 1573. The Property thus Granted consisted of the 2½ Mark-Lands called S. Mary's Isle, with the Manor, Wood, and Fish-yare [Fishery] of the same; the 10 Mark-Lands of Grange, with the Mill, the Mill Lands, and Pertinents; the 10 Mark-Lands of Torrs; and the 7½ Mark-Lands of Little Galtway—reserving from this last 8 Acres of Land contiguous to the Old Church of Little Galtway, for the use of the Minister. This Grant was made by Mr. Robert Richardson, Usufructuary, and William Rutherford, Commendator, of the Priory of S. Mary's Isle. [*Privy Seal Reg.*, xli., 138.] They also Granted in 1572 to Lidderdail and his son, a Lease for 19 years, from Whitsunday, 1574, of the spiritual Property of the Priory, consisting of the Tithes, Revenues, and Lands of the Parish Churches that



belonged to it, and also the Tithes of the Priory Lands. The Parish Churches which belonged to this Priory were those of Galtway and of Anworth, in the Stewartry of Kirkcudbright, and Kirkmadin, in Wigtonshire. The Priory was surrounded by high Walls. The outer Gate stood about three-quarters of a mile from the Priory; and the place where it stood is still called the *Great Cross*. The inner Gate led immediately to a group of Cells, where the Monks lived; and the place where it stood is called the *Little Cross*. Every vestige of the Buildings has long been obliterated, and the whole of its extensive Site is now occupied by the fine Seat of the Earl of Selkirk.

The famous Paul Jones landed on S. Mary's Isle in 1778, hoping to take captive the Earl of Selkirk, who happened to be absent; and the Countess could offer no resistance to the plundering of silver plate, &c. Jones' father was Gardener here.

#### CHART OF THE FOUNDATION OF THE PRIORY OF TRAIL.

Hec est Hystoria Fundacionis Prioratus Insule de Traile, et quomodo Fergusius, magnus Dominus Galwidie, fundator eiusdem, optinuit pacem regis David, et dedit eandem insulam et alia dominia Monasterio Sancte Crucis, et in eodem, religiosus effectus, sepultus est.

Crescenti structura monasterij Sancte Crucis prope Edinburgh, per sanctum David regem felicissimum, contigit Fergusium, comitem et magnum dominum Galwidie regie maiestati deliquisse, et grauem incurrisse offensam, unde rex nimirum commotus, iusticie execucionem cum rigore in eum exercere disposuit. Hic Fergusius Deo multum deuotus, et non obstante culpa casuali commissa, regi semper fidelis, sciens regem in execucione iusticie constantissimum, timuit ualde, et multis modis ac diuersis medijs regis gratiam laborabat recuperare. Tandem nutu diuino inspiratus, mutato

This is the History of the Foundation of the Priory of the Island of Trail, and how Fergus, Great Lord of Galloway, the Founder thereof, obtained pardon from King David, and gave that Island and other Possessions to the Monastery of Holyrood, and how, having become one of the Religious, he was Buried therein.

When the Fabric of the Monastery of Holyrood, near Edinburgh, was progressing under S. David, a most happy Monarch, it happened that Fergus, Earl and Great Lord of Galloway, failed in his duty to his Majesty, and committed a grievous fault; at which the King, evidently very angry, determined to put the law in force rigorously against him. This Fergus, being very much devoted to God, and, notwithstanding his accidental fault, always faithful to the King, knowing that the King was most determined in the execution of justice, was very much afraid, and in many

habitu, et modo secretissimo, Alwinum aduenit abbatem monasterij Sancte Crucis, regis confessorem et secretarium confisum, eius consilium et auxilium habiturus. Abbas igitur, super dicto penitente Domino Fergusio compaciens, ad optinendam eidem regis gratiam Deum deprecatus est; et quia sane nouit in re gesta pro iusticia fienda regis constanciam esse terribilem, pro eo interpellare temere metuebat. Tandem utrorumque Fergusij et abbatis ingenio compertum est, quod dictus Dominus Fergusius habitum claustralem canonici regularis indueret, et sic, Deo dirigente, sub palliata supplicatione, una cum fratribus regis pacem et offense remissionem optinere possit. Hoc eorum propositum Deo committentes, diem et horam prestolantur conuenienciores regem in hac re abbate allocuturo. Quadam die solito more regem constructores fui egregij monasterij visitantem, abbas placenti hora alloquitur, "O clementissime princeps et fundator, nos licet indigni oratores et capellani conuentuales, ob vulnera nostrarum transgressionum spirituali curanda remedio, tue celsitudinis presenciam in capitulo plurimum habere supplicamus." Ad hoc clemens princeps summe contentus, hora capitulari fratribus in ordine collocatis, capitulum ingreditur, sedet in medio, fratribus ad ianuam in terram prostratis. Abbas sic inquit: "O graciousissime princeps nos oratores tue celsitudinis, confitentes nostra delicta, nos reos esse et transgressores, in uisceribus Iesu Christi humilime deprecamur, ut nobis et nostrum unicuique omne delictum et offensam tue maiestati commissam, ex puro corde et sincero, vna cum benedictione remittere et conferre dignetur tua celsitudo benignissima, quatenus in futurum pro salute et tui regni prosperitate sanctius et deuocius con-

ways and by various means was endeavouring to regain the King's favour. At length, being inspired by Divine counsel, in a change of habit, and in the most secret manner, he repaired to Alwyn, Abbot of the Monastery of Holyrood, the King's Confessor and confidential Secretary, for advice and assistance. The Abbot, therefore, compassionating the aforesaid penitent, Lord Fergus, prayed to God to obtain the Royal favour for him; and because he well knew in this case that the King's determination for the execution of justice was inflexible, he was afraid incautiously to intercede in his behalf. At last, by the ingenuity of both Fergus and the Abbot, it was contrived that the said Lord Fergus should assume the Cloister-Habit of a Canon-Regular, and thus, God directing, should obtain, along with his Brethren, the King's favour, and, at the same time, the pardon of this offence, through supplication under a Religious Habit. Leaving to God their purpose, they wait for a convenient day and hour, with the intention of the Abbot speaking to the King on this matter. One day, as usual, while the King was visiting the builders of his famous Monastery, the Abbot, at a seasonable moment, thus addresses him—"O most gracious Prince and Founder, we, though unworthy petitioners and Conventual Chaplains, by reason of the wounds of our transgressions, to be cured only by a spiritual remedy, beg to have often the presence of your Highness in Chapter." At this, the merciful Prince, highly pleased, enters the Chapter House, when the Brethren were arranged in order at the hour of meeting, sits down in the middle, the Brethren prostrating themselves to the ground at the entrance. The Abbot thus speaks—"O most gracious Prince,

templari et orare mereamur, et in signum huius gracie remissionis nostrum unicuique osculum pacis impartiri tua dilectetur celsitudo clementissima." Rex vultu placentissimo respondit, "Fratres predilecti, omnia vobis crimina remitto, et me vestris oracionibus commendo;" et statim se erigens de sua sede, apprehensa manu abbatis, eum osculatus est dicendo, "Pax tibi, frater, cum benedictione diuina." — [*Bannatyne Miscellany, vol. ii., pp. 19-20.*]

we, the petitioners of your Highness, confessing our faults that we are guilty and transgressors, most humbly beseech thee, in the bowels of Jesus Christ, that your most benignant Highness would condescend to pardon us, and every one of us, every fault and offence committed against your Majesty, with a single and unfeigned heart, and at the same time bestow upon us your blessing, in order that, for the future, we may be deserving to meditate and pray for the safety of your Kingdom more holily and devotedly; and that your most merciful Highness would be pleased, in token of this gracious pardon, to bestow upon every one of us the kiss of peace." The King, with a most placid countenance, replied—"Dearly beloved Brethren, I forgive you all charges, and commend myself to your prayers;" and immediately rising from his seat, and taking the Abbot by the hand, kissed him, saying, "Peace be to thee, Brother, with the Divine Benediction."

VALUATION OF THE PRIORY OF SAINT MARY'S ISLE.

Money, £235 4s 4d. [£307 11s 4d. *Keith.*]

XII. BLANTYRE, A.D. 1295,

In Clydesdale, was Founded by Alexander II. before 1296; for, at this time, "Frere William, Prioyr de Blantyr," is a Subscriber to *Ragman's Roll*. [*Prynne, p. 663.*] Walter Stuart, Commendator of this place, was Lord Privy Seal in 1595, and, shortly after, Treasurer, upon the Master of Glamis' demission. He was made a Peer, by the Title of *Lord Blantyre*, the 10th July, 1606, from whom is descended the present Lord Blantyre. [*Spottiswoode.*]

"Dean Robert Coutts, Prior of Blantyre, gets License to pass to Rome, or to any other place, in Pilgrimage, for three years; and liberty to purchase in the Court of Rome, any Benefice,



Regular or Secular, in Scotland, of the avail of £500 Sterling: the year dated Oct. 22nd, 1531." [*Riddles' MS. Notes to "Keith."*]

"Though this Parish be but little, yett there was anciently a little Priorie situate in it, upon ane precipice, close unto Clyde, among pleasant woods, just opposite to the Castle of Bothwell. It was ane Cell of the Abbacie of Jedburgh, and Founded by King Alexander II., to which these Munks generally retired in the tyme of war with the English. The Benefice is but small, and was given by King James VI. to Walter Stuart, sone to the Laird of Minto, one of his servants, and Thesaurer of Scotland. He was first Commendator, and, in anno 1606, was created Lord Blantyre. . . . Upon the south bank of the River stands the Craig of Blantyre, anciently the residence of the Priours of Blantyre. . . . The Lord Blantyre heth ane fruitful orchard at the old Priorie, where he is some tymes in use to dwell." [*Descriptions of the Sheriffdoms of Lanark and Renfrew, compiled about MDCCX. by William Hamilton of Wishaw.*]

Only a tottering fragment of the Priory now remains, perched on a wooded Crag three-quarters of a mile from the Village of Blantyre, down the Clyde—one of Scotland's most picturesque and lovely scenes, so much admired by Professor Wilson and the Poet Wordsworth. The latter says, in the Notes to his Poems, vol. v., p. 379, Edition 1839—"Rock and ruin are so blended that it is impossible to separate the one from the other. Nothing can be more beautiful than the little remnant of this holy place. Elm trees grow out of the walls, and overshadow a small but very elegant window. It can scarcely be conceived what a grace the Castle of Bothwell and Priory of Blantyre impart to each other; and the River Clyde flows on, smooth and unruffled, below, seeming to my thoughts more in harmony with the sober and stately images of former times, than if it had roared over a rocky channel, forcing its sound upon the ear. It blended gently with the warbling of the smaller birds, and the chattering of the larger ones, that had made their nests in the Ruins."

A popular Legend says that Sir William Wallace once took shelter in this Priory from a body of his English enemies, and astonished them by a dexterous escape from one of its windows

over a precipice. Another Legend asserts the existence of a subterranean Passage from the Priory, under the bed of the Clyde, across to Bothwell Castle; and this is used by Miss Jane Porter to complicate her Story of the Scottish Chiefs.

VALUATION OF THE PRIORY OF BLANTYRE.

Money, £181 6s 7½d. [*Keith.*]

XIII. ROWADIL, ROWADILL, ROWDIL, or RODIL,

In the Isle of Harris, and Shire of Ross, Founded by Macleod of Harris. It was situated on the South-East point of that Island, on the sea coast, under Ben Rowadill. [*Spottiswoode.*] The Date of its Foundation is unknown, and the earliest notice of it seems to be that by Archdeacon Monro, who says, "Within the south pairt of this Ile lyes ane Monastere with a Steipeill, quhilke was founded and biggit be M'Cloyd of Harrey, callit Roodill." Macfarlane [*Geographical Collections*] says, "Ther is a Paroch Church in Haray cald Rovidil, and a small Tour [probably the 'steipeill' of Monro] in that Town, named after the Saint Cleamen; in English, Clement." The Ruins of the "Priory" (so termed by the Natives) are still in tolerable repair, and enclose the Monument of Alexander M'Leod of Harris (named *Crottach*), a piece of fine Sculpture, in good preservation.

The Priory Church of S. Clement at Rowdil, in Harris, is a small cross-building consisting of Nave and undistinguished Chancel, respectively 31 feet 8 inches, and 20 feet 2 inches, in length, by 15 feet 2 inches in width; Transeptal Chapels with Pointed Arches of two moulded Orders, opening North and South between the Chancel and Nave; and a square Tower, about 60 feet high, of four stories, at the West end, of equal breadth with the Church. This is conspicuous a far way off. The East Window is of three round-headed lights, trefoiled, set under a Pointed Arch, with a wheel of six straight spokes in the apex. All the Side Windows are small Lancets, some of them foiled in the head, and, with the East Window, showing the Scoinson Arch within. So far as can be gathered from the ornamental features, which are confined to the East Window, the Arches and

Responds of the Side Chapels, the Tower, and the mural Tombs, the work evidently belongs to the Second-Pointed Period, and may date from about the end of the Fourteenth Century; though, as in the Buildings at Iona, the adoption of forms resembling Norman and First-Pointed, has given to it an appearance of greater antiquity. In both Churches the Mouldings and Pictorial Sculptures of grotesque Figures, are almost identical both in style and subject, and very likely were the work of the same hands. There are two nude Figures, which, from their analogy to allusions in Oriental Worship, are objects of much curiosity to Tourists. One of the Gravestones commemorates a Sir Donald Macleod of Berneray, who Married, for the fourth time, after he was 80 years of age, and had a numerous family from the Marriage.

Buchanan says the Monastery of Rowdil was built by Alexander Macleod of Harris; but this is an egregious mistake. The Church of the Monastery was only repaired by this Alexander Macleod, who Died, as the Inscription on his Tomb bears, A.D. 1527. There is not a stone left in the Foundation of the Priory. The place of it cannot now be traced, and all we surely know of it is that it once has been. The Chartulary seems to have been lost amidst the devastations which every where marked the progress of our "first Reformers," and the Church was set on fire. The Walls, however, of this venerable Pile remained almost entire, and were repaired in 1784 by the late patriotic Alexander Macleod, Esq. of Harris. Down to this period, it was customary with the Natives of Harris to swear by *Claiman-morr-a-Rowadill*—the great Saint Clement of Rodil. After the Church was roofed and slated, and the materials for furnishing it within laid up in it to a considerable value, it unfortunately took fire at night, through the carelessness of the carpenters, who had left a live coal in it among the timbers. So zealous, however, was this friend of Religion and mankind in his design of repairing it, that by his orders, and at his expense, it was soon after this accident roofed; and it is now, though left unfinished since the time of his Death, used as one of the principal places in the Parish for celebrating Divine Service. [*Parish of*



*Harris, by Rev. John Macleod, in Statistical Account of Scotland, 1794.]*

In the South Chapel of the Priory Church, there is a long narrow Chest, made of separate Slabs, which is at once the Tomb and Coffin of what appears to be a military Ecclesiastic, perhaps a Prior of the place. [*Characteristics of Old Church Architecture, &c., in the Mainland and Western Islands of Scotland, 1861.*]

VALUATION OF THE PRIORY OF ROWADIL.

*No information.*

XIV. CRUSAY,

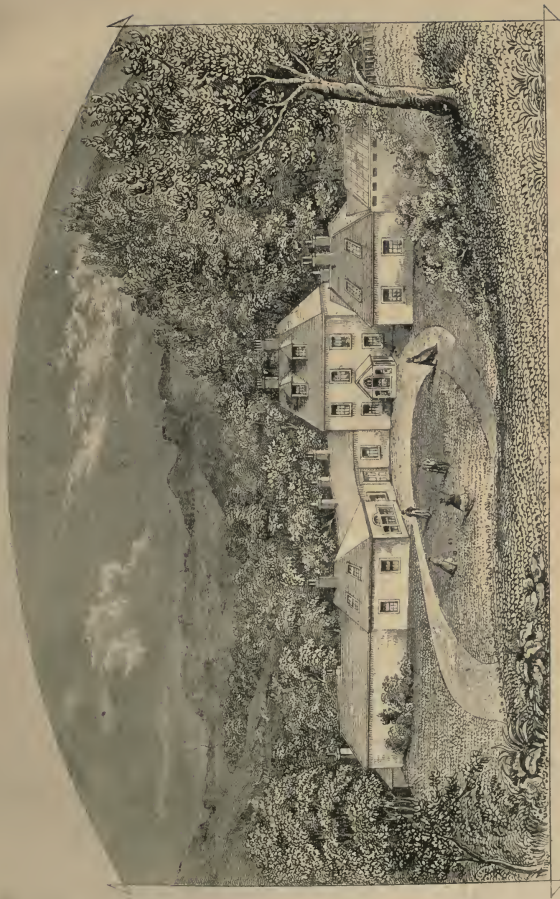
In the Western Isles, Founded by S. Columba. [*Spottiswoode.*] S. Columba Founded a Monastery in this Island, but nothing remains. I have found this Monastery designated in all ancient Catalogues. From the three Monasteries of Crusay, Oronsay, and Colonsay, the Family of Argyle receive the Title of *Lord*. [*Brockie's MS., pp. 3639, 5037.*]

It would require some Professor of Geography to find out in any Map the whereabouts of this Island. It must be very insignificant at best. I have searched and inquired for it in vain.

XV. ORONSAY,

One of the Western Isles in the Shire of Argyle, Founded by S. Columba. It gives the Title of *Lord* to Archibald, Earl of Isla. [*Spottiswoode.*] Oronsay and Colonsay lie 14 miles N.N.W. of Port Askaig, in Islay, and are reached from Glasgow by the Steamer to Oban. The population of both Islands is nearly 600. Lord Colonsay takes his Title herefrom, and has his Mansion in the Northern part of the Island. His Lordship most courteously gave for MONASTICON a Pencil Sketch of his Seat, in order to show the present nature of the Country, of which an Engraving is presented.

The RUINS of the Priory of Oronsay are next to those of Iona in interest—the finest Ecclesiastical Antiquities in the Hebrides. The Church and a portion of the Cloisters still remain. The Church, Dedicated to S. Oran, and built in the Early English Style, is about 60 feet long by 18 wide, and has a



COLONSAY HOUSE





Side Chapel, containing the Tomb of Murchard Makduffie of Colonsay, who Died in 1539 [see *Cut* top of next page]; and also



INTERIOR OF ORONSAY PRIORY CHAPEL.

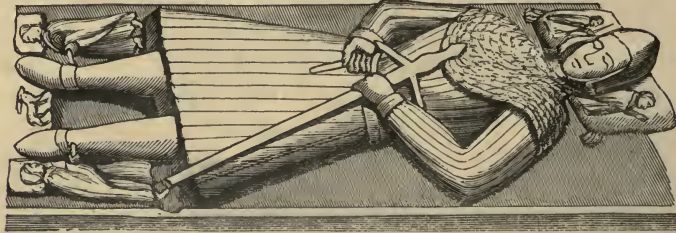


EXTERIOR OF ORONSAY PRIORY CHAPEL.

what is generally styled the Tomb of the Abbot Makduffie, probably the Prior of that name above-mentioned.

From "Martin's Account of the Western Islands," it appears

that the Side now ruined had been of a construction similar to the latter two. The rest of the Buildings are ruinous.



Near the Church is a Cross, 12 feet high, 1 foot 7 inches broad, 5 inches thick, with an Inscription recording the Death of Colin, Prior of Orisoï, noticed above. The nearly effaced Inscription is at the bottom; but these words are traceable—“Hoc. est. Crux. Colini. Prior. Orisoï.” This beautiful Cross, bordered with the Nail-head Moulding, stands on a Pedestal of four high steps, South-West of the Priory Church. On the East face, the Disk has a radiated circle with a central boss; and the Shaft exhibits a profusion of twining foliage, enclosed in girdles linked to each other, and two animals near the bottom. Occupying the Disk and upper part of the Shaft, on the West face, is a fine Sculpture of the Crucifixion; following is a deal of elaborated foliage in circles.



The fragment of another Cross, consisting of about 3 feet of the Stem, is standing on a graduated Plinth at the East end of the Priory. One of the faces is covered with foliage of an elegant pattern; the other face is blank. On the Disk, which is lying loose, there is the Figure of an Ecclesiastic within a Trefoil-headed Niche. The parts could be united easily; and a little labour, laid out in giving



a firmer and more dignified basis to the larger Pillar, would certainly be no more than it stands in want of and deserves.

Thomas Pennant, in his "Tour in Scotland, and Voyage to the Hebrides, 1772," page 235, has the following remarks:—"The Church is 59 feet by 18, and contains the Tombs of numbers of the ancient Islanders—two of Warriors, recumbent, 7 feet long; a flattery, perhaps, of the Sculptor, to give to future Ages exalted notions of their prowess. Besides these, are scattered over the Floor lesser Figures of Heroes, Priests, and Females—the last seemingly of some Order; and near them is

a Figure cut in stone, of full size, apparently an Abbess. In a Side Chapel, beneath an Arch, lies an Abbot, of the name of *Mac-dufie*, with two of his fingers elated in the attitude of Benediction. In the same place is a Stone [see *Cut* on the left, next page] enriched with Foliage, a Stag surrounded with Dogs, and a Ship with full Sail: round is Inscribed, 'Hic jacet Murchardus Mac-dufie de Collonsa, An. Do. 1539, mense mart. Ora me ille. ammen.' This *Murchardus* is said to have been a great Oppressor, and that he was Executed, by Order of the Lord of the Isles, for his Tyranny. Near his Tomb is a long Pole, placed there in memory of the Ensign Staff of the Family, which had been preserved miraculously for 200 years. On it (report

says) depended the fate of the *Macdufien* Race, and probably the Original perished with this *Murchardus*. Adjoining to the Church is the Cloister, a square of 42 feet. One of the Sides of the inner Wall is ruined; on two of the others are seven low Arches, one 7 feet high, including the Columns, which are nothing more than two thin Stones—(on one of these there is an Inscription, which was Copied, but by some accident lost)—three feet high, with a flat Stone on the top of





each, serving as a plinth; and on them two other thin Stones, meeting at top, and forming an acute angle, by way of Arch. On the Fore-side are five small round Arches: these surround a Court of 28 feet 8 inches. The whole of the Cloister part had been once covered.\* This Form is peculiar (in our part of *Europe*) to this place; but I am told that the same Form is observed in some of those in the Islands of the *Archipelago*. *S. Columba*,



when he left *Ireland*, made a Vow never to settle within sight of his native Country. Accordingly when he and his friend *Oran* landed here, they ascended a hill, and *Ireland* appeared full in view. This induced the holy men to make a sudden retreat; but *Oran* had the honour of giving name to the Island. . . . Nearer the Shore, in the East side of the Island, is a large conic *Tumulus*; and, on the same plain, a small Cross, placed where a *Mac-dufie's* Corpse is said to have rested. . . . *Oronsay* is three miles long; the south part low and sandy, the rest high and rocky; is divided from *Colonsay* by a narrow Sound, dry at low water. *Oronsay* and *Colonsay* might be supposed to be Isles of Sanctity; yet from the 'Reformation' till within the last six years,

the Sacrament had been only once administered.

. . . . Among the Domestic Fowls, I observed *Peacocks* to thrive well in the Farm at *Oronsay*. So far North has this *Indian Bird* been naturalized."

The *Cut* to the right is given, along with the others, by Pennant, as "Tombs in the Monastery of *Oransay*," but without description. In the centre seem two female Religious, holding up their kirtles. Are

the animals below playful or pugilant? Pray what is the *genus* of the one on the right?

The Priory Church on the little Island of *Oronsay*, immediately adjacent to *Colonsay*, and fordable a-foot from it at



back-tide, is a narrow Parallelogram without Aisles, internally about 78 feet in length. It seems to have been a very plain Building, with nothing remarkable in any of its features, excepting a slight similarity here and there to First-Pointed character. The Domestic Buildings are on the North and North-East. They seem to have been capacious, but are now extensively dilapidated, and show nothing of the curious Triangular Arches that existed entire in Pennant's time.

S. Columba is said to have first landed in this Island, and most probably may have first Founded the Priory, but which may have been afterwards changed by the Lord of the Isles. Its subsequent History to the Era of the "Reformation" is unknown. Colin, Prior of Orisoi, Died in 1510. There is a Stone Cross beside the Priory. The Priory is entered in the *Libellus Taxationum* (a Record about the Date of 1535), but the Valuation is not given. In 1549, Archdeacon Monro says that in "Orwansay there is ane Monastery of Chanons." In 1554, Queen Mary addressed a Letter to Pope Julius III., recommending for presentation to the Priorate of Orwansay, Sir John Makmvrich, a Canon of the Monastery, on the Resignation of Donald Macduffie (*Donaldus Duphaci*), to whom was reserved the Liferent of the fruits of the Priory, and who, on the demission or Death of Sir John, or the occurrence of a Vacancy in any other way, was to have regress to the Priorate. On the 19th April in the same year, or in 1555, Queen Mary presented Master Robert Lawmont, Chancellor of the Chapel Royal at Stirling, to the Priorate of Orosai, then vacant by the Death of Donald Makfee (the same as *Donaldus Duphaci*), and collation to which belonged to Alexander, Archbishop of Athens, and Bishop of the Isles. In 1592, James VI. presented *Donaldus Dufacius* to the Parsonage and Vicarage of Orwinsay, vacant by the Decease of Malcome M'Duffie. In 1616, James VI. granted to Andrew, Bishop of the Isles, the 5 Marklands of the Isle of Oronsay, 16 s. of Garvolt, in Colonsay, the two Corneiks, the East end of Coll, the Lands of Skenan, in Jura; and the Lands of Brockaich, Killinew, Altshenaig, and Sowie, in Mull, all formerly belonging to the Priory of Oronsay, as part of its Patrimony; and the Lands

called the *West end of Coll*, extending to 7 “quarters land;” the Lands called Haltyren of Arneish, and others, formerly belonging to the Nunnery of Icolmkill,—all united into the Tenantry of Oronsay. In 1623, William Stirling of Achyll had a lease of the Teinds of Oronsay from Thomas, Bishop of the Isles. In 1630, Andrew, Bishop of Rapho, and Prior of Oronsay, granted to Colin Campbell, Rector of Craigness, the Isles of Ilachinive and Kilbrandan, with the Parsonage and Vicarage Teinds of the same, both which belonged to the Priory. In 1635, Neill, Bishop of the Isles, to which Bishoprick the Priory of Oronsay was annexed, with the consent of his Dean and Chapter, confirmed the Grant of the Bishop of Rapho. In 1667, the Earldom of Argyle, as granted anew to Earl Archibald by Charles II., included the Barony of Balweill, in which were included the Isle of Oronsay and other Isles, together with the Parsonage and Vicarage of that Barony, and of the Isle of Oronsay.

Father Hay says that he had seen a “Booke of Rites of this place in parchment.”

About the year 1700, a precious Stone, said to have been taken from a Cross which was on the Altar of the Church, was in the possession of the Family of Macduffie. At the same period, there stood, about a quarter of a mile from the Church, a *Cross* and *Cairn*, at which the bodies of the Chiefs of the Clan of Macduffie were halted on their way to Burial. [*Orig. Paroch.*]

“At this day, the Altar exists, but tumbled together; before which the Calvinistic Heretic Inhabitants at set times convene to Pray. Only the Cloisters remain, and the Ruins of the Monastery, which occupy an ample space in circumference.” [*Brockie’s MS., p. 3692.*]

#### VALUATION OF THE PRIORY OF ORONSAY.

*No information.*

### XVI. COLONSAY,

One of the Western Isles, also in the Shire of Argyle, was an Abbey Founded by the Lord of the Isles, the Canons whereof were brought from Holyroodhouse. We have little knowledge of what passed there, or in the other Isles, not only by their



distance from the South, but more especially by the loss of their Records. [*Spottiswoode.*]

A Culdee Establishment was Founded in Colonsay, called, after S. Oran, *Killouran*—i.e., “the Cell of Oran.”

The Abbey was at Kilouran. Father Hay informs us that the name of the Founder had been lost through the mistake of Transcribers, or the ignorance or negligence of Librarians; that the Date of the Foundation was illegible, but that the occasion of it was a Vow made by the Founder when in imminent danger; that there existed in the Vatican a Letter addressed to the Convent; that the first Abbot ruled for seven years, and Died an old man, in the odour of sanctity; and that his Successor, after ruling for some time, resigned his Office, to the great regret of those under his charge, and returned to Holyrood. It is traditionally believed that the Abbey of Colonsay, which, in all probability, had decayed after the retirement of the second Abbot, recorded by Father Hay, was that of which Oronsay was the Priory. Part of its Cloisters appear to have remained till about the middle of the Eighteenth Century, and the Ruins of the Church are still to be seen. [*Orig. Paroch.*]

S. Columba Founded a Monastery in this Island in honour of S. Oran—hence the name among the Inhabitants of *Kiloron*. Even yet, Vestiges of this Monastery remain; for, besides the Ruins of the Cloister, are to be seen some of the Cells of the Monks; to the North of which is a pretty large Garden with surrounding Walls. But the *Church* of S. Oran is partly destroyed: however, there still stand the Pillars, remarkable for their Architecture, as they are after the Church of Iona. There are also several ancient Monuments, but the Inscriptions are obliterated; although I understand that there are Tombs of the old Abbots and other great ones that have had no Epitaphs. Within the Walls of the Church, there is to be seen a Tomb with a Ship in full Sail, together with a Sword and Staff, sculptured, seemingly the Arms of the Clan M'Duff. To the right of this Tomb, there is a Marble Pillar, with the following Epitaph:—“*Hic jacet Malcolmus Mac-Duffie de Collonsay.*” This Monastery was translated from Monks to Canons-Regular,

Regular, in connexion with those at Edinburgh. [*Brockie's MS.*, pp. 3689, 5034.]

VALUATION OF THE ABBEY OF COLONSAY.

*No information.*

XVII. CAMBUSKENNETH, A.D. 1147,

In the Shire of Clackmannan, was Founded by King David I. at this Date. Its Canons were brought from Aroise, near to Arras, in the Province of Artois. The Abbots were formerly designed, in the Subscription of Charters, "*Abbates de Striveling*," the Abbey being situated about half a mile below Stirling, upon the North side of the River Forth. Alexander Myln, Abbot of this place, was the first President of our Session at the institution of the College of Justice by King James V., A.D. 1532, and was employed in divers Embassies by him. This Abbacy belongs now to Cowan's Hospital, in Stirling, being some time ago purchased from the Erskines of Alva. [*Spottiswoode.*]

CHARTER OF THE FOUNDATION OF THE ABBEY OF CAMBUSKENNETH.

In nomine Patris, et Filii, et Spiritus Sancti, amen. Ego David, Dei gratia, Rex Scotorum, assensu Henrici filii mei, et Episcoporum regni mei, Comitumque et Baronum, confirmatione et testimonio, concedo ecclesie Sancte Marie de Striveling, et canonicis in ea regulariter viventibus, ea que subscripta sunt, et pace perpetua confirmo. Hec itaque sunt, que prefate ecclesie concedo. Terram de Cambuskenneth, et piscaturam inter eandem terram et Pollemase, et unum rete in aqua; terram quoque de Colling, cum nemore et suis rectis divis; terram etiam de Dunbodenum, que est inter aquam ejusdem terre et terram de Loching; quadraginta quoque solidos de redditu meo de Striveling, et canum unius navis, et unam salinam, et totidem terre quot habet una de salinis meis, et decimam firme de dominiis meis de Striveling, et oblationes que in predicta ecclesie

In the name of the Father, and of the Son, and of the Holy Ghost, Amen. I, David, by the grace of God, King of Scots, with the consent of Henry, my son, and of the Bishops of my Realm, and with the confirmation and attestation of the Earls and Barons, do grant, and confirm in perpetual peace, to the Church of S. Mary of Striveling, and the Canons-Regular living in it, the subjects underwritten. These then are the subjects which I grant to the said Church: The Land of Cambuskenneth, and the Fishing between the same Land and Polmaise, and one net in the water; also the Land of Colling, with the wood, and its just divisions; the Land also of Tillibody, which is between the water of the same Land and the Land of Loching; Forty Shillings likewise of my Revenues of Stirling; and the cane of one ship; and one Salt-pan, and as much Land as

oblate fuerint; et insulam que est inter Pollemase et Dunbodenum, et viginti cudernos de caseis redditus mei de Striveling; eandem quoque libertatem et consuetudinem, quam ceteris ecclesiis terre mee concessi et confirmavi, eidem ecclesie concedo et confirmo. Volo itaque, ut quecunque predicta ecclesia in presenti possedit, vel in futuro possessura est, ita quiete et libere, sicut ego prefatas terras possideo, possideat. Salva defensione regni et justitia regali, si Prelatus, aliquo impulsu, a justitia exorbitaverit. Hujus confirmationis testes sunt Henricus filius Regis, Robertus Episcopus Sancte Andree, Gregorius Episcopus Dunkeleden, Herbertus Electus de Glasgow, G. Abbas Dunfermline, — Abbas Sancte Andree, Robertus Prior Sancte Andree, Gilbertus Prior Jeddwart, Edwardus Cancellarius, Comes Duncanus, Leodolphus de Brechin, Hugo de Morville, Herbertus Camerarius, Will. de Summerville, Alanus de Foulis, William de Lindeff, Walterus de Ridale.

belongs to one of my Salt-pans; and the tenth of the Feu-Duty of my Lordship of Stirling; and the Oblations which shall be offered in the foresaid Church; and the Island which is between Polmaise and Tilibody; and twenty *cuderni* of cheeses of my Revenues of Stirling—I grant and confirm; as I also do, to the same Church, the liberty and consuetude which I have granted and confirmed to the other Churches of my Land. I will, therefore, that whatever things the foresaid Church possesses at present, or may possess in future, it do possess as quietly and freely as I possess the foresaid Lands: saving the defence of my Kingdom, and the administration of Royal justice, should the Prelate, by any impulse, swerve therefrom. The Witnesses of this Confirmation are—Henry, the King's son; Robert, Bishop of St. Andrews; Gregory, Bishop of Dunkeld; Herbert, Elect of Glasgow; G., Abbot of Dunfermline; —, Abbot of St. Andrews; Robert, Prior of St. Andrews; Gilbert, Prior of Jeddwart; Edward, Chancellor; Earl Duncan; Leodulph de Brechin; Hugh de Morville; Herbert, Chamberlain; Will. de Sommerville; Alan de Foulis; Will. de Lindeff; Walter de Riddel.

CHARTER FROM POPE URBAN V., 16TH JUNE, 1369.

Conventui de Cambuskyneth ord. s. Augustini Sancti Andree diocesis quaedam donatio ipsi a rege Scotiae facta, inserto regio diplomate, confirmatur.

Urbanus Episcopus, etc. Ad perpetuam rei memoriam. Hiis, que pietatem sapiunt, ac utilitatem ecclesiasticarum personarum, presertim religiosarum vacantium studio pie vite conspiciunt, ut illibata permaneant, libenter adicimus apostolici muniminis firmitatem. Sane

A certain Gift, Granted by the King of Scotland to the Abbey of Cambuskenneth, of the Order of S. Augustine, in the Diocese of St. Andrews, is secured to it by the King's Letters Patent.

Urban, Bishop, etc. For the everlasting remembrance of the transaction. To those who delight in piety, and keep in view the benefit of Ecclesiastical persons, more especially the benefit of Religious persons devoted to the study of a life of holiness, that these



petitio pro parte dilectorum filiorum . . . Abbatis et Conventus Monasterii Cambuskenet ordinis sancti Augustini sancti Andree diocesis petitio continebat, quod dudum Carissimus in Christo filius noster David Rex Scotie Illustris de propria salute cogitans, ac cupiens illi aliquid dare de suis, qui sibi contulit universa, pro sue ac Carissime in Christo filie nostre Margarite Regine Scotie Illustris sue uxoris, necnon progenitorum, heredum et successorum suorum animarum salute ipsis Abbati et Conventui, et ipsius Monasterii ecclesie, que sub vocabulo beate Marie constructa est, annum redditum decem librarum argenti, eidem Regi de terris De la Plane infra Vicecomitatum de Striveline dicte diocesis debitum, dedit et etiam concessit prout, in autenticis litteris inde confectis, dicti Regis sigillo munitis, quarum tenorem de verbo ad verbum presentibus inseri fecimus, plenius continetur. Quare pro parte dictorum Abbatis et Conventus fuit nobis humiliter supplicatum, ut premissis robor confirmationis adicere, ac omnem defectum, si quis forsitan in eis intervenerit, supplere de benignitate apostolica dignaremur. Nos itaque huiusmodi supplicationibus inclinati, donationem et concessionem huiusmodi, et alia inde secuta, rata et grata habentes, illa auctoritate apostolica ex certa scientia confirmamus, et presentis scripti patrocinio communimus, supplentes omnem defectum, si quis intervenerit in eisdem. Tenor autem dictarum litterarum talis est.

David dei gratia Rex Scotorum, omnibus probis hominibus totius terre sue clericis et laycis, Salutem. Sciatis nos divine pietatis intuitu, ac pro salute anime nostre, et anime Margarete Regine Scotie socie nostre, et animarum progenitorum, heredum et successorum nostrorum dedisse,

grants may remain intact, we willingly annex the stability of Apostolic ratification. Whereas a Petition on the part of our beloved sons . . . the Abbot and Convent of the Monastery of Cambuskenneth, of the Order of S. Augustine, in the Diocese of St. Andrews, set forth that, some time ago, our dearly beloved son in Christ, David, the illustrious King of Scotland, regarding his own salvation, and wishing to render a portion of his means to Him who bestowed the whole, for the salvation of his own soul, and that of his Queen, our dearly beloved daughter in Christ, and also for the salvation of his Predecessors, Heirs, and Successors, gave and granted to the Abbot and Convent in their own name, and to the Church of that Monastery which was built in honour of S. Mary, an annual revenue of ten pounds of silver due to the same King from the Lands of the Meadow, lying downwards from the County of Stirling, within the said Diocese, as is more fully contained in the authentic Documents then drawn out, and passed under the said King's Seal, a Copy of which we have caused to be inserted, word for word, in these presents. Wherefore, on the part of the said Abbot and Convent, we were humbly besought to condescend, in our Apostolic benignity, to annex to the aforesaid the strength of Confirmation, and to supply every deficiency, should any be found therein. We, therefore, favourable to Petitions of this kind, with our well known Apostolic authority, confirm the gift and grant aforesaid, regarding these and other proceeds therefrom, ratified and acceptable, and we fortify them by the present Rescript, supplying every defect, if any such be found in the same. Moreover, the tenor of these Letters is as follows:—

concessisse, et hac presenti carta nostra confirmasse deo et ecclesie sancte Marie de Cambuskyneth, et Canonicis ibidem deo servientibus, et in perpetuum servituris, annuum redditum nostrum decem librarum argenti, nobis de terris De la Plane infra Vicecomitatum de Strevelyne annuatim debitarum, tenendum et habendum dictis religiosis et eorum successoribus de nobis, heredibus et successoribus nostris Regibus Scotie, qui pro tempore fuerint, in liberam, puram et perpetuam elimosinam libere, quiete, plenarie, integre et honorifice, sine contradictione seu diminutione quacumque, ex quacumque causa vel casu proveniente, ad cuiuscumque vel quorumcumque manus dicte terre De la Plane infra Vicecomitatum de Strevelyne, ut premititur, integre vel particulariter deveniant imposterum. Volumus itaque, et pro nobis, heredibus et successoribus nostris perpetuo concedimus, quod predicti Conventus et successores supradictis decem libris argenti pacifice gaudeant, annuatim habeant, et integre in perpetuum possideant, et si contingat, quod absit, quod dni. seu tenentes dictarum terrarum De la Plane dictas decem libras argenti ultra terminos usuales detinuerint, dictis religiosis tempore debito solvere recusantes, mandamus firmiter et precipimus Vicegerenti nostro et Ballivis suis de Strevelyne, qui pro tempore fuerint, quod dictos dominos seu tenentes earundem terrarum, et omnia bona sua mobilia et immobilia ubicumque inventa, quanto strictius poterunt, compellant et distringant, quod prefatis Religiosis, ut premisum est, de termino in terminum integre persolvant, et plene satisficiant super nostram plenam forisfacturam (sic). In cuius rei testimonium presenti carte nostre sigillum nostrum precipimus apponi. Testibus Venerabilibus in Christo patri-

David, by the grace of God, King of Scotland, to all good men within his Dominions, Cleric and Lay, greeting. Know that, in consideration of our duty to God, and for the salvation of our own soul, and the soul of Margaret, Queen of Scotland, our spouse, and for the souls of our Ancestors, Heirs, and Successors, we have given and granted, and by these presents confirmed, to God, and to the Church of S. Mary of Cambuskenneth, and to the Canons there serving God, and to those who are to serve Him in all time coming, the yearly rental of ten pounds of silver annually due to us from the Lands of the Meadow, downwards from the County of Stirling, to be taken and holden by the aforesaid Religious and their Successors, of us, our Heirs, and Successors, Kings of Scotland for the time being, that for free, pure, and perpetual alms, they may freely, peaceably, fully, entirely, and honourably, without any opposition or diminution, arising from any cause or accident whatever, to descend in whole and in part to the hands of any person or persons of the said Lands of the Meadow, downwards from the County of Stirling, as aforesaid. We will therefore, and grant both for ourselves, for our Heirs and Successors, perpetually, that the aforesaid Community and their Successors peaceably enjoy the aforesaid ten pounds of silver, and that they receive such annually, and possess them entirely for ever; and should it happen, which God forbid, that the Proprietors or Tenants of said Lands of the Meadow, should withhold the said ten pounds of silver beyond the ordinary terms, refusing to pay them at the proper time to the said Religious, we unhesitatingly command and instruct our Mandatory and his Bailies of Stirling for the time being, to compel the

bus Willelmo Episcopo Sancti Andree, et Patricio Episcopo Brechinensi Cancellario nostro, Roberto Senescallo Scotie, Comite de Stratherne, nepote nostro, Willelmo Comite de Douglas, Roberto de Erkyne, David de Grahame, et Waltero de Halyburton militibus.

Apud Perth vicesimo quinto die mensis Augusti, Anno Regni nostri tricesimo sexto.

Nulli ergo etc. nostre confirmationis et constitutionis infringere etc. Datum apud Montemfiasconem xvi. Kalendas Iulii, Pontificatus nostri anno septimo. [*Theiner's Vet. Mon. Hib. et Scot.*, p. 336.]

said Proprietors or Tenants of the said Lands, and to distrain all their goods, moveable and heritable, wherever found, with all rigour, that they may fully pay the aforesaid Religious, from term to term as aforesaid, and amply satisfy them upon our full conveyance. In testimony whereof, we have ordered our Seal to be attached to this our present Instrument, in presence of the Venerable Father in Christ, William, Bishop of St. Andrews, &c.

At Perth, the 25th August, in the 36th year of our Reign.

Let none, therefore, presume to contravene our Confirmation and Deed, &c. Given at Montefiascone the 16th of June, in the 7th year of our Pontificate.

I copied the following in the Advocates' Library, Edinburgh, February 17th, 1868 :—

1. Registrum Monasterii de Cambuskenneth. A formal transumpt of all the Charters of the Abbey, which were in danger of destruction from its damp situation, obtained by Abbot Alexander Myln (the first President of the Court of Session), under the Confirmation of the Great Seal, and with the Attestation of Sir James Foulis, Clerk of Register, affixed to each Charter, 24th July, 1535. It extends to 166 leaves of vellum, in folio. The Charters are arranged as nearly as was practicable in the Alphabetical Order of their subjects, and a Table of the Contents is prefixed. The Foundation Charter by David I. occurs at folio 6.

The Register appears to have been the property of the Earl of Mar in 1698. It is in fine preservation. The Seal is gone; but the thick cord of purple and yellow silk, by which it was originally bound or held together, remains. It is now finely and strongly bound in gilt and brown morocco.

2. Registrum Cœnobii de Cambuskenneth, impensis Walteri M'Farlan de eodem in ipsius usum transcriptum 1738. A Transcript of the preceding Register by Tait M'Farlan's Copyist. The Table of Contents is placed at the end of the Transcript. After it are Notices of the Monastery from Richard Hay's "*Scotia Sacra*," and Dalrymple's "*Historical Collections*;" and two Rentals of the Abbey, differing exceedingly.

3. There is another Copy written in a modern hand.

I tried to secure what is undernoted for the Glasgow Univer-



sity Library ; but the modest charge of £12 12s left the bargain open for some wealthy Book-worm.

*From Catalogue of Books Published by Thomas Kerslake, Bristol, 1865. Remains of the renowned Library collected at Hengwrt, by Robert Vaughan, Esq., Author of "British Antiquities Revived."*

3363 *Monastic Rule of the Abbey of CAMBUSKENNETH*:—Exegesis in Canonem diui Augustini recens ædita, per Fratrem Robertum RICHARDINUM, celebris Ecclesiæ Cambus Kenalis Canonicum, Lrtet., Chr. Wechel, 1580, wood cut, 12mo, old binding.

Dedicated to Alexander MYLNE his Abbot. At the end an address 'Ivnioribvs confratribus celeberrimorum cœnobiorum Cambuskenalis Scouensis'. 'Alphabetum Religiosorum, a uenerabili Thoma CAUPIS ordinis sancti Augustini'. 'Orationes secundum Ferias'.

This Author seems to be unknown to TANNER and other British Bibliographers.

From Hengwrt, and perhaps belonged previously to the adjacent Abbey of VANNER Merioneth.

Besides the subjects mentioned in the Foundation Charter, King David made sundry other considerable Donations to the Monastery. He conveyed a Grant of the Church of Clackmannan, with 40 Acres of Land, and Priest's Croft near the Church ; as also of a Toft at Stirling, and another at Linlithgow, together with the Tenth of all the Sums duly payable for obtaining Decrees in the Courts of Stirlingshire and Callander. At another time, he bestowed the Farm of Kettleston, near Linlithgow, together with the Lands of Malar, near Touch, and certain Privileges in the Wood of Keltor, now known by the name of the Torwood.

The Original Charter was Confirmed by sundry succeeding Monarchs, with the addition of other Lands and Privileges. Large Donations were also made by private persons, in so much that, in a short time, the Endowments of this Erection became very great. Some of those Donations bear that they were Granted *in puram elemosynam* ; others that they were made *pro salute anime* of the Donors. Of the latter sort is a Charter by Robert II., 28th February, 1388-9, to S. Lawrence's Altar in the Church of Stirling, of a Passage Boat on the Forth, with a Croft of Land annexed, "for our salvation, and our children's, as

also for the soul of our late dear Consort, Eupheme, Queen of Scotland." [*Robertson's Index of Charters.*]

Bulls also were obtained from sundry Popes, protecting the Churches, Lands, and other Privileges belonging to the Monastery, and prohibiting, under pain of Excommunication, all persons whatsoever from withholding from the Canons any of their just rights, or disturbing them in the possession of them.

The most curious of those Bulls is that of Pope Celestine III., Dated May, 1195, as it enumerates the Possessions and Immunities of the Monastery at that time. It protects the Farm of Cambuskenneth; the Lands of Colling; the Lands of Carsie and Bandeath, with the Wood thereof; Tillibotheny; the Island called Redinche, situated between Tillibotheny and Polmaise; the Farm of Kettleston, with its Mills; the Lands upon the bank of the Forth, between Pulmille and the Road leading down to the Ships; a full Toft or Feu in the Burgh of Stirling, and another in Linlithgow; one Net in the Water of Forth; twenty *Cuderni* or "Kebbocks" of Cheese out of the King's Revenues at Stirling; 40 Shillings of the King's Revenues of the same place; one Salt-pan, and as much Land as belongs to one of the King's Salt-pans; the Church of Clackmannan, with 40 Acres of Land, and its Chapels and Toft; the Fishings of Carsie and Tillibotheny; the Fishing between Cambuskenneth and Polmaise; the half of the Skins and Tallow of all the beasts slain for the King's use at Stirling.

The preceding Possessions and Privileges were the Donations of King David; those that follow have the names of the several Donors prefixed to them.

From a Grant of King Malcolm IV., grandson and Successor of David I., the Mill of Clackmannan, except the multure of the King's table, as often as he shall come to that Village; 50 Shillings out of the Customs of Perth.

By a Grant of King William, a full Toft in the Village of Perth; the Church of Kinclething, with Lands and other Pertinents; the Church of Tillicoultry, with all its Pertinents; the Church of Kincardine, with the Lands assigned to it, and all

its Pertinents; the Church of Gleninglefe, or Gleneagles—*i.e.*, “Glen of the Church”—with all pertaining to it. A Confirmation of Date 1218—*i.e.*, more than 50 years after—is recorded, in the Chartulary of the Abbey, as having been Granted by William (de Bosco, *i.e.*, Wood), Bishop of Dunblane, and Witnessed by Cormac Malpol, Prior of Culdees, with Michael, Parson of Muthil, and Macbeath, his Chaplain. This Deed was executed under Alexander II., whose Reign commenced in 1214.

By a Grant of the Countess Ada, one full Toft in the Burgh of Crail, and half a Carucate of Land and common Pasturage in Pethcorthing; one Merk of Silver out of her Revenues of Crail; one full Toft in the Burgh of Haddington. This Lady was the widow of Prince Henry, son of King David, who Died before his father. She was a daughter of the Earl of Warren, in England, and mother of two Scottish Monarchs, viz., Malcolm IV. (surnamed the Maiden), and William (surnamed the Lion). This Lady's Title was Countess of Northumberland. She Founded the Nunnery of Haddington for White Nuns, in 1178. The Countess Ada seems to have had the Manor of Athelstaneford as a part of her jointure. She Granted its Church, with the Tithes and other Dues, to the Cistertian Ladies. [*Chalmers' Caledonia*, vol. ii., p. 516.] The Church of Garvald, with its Pertinents, and a Ploughgate of Land adjacent, were Granted to the Nuns, who established a Grange near the Church, and formed a Village, which thus obtained the name of *Nunraw*, where they had a Fortalice. [*Ibid*, vol. ii., pp. 536, 564.]

By a Grant of Robert, Bishop of St. Andrews, the Church of Egglis—*i.e.*, “S. Ninian's”—with its Chapels of Dunipace and Lethbert, and all its other Chapels and Oratories, and all other Pertinents.

By a Grant of Richard, Bishop of Dunkeld, Confirmed by the King, the Church of Alveth, with its Pertinents.

By a Gift of Allan, son of Walter, a full Toft in the Burgh of Renfrew, and one Fishing in the Water of the same Village. He was eldest son to Walter, Lord High Steward of Scotland. Before his father's death, he is usually designed *Alanus filius Walteri Dapiferi*. Upon his father's decease, he succeeded to



the Office of High Steward, and from that time hath the designation of *Alanus filius Walteri Dapifer*.

By a Grant of Philip de Lunding, half a Carucate of Land, with a Meadow pertaining to it in Balcormac; the Pasturage of 500 Sheep and 20 Cows, and a Carucate of Land in the Farm of Binning.

By a Grant of Goteline, and William, the son of Thorald, Confirmed by the King, the Church of Kirkintilloch, with half a Carucate of Land, and all Pertinents.

From a Grant of Gilbert de Umfraville, two Oxcgangs of the Lands of Dunipace Chapel.

This Bull likewise protects to the Monastery the Tithes of all the Lands which the Monks should cultivate with their own hands, or which should be cultivated at the expense of the Community; as also, the Tithes of all the Beasts reared upon the Pastures of the Community; and inhibits all persons from exacting these Tithes. It likewise empowers the Fraternity to nominate Priests or Vicars to the several Parish Churches belonging to them, whom they were to present to the Bishop of the Diocese within whose Jurisdiction these Churches lay, that, upon finding them qualified, he might Ordain them to the Charge of the souls. These Priests were to be answerable to the *Bishop* for the discharge of their Spiritual Functions, but to the *Abbot* for the Temporalities of their respective Churches. It is stated by Forbes, as a peculiarity of the Monks of S. Augustine, or Canons-Regular, that "they took the charge of Parish Churches, and performed Ecclesiastical Functions in any place; whereas other Monks seldom discharged these Duties out of their Monasteries."

This Bull, moreover, grants to the Community the privilege of performing Divine Service with a low voice, and shut doors, without ringing bells, lest they incur a National Interdict.

Another Bull of Protection was granted by Innocent III. in 1201, in which sundry parcels of Lands at Innerkeithing, Duneglin, and Ayr, are mentioned, which had been Conferred upon the Monastery since the Date of Pope Celestine's Bull.

During the space of 200 years after its erection, the Monas-

tery was almost every year acquiring fresh additions of wealth and power, by Donations of Lands, Tithes, Patronage of Churches, and Annuities, proceeding from the liberality of Kings, Earls, Bishops, and Barons, besides many rich Oblations which were daily made by persons of inferior rank.

From the middle of the Fifteenth Century, there appears a visible decline of that liberality to Religious Establishments, which, in preceding Ages, had been so vigorously exerted by all ranks. Donations became less frequent, and the immense Possessions acquired by Cathedrals and Monasteries had begun to be considered as public burthens; for nearly one half of Scotland was in the possession of Ecclesiastics. Several Proprietors of Land withheld payment of the Tithes due from their Estates, until they had been prosecuted, and Decrees obtained against them in the Civil Courts. John, Lord Fleming, Chamberlain of Scotland, under the Duke of Albany's Regency, in the minority of James V., relying, no doubt, upon his great power and influence, kept back for seven years payment of the Tithes of his Lands in Kirkintilloch, amounting to thirty-three Bolls of Meal, and three Bolls of Barley yearly. He was prosecuted at the instance of the Community in 1523; and made a Composition for arrears at the rate of eight shillings four pennies Scots per Boll. Much about the same time, the Feuars and Tenants of Kilmarnock were prosecuted for the Tithes of their Lands, amounting to a large quantity of victual yearly. [*Chartulary.*]

Much Civil as well as Sacred business was transacted in Religious Houses. In 1308, Sir Neil Campbell, Sir Gilbert Hay, with other Barons, having met at Cambuskenneth, entered into an Association to defend the liberty of their Country, and the Title of Robert Bruce to the Scottish Crown, against all enemies of whatever Nation; to which they not only affixed their Subscriptions and Seals, but swore upon the Great Altar.

The Scottish Kings transacted business almost as often in Monasteries as in Palaces. Many Charters are still extant, which were granted by different Sovereigns at Cambuskenneth. It was also the place of Meeting of sundry Conventions of Parliaments.

From Writs examined by Mr. Chalmers (the Author of "Caledonia"), it appears that Edward I. was at "Cambuskenneth" on the 1st of November, 1303, and 5th of March, 1304; at "Stryvelyn" on the 1st of May and 29th of July; at "Boghkener" (Bothkenner) on the 13th of August. In 1301, he had been at "Manewell" (Manuel) on the 24th of October, having been at "Donypas" on the 14th, and returning thither on the 29th. [*Caledonia, vol. i., pp. 667, 670.*]

In 1326, the whole Clergy, Earls, and Barons, with a great number of an inferior rank, having convened in the Abbey, swore fealty to David Bruce, as Heir-apparent to the Crown, in presence of Robert, his father; as also to Robert Stewart, grandson of the King, as the next Heir, in the event of David's death without issue.

A Marriage was at the same time solemnised between Andrew Murray, of Bothwell, and Christian Bruce, sister of King Robert. [*Fordun, lib. xiii., cap. 12.*]

At that Meeting, too, an Agreement was entered into between the King on the one part, and the Earls, Barons, Freeholders, and Communities of Burghs on the other, whereby the King obtained a Grant, during his life, of the Tenth Penny of all the Revenues belonging to Laymen in the Kingdom, both within and without the Burghs.

It has been observed that this is the first Parliament in which *Burgesses* are mentioned as having a Seat. Under the Feudal Governments, that order of men had long been deemed of too mean a rank to be allowed a place in the National Councils. In England, however, they had formed a part of the Legislative power near half a Century before the Reign of Robert Bruce. [*Hume's History of England.*] The House of Commons, as constituting a separate Branch of the Great National Council of the English Monarchs, was formed in 1295. There never was any such division of the Scottish Parliament. It is not, indeed, certain, whether as yet they were considered as a constituent part of the Legislature in Scotland, or only permitted to vote in what immediately concerned themselves, no express mention being made of the Three Estates till the next Reign.



Although they were not, however, in the Reign of Robert, allowed a constant Seat in the National Council, yet the principles of both policy and equity suggested to that sage Monarch that, when they were to be taxed for the support of Government, they should be called to give their consent, by being represented in that Diet, at least, of Parliament which taxed them.



The above is a Fac-Simile of what is supposed to have been the Key Stone of the Entrance Arch to the Abbey. It was found near Alloa many years ago, and is now preserved by Lord Abercromby in the Ruin of Menstry House. The Letters entwined form CAMBUSKENNETH, and also all the Letters of the Alphabet.

During the Wars with England in the Reign of David Bruce, the Monastery was pillaged of all its most valuable Furniture. The Books, Vestments, Cups, and Ornaments of the Altar, were carried off. In order to the reparation of that loss, William de Landel, Bishop of St. Andrews, made a Grant to the Community of the Vicarage of Clackmannan.

In 1559, the Monastery was spoiled, and a great part of the Fabric cast down by the "Reformers." Several of the Monks "embraced the Reformation."

Monasteries were places of such general resort that they were often the stage of Mercantile as well as Sacred transactions. The great concourse of people that usually assembled around Religious Houses upon Holy Days required refreshment. This suggested the idea of a gainful trade to Traffickers, who repaired thither, not only with Victuals and Drink, but different other articles of Merchandise, which they disposed of amongst the crowd. This was the origin of Fairs. Hence *Feria*, which originally signified "Festival," came also to signify "Fair;" and the old Fairs have generally their name from some Saint, near whose Festival they were held.

In 1529, a Boat, on its return to Stirling from one of those Solemnities at Cambuskenneth, being over-loaded, sank in the River. Fifty persons of distinction, besides many others, were drowned. [*Mackenzie's Lives, vol. ii., p. 578.*]

David Panther (as is mentioned below in the List of Abbots) was the last Ecclesiastic who possessed the lucrative Abbotship of Cambuskenneth. During the commotions which accompanied the "Reformation," Church Benefices were seized upon by those in power, without any lawful authority. John, Earl of Mar, afterwards Regent, had the disposal of the Revenues of Cambuskenneth. He had, during the Reign of James V., been appointed Commendator of Inchmahome. After the "Reformation" had taken place, one of his nephews, Adam Erskine, was Commendator of Cambuskenneth.

After the establishment of the "Reformed Religion," James VI., considering himself the proprietor of the Church Lands, erected several Abbacies and Priories into Temporal Lordships, in behalf of men of interest, or in high favour, who thus came to have the same title to those Lands as the Religious Houses had formerly. As, however, the Revenues of the Crown had suffered greatly from those erections, the Temporalities of all Church Benefices were, by Act of Parliament, in 1587, annexed to it. James still continued, notwithstanding, to make new erections; but in 1592, they were, by Parliament, declared null, with the exception of such as had been made in favour of the ennobled members of this body. After the Accession of that

Monarch to the Crown of England, the Temporality of Cambuskenneth, together with those of the Abbey of Dryburgh and the Priory of Inchmahome, was conferred on John, Earl of Mar, to the end that, in the words of the Grant, "he might be in a better condition to provide for his younger sons by Lady Mary Stewart, daughter of the Duke of Lennox, and a relation of his Majesty." The Barony of Cambuskenneth, in which the Monastery stood,



TOWER OF CAMBUSKENNETH ABBEY.

was settled by the Earl upon Alexander Erskine of Alva, his brother, whose posterity continued in possession of it till the year 1709, when it was purchased by the Town Council of Stirling for the benefit of Cowan's Hospital, to which it still belongs.

The Fabric of the Abbey was once large and extensive; but nothing of it now exists except a few broken Walls, and a Tower,



which was the Belfry. Some remains of the Garden are to be seen, and the Burial Place where James III. and Queen are interred. There is no vestige of the Church. Tradition reports that one of the Bells was for some time in the Town of Stirling, but that the finest was lost in its passage across the River Forth.

There were belonging to this Abbey, the Lands of Cambuskenneth Colling, Bandedeath, Carsie, Tillibody, Rendinch; the Lands of Kettlestone, with Mills; Lands upon the Forth between Pullemiln and the road leading down to the Ships; Tofts at Stirling, Perth, Linlithgow, Haddington, and Renfrew; 40 Acres, with a Toft and Mill in Clackmannan; Lands at Kinclaven; Lands at Kincardine; half a Carucate, with a Toft at Crail; half a Carucate, with a Meadow at Balcormac; a Carucate at Binning; a Carucate in Kirkintilloch; two Oxfangs in Dunipace; part of the Lands of Menstrie; Lands at Innerkeithing, Duneglin, and Ayr; Fintilloch in Strathern; of Cambusbarron; Maldar, near Touch; Lands, with Mills, at Arngask; the Lands of Loching.

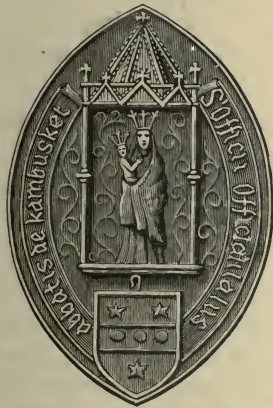
The Churches, with their Tithes and Pertinents, belonging to Cambuskenneth, were Clackmannan, with its Chapels; Kinkleven, with all its Pertinents; Tullicultrie; Kincardine; Glenleafe; Egglis, afterwards called Kirktown, and now known by the name of St. Ninian's, with its Chapels of Larbert and Dunipace, and all its other Chapels and Oratories; Alveth (Alva); Kirkintilloch; Tillibody, with its Chapels at Alloa; Fortiviot; Kilmaronoch; Kinnoul; Lecroch (probably Lecropt); Arngask.

The Patronage, likewise, of many of these Churches belonged to the Abbey. When a Church was granted to the Monastery, the Community drew all the Tithes and other Emoluments, and appointed a Vicar to serve the Cure, who had an allowance out of the small Tithes.

Certain Privileges and Casualties belonged to Cambuskenneth, viz., Fishing with one Net in the River Forth between Cambuskenneth and Polmaise; the fishings of Carsie and Tillibody; Fishing with one Net in the River Clyde near Renfrew; one Salt-Pan, with the necessary quantity of Land about it; the half of the Skins and Tallow of the Beasts slain for the King's

use at Stirling; the Tenth of all Sums paid for obtaining Decrees in the Courts of Stirling and Callander; the Kane or Custom of one Ship; the Tenth of the King's Feu-Duties of the Lordship of Stirling; 40 Shillings yearly out of the Customs of Perth; a common Pasturage in Pethcorthing; a Merk of Silver out of the Revenues of Crail; Pasturage of 500 Sheep and 20 Cows at Binning; the Privilege of grazing a certain number of Cows at Borland, near Kincardine; the Tenth of the Feu-Duties of Bothkennar, amounting to Six Chalders of Grain, and Eight Pounds Five Pence Scots yearly; an additional Chalders of

Victual-out of Bothkennar, by a Grant of Sir William More; a Pension of 100 Shillings out of the Church of Blair; 40 Shillings out of the King's Revenues of Airth, besides the Tenth of the Feus; 10 Pounds out of the Revenues of Plean; 40 Shillings out of the Revenues of Stirling; 20 Kebbocks of Cheese of the Revenue of Stirling; certain Privileges in Torwood; the Oblations presented to the Church of the Monastery, without any deduction whatever.



On the lower part of this Seal is a Shield, bearing on a Fess, between three Mulletts, as many Roundles. *Cir. A.D. 1500.* [Chapter House, Westminster.]

It is not a new observation that the Lands formerly belonging to Religious Houses are generally fertile. It is a mistake, however, to ascribe this to the designing sagacity of the Clergy, as leading them to fix on the best spots;

for they seldom had the choosing of the Lands conferred upon them. The Donors gave such parts of their Estates as they judged proper; and many of those Lands were situated in soils far from being naturally fertile. It hence appears that their fertility arose, not from any superior quality of soil, but from industry and cultivation. The Monks were skilled in Agriculture, and well knew how to turn the Donations made to the best advantage. Meliorations were carried on at the expense of the Community; and, at times, the more robust Members shared



the toils of Agriculture with their servants. Useful manual labour commonly filled up the intervals of Contemplation and Devotion. Many Lands of the Regular Clergy wear the marks of industry to this day, being generally well laid down, and free of stones. These had been carefully gathered, and are often to be seen in heaps around them. The Monastery of Cambuskenneth had a strong Agricultural



The Upper Compartment contains a half-length Figure of the B. Virgin and Infant Jesus, and the Lower, an Assemblage of six Monks kneeling. [*Society of Antiquaries of Scotland.*]

incitement, which, in all probability, extended to the other Religious Communities. Such Lands as they rendered arable at their own expense, were exempted from paying Tithes to any Cathedral, or to any Parochial Church.

Add to this, that Church Lands were generally let at moderate Rents, to Tenants who were seldom ejected when their Leases had expired. Meeting with so great encouragement, and, moreover, being exempted from Military services and other burdens, to which the Tenants of Laymen were subjected, they applied themselves to the cultivation of Farms, of which they considered themselves as, in some degree, the Proprietors.

Several Abbots over Scotland complied with the "Reformed Religion," and kept possession of their Revenues. At the Death, or the Forfeiture of an Abbot, his Possessions were, generally, either bestowed in Pensions upon Court Favourites, or erected into Temporal Lordships. The private Monks, also, had an allotment during life; but it was often so ill paid that many of them were reduced to extreme want.

Duncan Forrester, of Queenshaugh, got the Farm and Lands of Cambuskenneth from James VI. Alexander Erskine, son of the Earl of Mar, was provided to this Abbey last May, 1608. [*Riddles' MS. Notes on Keith's Catalogue.*]



ABBOTS OF CAMBUSKENNETH.

1. ALFRIDUS or ALFRED was the first Abbot; but of him and his Successors for three Centuries, we have found nothing memorable.

2. OSBERT, Abbot of Cambuskenneth, succeeded Chancellor Wood, commonly called *De Bosco*, as Bishop of Dunblane. He probably Died before 1228. Fordun, Spottiswoode, and Keith, set down his Death in 1231.

3. Prior RICHARD Witnesses a Deed of the gift of the Land of Drumcrok to Inchaffray in 1237. [*Brockie's MS.*, p. 8233.]

4. JOHN, A.D. 1292.

[Of the lapse between John and Patrick in the Succession of the Abbots, there is no account given.]

5. PATRICK, A.D. 1400. From the beginning of the Fifteenth Century, we find the Abbots of this Place frequently employed in important National transactions, or advanced to the highest Civil offices. The Abbot of Cambuskenneth is named among those who, in 1423, were sent into England by Murdo, Duke of Albany, to negotiate a Treaty concerning the ransom of James I., who had long been detained a captive in that Kingdom, and in whose liberty the Negotiation terminated.

A.D. 1292. [*Chapter House, Westminster.*]



Circa A.D. 1400.  
[*Chap. House, Westminster.*]

6. HENRY, Abbot of Cambuskenneth, after having given proofs of his Political abilities in an Embassy to England, was, in 1493, raised to the Office of High Treasurer of Scotland, which he held only a short time. The cause of his removal from it is not known; but a Discharge, under the Great Seal, of his Introumissions while in that Office, is inserted in the Chartulary of the Abbey, under the title of "*Acquietancia Henrici abbatis de Cambuskenneth, de officio thesaurarii, decimo sexto die mensis Augusti, 1495.*" After this he began to restore the Buildings of the Monastery, and to adorn the High Altar, made of polished marble, with various sculptured Images of the Saints. He rebuilt the Cloister of the Abbey, which had been decayed by time; and also built a large Wing to the Abbey, with fine Cells adjoining, for the sick and infirm. He Died in 1502, having held the Office above 30 years. [*Brockie's MS.*, p. 8234.]

7. ANDREW MACBREK, about 1507, received this Monastery in *commendam*.

8. DAVID ARNOT, formerly Archdeacon of Lothian, who, after having been six years at the head of the Abbey, was, in 1509, preferred to the Bishopric of Galloway.

9. PATRICK PANTHER, or PANTER, was Born at Montrose about 1470,

and was reckoned one of the most accomplished Scholars of that age, as well as an able Statesman. He was Secretary to James IV., who also raised him to the dignity of a Privy Councillor. To his pen the Latin Epistles of that Monarch were indebted for that purity and elegance of style which distinguished them from the barbarous composition of the Foreign Princes with whom he corresponded. He was also appointed Preceptor to the King's "natural son," Alexander Stewart, afterwards Archbishop of St. Andrews, whose uncommon progress in Literature is so much celebrated by Erasmus, under whose tuition he sometime was. In the minority of James V., Panther was thrown into prison upon suspicion of having been concerned in treasonable designs against the Duke of Albany (son of the attainted Duke of Albany, younger brother of James III.), then Regent; but no proof of his guilt appearing, he was in a short time released, and pitched upon, together with the famous Gavin Douglas, Bishop of Dunkeld, and sundry other persons of eminence, to accompany the Duke into France, whither he went in 1516, in order to renew the ancient League betwixt that Kingdom and Scotland. He was now left *Charge des Affaires* at the French Court in Paris, where he Died in 1519. According to Dempster, he wrote a Book, entitled "*Politicae Observationes*," Dedicated to James IV., for whose use it was chiefly designed. It is now lost. [Mackenzie on Bishop Leslie. Crawford's *State Officers*.]

10. ALEXANDER MYLN, who had formerly been a Canon of Dunkeld. He had also been Prebend of Monifieth. [Sir James Dalrymple's *Collections*, p. 244.] He was employed in sundry Negotiations with England by James V.; and, when that Monarch erected the Court of Session in 1532, Myln, on account of his great knowledge of the Civil and Canon Law, was selected to be the first President. He wrote a "History of the Bishops of Dunkeld." There is a Copy in the Advocates' Library, and a Transcript in the Library of Dunkeld, with an English Translation by the late Rev. Dr. Bisset, Minister of Logierait. It has been more than once Reprinted for the Bannatyne Club. He Died in 1542.

11. DAVID PANTHER, said to have been a nephew, or some other near relation, of the above Patrick, was Commendator of this Abbey in the latter end of the Reign of James V., and the minority of Queen Mary. His first Office in the Church was that of Vicar of Carstairs, near Lanark; he was afterwards Prior of St. Mary's Isle, in Galloway; next, Commendator of Cambuskenneth; and, last of all, he was raised to the See of Ross in 1552. He was an accomplished Scholar, and admirably skilled in the Latin language. As he had assisted his friend, Patrick Panther, in penning the Letters of James IV., so it is probable that those of James V. were indebted to him for their elegance and purity; for he was principal Secretary of State, and a Privy Councillor, in the latter end of that King's Reign, and continued to hold both Offices in the infancy of Queen Mary. He was much employed in Foreign Negotiations; and the ability and success with which he managed those public Transactions, gained him a great esteem at Court.



He Died of a lingering illness at Stirling in 1558. He had been a strenuous opposer of the "Reformation." [*Nimmo's Stirlingshire*, 1817.]

The following Notice appeared in a Stirling Newspaper about three years ago :—

By command of her Majesty the Queen, an elegant Tomb or Monumental Structure has been Erected on the spot of ground at Cambuskenneth, near Stirling, where were found some human Remains, supposed to be those of King James III. and his Queen, the Princess Margaret of Denmark. The Royal Remains were dug up in the course of some excavations which were made in the summer of last year, when the Foundations of the ancient Abbey were laid bare. They were deposited in a small Oak Box furnished by Sir James E. Alexander, of Westerton, and properly Sealed up. On Saturday last, they were Re-interred in a Recess in the Tomb, which has just been finished, in presence of John Murrie, Esq., Provost of Stirling; Treasurer Rankin; Councillor Christie; J. D. Marwick, Esq., Town Clerk, Edinburgh; Mr. William Mackison, Architect, Stirling; and a number of other Gentlemen. The Oak Box, which had been kept in the possession of Mr. Mackison was produced, and the Seal having been broken, the Bones were laid into the Recess which had been prepared for their reception. Provost Murrie then shortly addressed those present, and in the course of his remarks stated that the Memorial did great honour to the best feelings of her Majesty. The Structure was highly creditable to the skill and taste of the Designer—Mr. Matheson, of H.M. Board of Works, Edinburgh—and also to the Contractor, Mr. Rhynd, Edinburgh. From its beautiful situation, surrounded by so many interesting Historical associations, he had no doubt the Memorial would prove a great attraction to the numerous strangers who annually visited Stirling. It may be stated the Structure is built of freestone. It is about  $4\frac{1}{2}$  feet in height, 8 feet long,  $4\frac{1}{2}$  feet broad at the base, and about 3 feet broad at the top. On the North side the following Inscription is cut in raised letters :—"This Restoration of the Tomb of her Ancestors was executed by command of her Majesty, Queen Victoria, A.D. 1865." On the South there is the following :—"In this Place, near to the High Altar of the Abbey of Cambuskenneth, were deposited the Remains of James the Third, King of Scots, who Died the 11th June, 1488, and of his Queen, the Princess Margaret of Denmark." On the West end are the Scotch Arms, with the Motto, "*Nemo me impune lacessit*;" and on the East end the Scotch Arms, quartered with those of Denmark, surrounded by a Scroll of Thistles.

A Leaden Badge—the Blessed Virgin seated with the Holy Child in her lap, and an Angel on either side; diameter,  $1\frac{1}{2}$  inches—found near the Ruins of the Abbey, is now in the Antiquarian Museum, Edinburgh.



## VALUATION OF THE ABBEY OF CÀMBUSKENNETH.

Money—£1067 3s 4d. [£980 13s 4½d. *Keith*.] Wheat—11 Chalders, 11 Bolls, 2 Firlots; Bear—28 Chalders, 12 Bolls, 3 Firlots, 3½ Pecks; Meal—81 Chalders, 6 Bolls, 3 Firlots, 3½ Pecks; Oats—19 Chalders, 15 Bolls, 3 Firlots, 3½ Pecks.

The Priories belonging to this Abbacy were Insula Sti. Colmoci and Rosneth.

## XVIII. INCHMAHOME, or THE ISLE OF SAINT COLMOC,

Is three and a half miles east of Aberfoyle, in Perthshire. It is said to have been Founded by Murdoch, Earl of Monteith, who was killed at the Battle of Dupplin, A.D. 1332. But it was certainly Founded before his time; for we find in *Prynne's Collections*, vol. iii., p. 653, that "Adam, priour de Lisle de Saint Colmoch," swore fealty to Edward I., A.D. 1296, as did also Alexander, Earl of Monteith, father to the above Earl Murdoch. It was also united by King James IV. to his Royal Chapel of Stirling. Thereafter it was dissolved from the College, and bestowed by King James V. upon John, Lord Erskine, who was Commendatory Abbot thereof, and afterwards created Earl of Mar by Queen Mary; and, at the Death of Matthew, Earl of Lennox, was chosen Regent, A.D. 1571.

Although this place be mentioned in most of our old Lists of Religious Houses as a distinct Monastery from that of the "Insula Sti. Colmoci," yet, for very good reasons, too long to be inserted here, I am very apt to believe they were one and the same. [*Spottiswoode*.]

In confirmation of this opinion, Major-General Hutton, in a Letter to the Rev. William MacGregor Stirling, Manse of Port (who wrote a 4to Vol., pp. 201, "Notes, Historical and Descriptive, on the Priory of Inchmahome; with Introductory Verses, and an Appendix of Original Papers, 1815"), says that, "from the Seal of the Community affixed to a Grant by the Prior and Convent of a Pension to an Organist for the Church of Inchmahomo, Dated 1548, he is satisfied that *Inchmahomo* and *Insula Sancti Colmoci* are one and the same place."

The Founder is not known, but it is conjectured that the Earls of Monteith planted a Monastery in this Vale; while some Authors opine that it was an early Culdee Establishment, which, being laid waste, the Canons of Cambuskenneth began to repair, and sent certain Religious there (Canons-Regular), who observed the Augustinian Rule. But their Discipline gradually becoming deficient, and the Canons themselves despised, and being in a sense expelled the Island, they came to Cambuskenneth, and had the Chapel Royal at Stirling appropriated for their use. The



In the Upper Compartment is a Design of the B. Virgin, sitting with the Infant Jesus, and holding a Lily in her right hand. In the Lower is a Figure of a Bishop, in Vestments, bestowing the Benediction. A.D. 1562. [*Marr Charters.*]

different ways; and so we find *Inschemmahame*, or *Innis-mo-thamh*, i.e., "Isle of my Rest." In the Deed of Appointment to Walter Cumyn, it is called *Inchmaquomock*; in Bruce's Writ, *Insula Sancti Colmoci*. It was changed then to *Inchmahome*, or *Inchmahomo*, probably a Latinized corruption of the original Gaelic; or it may be a corruption of *Saint Colmoc*, viz., *Ma*, "good," and *Chambe*, "Colmocus."

In the *Addenda*, by Bowmaker and others, to Fordun's

renowned Mr. Spottiswoode thinks that this Monastery is the same as that of S. Colme; but I wish that at least he would have adduced probable reasons for such an assertion; for I find that this Monastery is mentioned in all Catalogues as a distinct one, and that the Monastery of S. Colme belonged to the Benedictine Order. [*Brockie's MS.*, p. 8290.]

In old Writs, the name of a place is often spelled six or ten



“Scotichronicon,” it is asserted that Murdacus, Earl of Monteith, was the Founder of the Augustinian Monastery of S. Colmocus. [“Monasteria Prioratuum Scotiae, et de eorum fundatoribus. Insula Sancti Colmoci, ordinis Augustini, in Monteith, cujus fundator Murdacus Comes ejusdem.”—*Goodall's Edition of Fordun*, p. 539.] It is, indeed, highly probable that Murdoch Monteith, Earl of Monteith (and father of the two ladies, to the elder of whom Walter Cumyng, and to the younger, Walter Stewart, was Married), brought Monks from Cambuskeneth to Inschemachame; for, from a Document which Mr. MacGregor Stirling obtained from Mr. Thomson, the Deputy-Register of Scotland, it appears that, previous to the building of the Church, Religious Men had been settled in the Island.

With regard to the building of the Church, it may be gratifying to the Reader to examine the Instrument authorising Walter Cumyng, Earl of Monteith, to set about the pious work. Only that portion is inserted which relates to the subject of investigation.

Universis Christi Fidelibus hoc scriptum visuris vel audituris Wilhelmus et Galfridus Dei gratia Glasguen et Dunkelden Episcopi eternam in Domino Salutem. Mandatum Domini Papæ in hæc verba suscepimus: “Gregorius, Episcopus, Servus Servorum Dei, venerabilibus Fratribus Glasguen et Dunkelden Episcopis Salutem et Apostolicam Benedictionem—Venerabilis Frater noster Episcopus Dunblanen in nostra proposuit presentia constitutus; quod cum olim Ecclesia Dunblanen per centum annos et amplius vacauisset. . . . Datum Viterbii tertio Idus Junii Pontificatus nostri anno undecimo.

Hujus igitur auctoritate mandati cum tam dictus Episcopus Dunblanen quam Valterus Cumyng comes de Menteth in nostra presentia essent constituti, post alterationes ordinationi nostre se subjecerunt super omnibus contentionibus et querelis inter ipsos motis,

To all the Faithful of Christ, about to see or hear this Writing, William and Galfred, by the Grace of God Bishops of Glasgow and Dunkeld, eternal salvation in the Lord,—We have received the Mandate of our Master, the Pope, in these words: Gregory, Bishop, the Servant of the Servants of God, to the Venerable Brothers, the Bishops of Glasgow and Dunkeld, Health and Apostolical Benediction. Our Venerable Brother, the Bishop of Dunblane, hath, in our presence, represented that, seeing the Church of Dunblane in time past had been vacant for a hundred years and more, &c. . . .

Given at Vitervi, on the third of the Ides of June, in the eleventh year of our Pontificate.

By the authority, therefore, of this Mandate, seeing the said Bishop of Dunblane, as also Walter Cumyng, Earl of Monteith, having appeared before us, after discussions,



vel que aliquo tempore poterint super infrascriptis moveri et super reformatione status Ecclesie Dunblanen; Nos habito vero virorum prudentium consilio in hunc modum inter eos ordinavimus, viz., Quod dictus Episcopus Dunblanensis nomine Ecclesie sue pro se et successoribus suis omnibus renunciaret omni juri quod Episcopi vel Antecessores sui nomine Ecclesie Dunblanen habuerunt vel habere poterunt vel poterint in Terris vel Denariis receptis de Terris et in canis omnibus Ecclesiae et Denariis annuatim ab Ecclesiis Comitatus de Menteth in quibus dictus comes jus obtinet Patronatus, nomine pensionis perceptis, ut dicebat dictus Episcopus, et omnibus querelis exactionibus vel demandis inter eos motis, vel que aliquo tempore ab ipso vel antecessoribus suis contra dictum Comitem vel antecessores suos moveri poterant vel poterunt supra predictis; Ordinavimus etiam, Quod licitum sit dicto Comiti et successoribus suis, Domum Virorum Religiosum Ordinis Sancti Augustini in Insula de INCHMAQUHOMOK construere, sine impedimento vel contradictione dicti Episcopi vel successorum suorum; Assignavimus etiam ex collatione dicti Comitis et de voluntate et assensu dicti Episcopi in puram et perpetuam elemosinam illis Viris Religiosis in dicta Insula Deo servientibus Ecclesias de Lanyn et de dicta insula, cum omnibus libertatibus et asiamentis ad dictas Ecclesias pertinentibus, Salvis Episcopaliibus dicto Episcopo et successoribus suis; Et sciendum est, Quod non licebit dicto Episcopo vel successoribus suis in dictis duabus Ecclesiis perpetuos vicarios facere, sed honesti capellani Episcopo presententur qui ipsi de cura animarum et de spiritualibus et Episcopaliibus respondeant. Ordinavimus insuper, ut dictus comes

have submitted themselves to our appointment in all disputes and complaints moved between them, or which at any time could or might be moved concerning the underwritten, and concerning the reformation of the Church of Dunblane,—We, having taken the advice of discreet men, have made our appointment between them, in manner following, viz.,—That the said Bishop of Dunblane, in the name of his Church, for himself, and all his Successors, shall renounce all right which the said Bishops or their Predecessors, in name of the Church of Dunblane, have, had, or might or could have, in Lands, or in Money-Rent received from Lands, and in all Revenues and Rents annually drawn in name of Pension from the Churches of the Earldom of Monteith, in which the said Earl hath a Right of Patronage, as alleged by the said Bishop; together with all complaints, exactions, or demands moved between them, or which at any time by himself have been, or could have been, moved against the said Earl, or his Predecessors, in the premises: We have also ordained that it shall be lawful for the said Earl and his Successors to build a house for Religious Men of the Order of S. Augustine, in the Island of INCHMAQUHOMOK, without impediment or opposition from the said Bishop or his Successors. And, moreover, in conformity with the collation of the said Earl, and with the will and assent of the said Bishop, we have assigned, in pure and perpetual alms, to these Religious Men serving God in the said Island, the Churches of Leny, and of the said Island, with all the Liberties and Easements belonging to the said Churches, reserving his Episcopal rights to the said Bishop and his Successors. And be it known, that it shall not be lawful

pro se et successoribus suis concedat et assignet Ecclesiam de Kippen ad perpetuum canonicatum in Ecclesia Dunblanensi, Salvo sibi et successoribus suis omnibus in perpetuum jure presentandi ad dictum Canonicatum quotiescunque vacare contigerit; Ordinavimus similiter, ut idem comes pro se et successoribus suis cedat eidem Episcopo et successoribus suis quicquid juris habuit in Ecclesia de Callander. Ut autem hec ordinatio nostra rata et inconcussa permaneat, huic scripto Sigilla nostra unacum sigillo dicti Episcopi Dunblanensis apposuvimus, his Testibus existentibus in Consilio, apud Perth, Anno Gratiae Millesimo Ducentesimo Tricesimo Octavo in Octabus Sancti Joannis Baptisti, scilicet G. Episcopo Aberdonen, de Aberbroth et de Scone et de Cambuskenneth et de Inchaffray Abbatibus, Magistro Petro De Ramsay, Magistro M. Archidecano Glasgwen, Magistro W. Decano Glasgwen et multis aliis.

[From "Notes on the Priory of Inchmahome," by Rev. W. M. Stirling; from "Regist. Aberbroth," where the Bull of Pope Gregory is given at length, A.D. 1238; and also from "Liber Insule Missarum, p. xxix."]

to the said Bishop or his Successors to make perpetual Vicars in the said two Churches, but proper Chaplains shall be presented to the Bishop, who shall be responsible to him for the cure of souls, and in Spiritual and Episcopal matters. We have, moreover, ordained that the said Earl, for himself and his Successors, shall grant and assign the Church of Kippen for a perpetual Canonry in the Church of Dunblane, reserving to himself and all his Successors, in all time coming, the right of presenting to the said Canonry as often as it shall happen to become vacant. We ordain, in like manner, that the said Earl, for himself and his Successors, shall yield to the said Bishop and his Successors, whatever right he has in the Church of Callander. That, however, this our Ordination may remain ratified and unshaken, we have adhibited to this Writing our own Seals, along with the Seal of the said Bishop of Dunblane, before these Witnesses in Council at Perth, in the year of Grace One Thousand Two Hundred and Thirty-Eight, in the Octave of the Holy John the Baptist, to wit—G., Bishop of Aberdeen; the Abbots of Aberbroth, and of Scone, and of Cambuskenneth, and of Inchaffray; Mr. Peter de Ramsay; Mr. M., Archdeacon of Glasgow; Mr. W., Dean of Glasgow; and many others.

From the foregoing Document, it would appear that the Religious House of Inschemachame was originally in the Diocese of Dunblane; and we are thus enabled, so far, to ascertain the extent of this Diocese at that early period, when (as appears from the first part of the Voucher now quoted) the Church of Dunblane had been a Century since the building of it without a Roof.

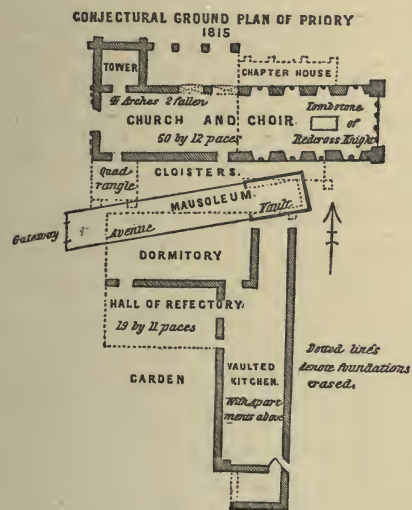
That Cardross, in Monteith, belonged to this Priory, appears from an Act of Parliament in the Reign of James VI., as well as

from a Charter granted by this Monarch. The Parliamentary Act is entitled—"Act of Annexation of Forfaltit Landis and Rentis to the Crown;" and the Lands of Cardross and others are therein described as the Feu-Lands of Inchmahomo.

Of the Charter by James VI., granting the Estate and Title of Cardross, with the additional privilege of Assignation, and Dated Greenwich, 10th June, 1610, the following is an Extract:—"It is decerned and declared, that all the Lands, &c., which formerly belonged to the Priory of Inschemachame, and to the Monasteries of Dryburgh and Cambuskenneth, which Benefices were possessed by the blood-relations of the Family in all time

past beyond the memory of man, are by us disposed to the said Earl of Mar, to his heirs-male heritably and assigns. Besides, we create and constitute the said John, Earl of Mar, and his heirs-male, assigns and successors in the said Lands and Barony of Cardross, Free Lords and Barons of the same."

Of the Saint to whom, according to the foregoing Account (for the Mandate of the Bishops of Glasgow and Dunkeld takes no notice of any such personage), this



Religious Institution was Dedicated, and who appears in his place in the Seal of Inschemachame, Mr. Chalmers, Author of "Caledonia," quotes a MS. of Innes, as making mention, in a List of the earliest Bishops in Scotland, made up from a MS. Calendar and Missal of the Diocese of St. Andrews, which belonged to the Viscount Arbuthnot, and from the Printed Breviary of Aberdeen, 1509. In this Catalogue—where we behold S. Madock of Kilmadock, S. Ronan of Kilmaronock, S. Blane of Dunblane, and others, making twenty-four in all—a



month and a particular day are mentioned in connexion with each Bishop, but no year. [*Caledonia*, vol. i., p. 322.]

There were at least four Chapels attached to the Priory of Inschemachame. One at the East end of the Lake, about a furlong North from its outlet, close to the shore; another at Arnchly, "the Field of the Sword," about a mile from the West end of the Lake; a third at Chapellaroch, in the Barony of Drummond. An Inventory of the *iron work*—"in all, fourtiet-six stenchers, eight cleeks, and the iron yait"—of this Religious House, made in 1678, is among the Monteith Papers at Gartmore. Both the last-mentioned places belong to his Grace the Duke of Montrose. And there was a fourth Chapel, at what long ago was the Property of the Family of Drummond, Balquahapple. All these places (except Arnchly, where the Military circumstance has prevailed over the Ecclesiastical), retain the name of Chapel. It illustrates the connexion of the Drummonds with Inschemachame—that two of the four Chapels attached to the Priory were on their Lands.

Robert the Bruce was in Inschemachame on the 15th of April, 1310, being nearly the intermediate point of time between his Coronation and the Battle of Bannockburn. This appears from a Writ by him, recorded in the Chartulary of Arbroath.

In the official Publication of the Index of the Record of Charters, &c., by different Sovereigns of Scotland, we find that David II. grants to the Prior of Inschemachame a Charter for the payment of an annual Salary of £35 Sterling. This circumstance may have caused the Tradition of David I.'s being the Founder of the Priory. ["Carta to the Prior of Inchmahome of an annual of 700s. Sterling, furth of the Sheriff's Offices of Fyfe and Perth."—No. XXII., *David II.*, *Robertson's Index of Charters*.]

The beauteous Queen Mary, when a child of 5 years, found repose in Inschemachame, soon after the disastrous Battle of Pinkey, fought on the 10th of September, 1547. [*Chalmers*, *Author of "Caledonia."*]

At the request of the Duke of Montrose, the Lands of Cardross were transferred to his Grace, along with the Eastern half

of the Island, and now forms part of the Monteith Estate, which had before comprehended the Western half of this romantic retreat as an Orchard.

The existing extensive Ruins shew that this Priory was rich in Architectural taste, and placed in one of Nature's loveliest spots. Embosomed among fine old trees, are still standing one elegant Gothic Arch, a considerable portion of Wall, and the Dormitory. The Vaults have long been the Burying-place of the Grahams of Gartmore.

In the Choir of the Church are recumbent sculptured Figures of the last Earl and Countess, who bore the now dormant Title of Monteith. An Engraving of them is in *Stirling's Inchmahome*, noticed above, whose labours have been here used by me.

One of the Spanish Chesnut Trees in the Island of Inschemachame, measures, at the ground and springing of the branches, 18 feet in circumference. This and several, to the number of about a dozen, are said to be above three centuries old; a circumstance which was ascertained at the thinning of the Timber 100 years since, by counting the rings.

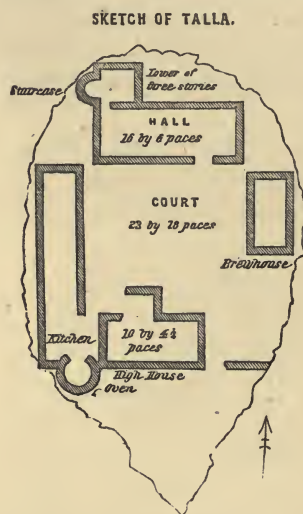
#### TALLA,

In Gaelic, "Hall," or "Great Man's House," corruptly spelled "Tulla" in Stobie's Map of Perthshire. Talla is the name of the Island second in size in the Lake of Inschemachame. It contains a Seat of the Earls of Monteith, in Ruins.

The House of Talla (apparently built with the stones of the Church of Inschemachame) was divided into three Apartments. In the lower Storey was "the Hall," latterly furnished with a "Pair of Virginalls," and with "my Lord and Ladyes Portraits, and Hingings before them," and "ane House-Knock, with the Caise thereof," &c. The Fire-place is still visible in the Western Gable. At each end, and (as is indicated by existing appearances) in upper Storeys, entered respectively by an outer Door in the Gable, and not encroaching on the Ground Floor, was a Room, each containing "a Standing Bed," and other corresponding Furniture. In a small Tower behind, and communicating with "the Hall," were three Rooms, in three different Storeys, the upper of which were accessible by a Staircase at the South-West Corner. The Middle Flat, according to an Inventory made on the 17th of March, 1692, was "my Ladyes Chamber;" but in another Inventory, made after her Death, is set down as "my Lord's." The Ground Floor is named "the Laigh Back-Roum." The Attic Storey, in the Inventory of 1692, is called "the Wardrobe;" but, in that of 1694, is styled "the

Chamber above my Lord's," and (as appears from the last-mentioned Paper) served the double purpose of Wardrobe and Bed Room. The Apartment yecept "the Brew-House Chamber," was on the East side of the Island; and, according to both the recently quoted Vouchers, was "hunge with green," and furnished with two Beds, one of "green stuffe, with rods and

pands conforme," the other of "red scarlet cloath." "The Brew-House Chamber" was, moreover, decorated with a Red Table Cloth, and "a Red Scarlet Resting Chair." The Brew-House of the noble Family of Monteith seems to have possessed many attractions; for not only were there above it the gorgeous Apartment now described, but likewise attached to its steaming sides a pair of what were descriptively termed "to-falls," set out with three Beds, one "brown," and the others "red." On the West side of this "snug little Island," were the Oven, the Kitchen, and the Servants' Apartments built of round land stones. On the South, stood, frowning, the highest of all the Edifices of Talla, constructed of the same rude materials. Its Heraldic Devices are partly abstracted, and no Account can be given of its Foundation, nor



indeed of that of any of the more modern Structures adjacent. From one of these Devices, where the Crest, representing, as is believed, an Eagle *coupé*, is above a Shield, the Charge of which is not legible, it would appear that the oldest Building was erected after the introduction of the first-mentioned Emblem into Armorial Bearings.

#### DOG ISLE.

To the Westward of Talla, at the distance of above a furlong, is the Dog Isle, not many yards in circumference, said to have been used by the Earls as a Kennel. At the West end of the Lake, on the Mainland, were their Stables, since razed to the foundation, but still giving their name to the ground where they stood. On the Northern shore, around the romantic Hill of Coldon, and on the Farm now called Portend, were the Pleasure Grounds of these Noblemen, where are yet many stately trees in the Park taste. Combined with the more aerial foliage of Inschemachame and Talla, these nobles of the vegetable kingdom impart to the scenery a unique and classic air, compensating somewhat for the want of that primeval majesty which marks the Grampian Lakes, and tempts the Tourist, after having accustomed his eye to the exclusive contemplation of them, to exclaim of Inschema-



chame (situated as it is, in a Country champaign on all sides but one, and, though distant 70 miles, rising only a few feet above the level of the ocean), "Qu' il est trop tranquille."

The climate here is mild. Snow falls in small quantities, and soon melts. The Landscape early assumes the livery of Spring, and early acquires the appropriate hues of after Seasons. To describe the exquisite beauty of Inschemachame and Talla, arrayed in the many-coloured but harmonious robe of Autumn, and reflected in "the liquid plain" beneath, that "stands unmoved, pure as the expanse of heaven,"—to clothe in syllables the soft Monastic repose that sends the soul back to the days of yore, and pictures to fancy's eye scenes long ere now transacted,—were utterly impracticable.

Seen from Inschemachame, the little Island of Talla, tufted with trees, through which ruins peep out, form an interesting middle ground, of which Ben Lomond, once, to appearance, the *Ætna* of Britain, with some minor Mountains, and the House of Gartmore nearer than either, constitute the distance. The Western Bay of Inschemachame is often calm even amid the raging of the tempest, and affords to the Landscape a fore-ground of no ordinary class.

#### VALUATION OF THE PRIORY OF INCHMAHOMIE.

Money, £234. [*Keith.*] Bear—7 Chalders; Meal—59 Chalders, 13 Bolls, 1 Firiot, 3½ Pecks.

#### XIX. ROSNETH.

The ancient Church of Neueth, which is said to have been Dedicated to S. Nicholas, was situated on the *Ros* or Promontory in the District of Neueth. The Church of Rosneth, however, was Dedicated, not to S. Nicholas, but to S. Modan, Abbot and Confessor, who withdrew from the Monastery at Falkirk, where he had Converted the surrounding Tribes, "to the Western Coast of Scotland, not far from Dumbertane and Loch Garloch, in a lonely spot sequestered from men by waves and mountains; there is the Parish Church of Rosneth Dedicated in honour of him, and there do his Relics rest in honour, in a Chapel of the Cemetery of that Church." [*Aberdeen Breviary.*] At a short distance from the Castle of Rosneth, it stood close by the shore, upon the site of the present Church; and, deriving its name from its situation, was, from the earliest Notices of it, indifferently called the Church of Neueth, or the Church of Rosneth. At a much later period, the Parish was known as "the Parochine without and within the Isle." About 1620, Parlia-

ment was petitioned to transport the Kirk of Rosneth to the Lands of Ardinconnel, on the Mainland; and, between 1643 and 1648, the Boundaries between it and Cardross were settled, and the new Parish of Row was erected out of them.

At what time the Church of Neueth was Founded is uncertain. The earliest Notice of it occurs in the Grant which Alwyn, Earl of Lennox, made to the Church of Kilpatrick before 1199, and which was Witnessed by Michael Gilmodyn, Parson of Neueth.

Amelec (also called Auleth), a younger son of Alwyn, and who seems to have had this District as his inheritance, Granted the Church of Rosneth, with all its just Pertinents, in pure and perpetual alms, to the Monks of Paisley, to be held by them as freely as their other Churches, acquired by gift of the Patrons. This Grant was Confirmed by Amelec's brother, Earl Maldoven, and subsequently by King Alexander at Trefquer [Traquair], on the 12th of March, 1225.

About the same time, Amelec granted a Salt-Pan in his Land of Rosneth to the Monks of Paisley; and to this gift, Nevinus, Parson of Neueth, and Gilmothan, son of the Sacristan of Neueth, are Witnesses.

In the settlement of a Dispute which arose between Walter, Bishop of Glasgow, and William, Abbot of Paisley, regarding the Vicarial Churches held by the Monks in the Diocese of Glasgow, and which the Bishop, acting under a recent Statute of General Council, was grievously oppressing, it was appointed by amicable Compositors, in the Church of Peebles, on Tuesday before the Feast of S. Martin, 1227, that the Church of Neueth should be ceded to the Monks *in proprios usus*, and exempted from the payment of Procurations, on condition that they should present to the Church a fit Secular Chaplain, who should answer to the Bishop *de Episcopali bus*. [*Reg. de Passelet*, and *Orig. Paroch*, vol. i., p. 28.]

In the time of Congal, S. Modan and his Brethren took up their abode here, and erected a remarkable Monastery. He was the Father of very many Monks, and an Abbot. Boëthius is cited to prove that he was probably a Bishop. There seem to have been two of this name—the senior dwelt here at Rosneth;

and Boëthius, Leslie, and others, say that the younger was an Abbot of Dryburgh. The *Aberdeen Breviary* states that the senior S. Modan lived not far from Dumbarton and the Gare Loch, at Rosneth, where he was Buried; and also notices S. Modan at length. Rosneth was also called *Kilmodin*—i.e., “the Cell of S. Modan.” The Monastery was burned by the Danes.

The *Register of Paisley* contains the following Charters:—

1. Chart of Amelec, brother of Maldovene, the Earl of Lennox, granting the Church of Rosneth to the Monks of Paisley, A.D. 1225.
2. Confirmation of the above by Maldovene, A.D. 1225.
3. Confirmation of the above by Alexander, King of Scotland, A.D. 1225.
4. Chart of Amelec, giving a Salt-Pan in Rosneth, and a Net to catch Salmon and other Fish over the whole of the Gare Loch, to the Monks of Paisley, about A.D. 1230.
5. Confirmation of the above by Maldovene, same year.
6. Chart of Hanel', brother of Maldovene, giving a Salt-Pan in Rosneth to the Monks of Paisley, same Date. [*Brockie's MS.*, p. 4051.]

VALUATION OF THE PRIORY OF ROSNETH.

*No information.*

XX. JEDBURGH, or JEDWORTH, A.D. 1118,

In Teviotdale, was an Abbey, Dedicated to the Blessed Virgin Mary, situated on the West side of the River Jed, near to the place where it falls into the River Teviot. King David I. Founded this Place for Canons brought from Beauvais (*Bellovacum*), who were there established by *Yvo Carnutensis*, in a Monastery Dedicated to S. Quintine, “in monasterio Sti. Quintini Bellovacensis,” whereof he was Provost, before he became Bishop of Chartres. It was erected into a Temporal Lordship in favour of Sir Andrew Ker, of Ferniherst, ancestor to the Marquis of Lothian, 2nd February, 1622. [*Spottiswoode.*]

In *Origines Parochiales*, Jedburgh is spelled 82 different ways.

Wyntoun, in his *Chronicle*, dates the Foundation of the Abbey in 1118, which, however, was only a Priory till about 1150.

Sir James Dalrymple says that he had seen “a Copy of the Charter of Foundation by King David,” and adds, “All that I



can say of this Abbacy is, that it is probable it was anciently a Religious House or Monastery, and sometimes in the possession of the Church of Durham; and so more of the nature of a Dunelmian than Culdean Monastery. It was governed at first by a Prior. I think the Priory has been changed to an Abbacy about the end of the Reign of King David."

After that Monarch had Founded the Monastery of S. Mary of Jedworde, and established the Augustinian Canons there, he Granted or Confirmed to them the said Monastery with all its Pertinents, part of which appears to have been previously Granted by the Earls Gospatrick, and which included the Tithes of the Towns of the whole Parish, viz., of the two Jeddword, Langton, Nesbyt, the Sheriff Gospatrick's Creling, the Tithes of the other Creling the Town of Orm the son of Eylav, and of Sörauesburghe. The Grant of Gospatrick's Creling was Confirmed to the Canons by his Chaplain, who Officiated there; and the whole Grant of the Monastery, with its Possessions, was Confirmed to them between 1147 and 1152 by Prince Henry, about 1165 by King William the Lion, and probably between 1214 and 1249 by King Alexander II.

The Charter of King William, which included various extra-Parochial Possessions, Confirmed to the Canons the following Grants, viz. :—Of King David's Grant, the Monastery of Jedde-worth with all its Pertinents; the Chapel also which was Founded in the Forest Glade opposite Xernwingslawe; the Tithe of the King's whole hunting in Theuietedale; Ulueston, Alnecliue near Alnecrumb, Crumesethe, Rapeslawe, with the right Boundaries pertaining to these Towns; one House in the Burgh of Rochburg; one House in Berewic; a third House also in the same Berewic upon Tuede, with its circumjacent Toft; one Stream which is opposite the Island called Tonsmidhop; Eadwardesle; Pasture for their Cattle along with those of the King; Timber and Wood from his Forests according to their wants, except in Quikeheg; the Multure of the Mill from all the men of Jedde-worth *ubi castellum est*; one Salt-Pan near Streuelin; Rule Hereuei, according to its right Boundaries and just Pertinents, exchanged for a Ten-Pound Land which the Canons had in

Hardinghestorn.—Of the Grant of his brother, King Malcolm, the Church of Barton and the Church of Grendon; and in his Burgh of Jeddeworth, one Toft and seven Acres; and in their Houses which they had in his Burgh of Berewic, such liberty that none of the King's servants should presume to exact the Tuns in which Wine was brought thither by merchants, and which were emptied there; and one Fishing in the Tuede, that, namely, which was above the Bridge, which William of Lamberton resigned to the King's grandfather.—By the Grant of the Sheriff Gospatrick, a Ploughgate and a half and three Acres of Land, with two Houses in Craaling.—By the Grant of Berengarius Engain, one Mark of Silver in the Mill of the same Craaling, and two Oxgangs of Land, with one Villain and one Toft; and for the maintenance of the Chaplain who should Minister in the Chapel of the same Town, other two Oxgangs of Land with another Toft; and one other Toft near the Church.—By the Grant of David Olifar, the Tithe of the Mill of the same Craaling.—By the Grant of Orom the son of Eilau, one Ploughgate of Land in the other Craaling.—By the Grant of Richard Inglis, two Oxgangs of Land in Scrauesburg, and two Oxgangs in Langeton.—By the Grant of Gamel, the Clerk, Cauerum, given with consent of his sons, Osulf and Vghtred.—By the Grant of Margaret, the wife of Thomas de London, with consent of the same Thomas, and of Henry Louel, the son of the same Margaret, Vghtredsxaghe with its right Boundaries.—By the Grant of Christian, the wife of Geruase Ridel, the third part of the Town of Xernwingslawe.—By the Grant of Geoffry de Perci, the Church of Oxenham, with two Ploughgates of Land, and two Oxgangs adjacent to the same Church; and the Common Pasture and Common Fuel of the same Oxenham; and Niwebigginghe, and Pasture and Fuel in common with the other men of the same Town of Oxenham, which Niwebigginghe, Henry de Perci, after the death of the foresaid Geoffry, his brother, Confirmed to the Canons in presence of King William's brother, Malcolm.—By the Grant of Radulph, the son of Dunegal, and Bethoc, his wife, one Ploughgate of Land in Rughechestre, and the Common Pasture of the same Town.—By the Grant of Turgot of Rossedale, the Religious





by any reasonable cause, should send a suitable Procurator, and that he should not neglect to attend Synod when summoned."

At the second Nuptials of Alexander III., who was Married at Jedburgh, October 14, 1285, to Jolande, daughter of the Count of Dreux, in the midst of the Royal Banquet, at the Theatrical Masque, previously arranged, a Phantom Skeleton appeared, gliding among dancers and choristers, the omen of the King's approaching death, by a fall from his horse at Kinghorn, in Fife. All Annalists note this Incident; and it is even to be found in "Wilson's Tales of the Borders." It occurred while John Morel was Abbot.

During this Century, the Abbey, like many other Monastic Foundations, appears to have been a Repository of Family Charters. Among the Parchments found in the Castle of Edinburgh in 1292, and ordered by Edward I. to be delivered to King John Balliol, there was one entitled, "A Letter of William de Fentone, Andrew de Bosco, and David de Graham, acknowledging receipt from Master William Wyscard, Archdeacon of St. Andrews, and Chancellor to the King, of certain Documents deposited in the Abbey of Geddeworth by umquhile John Biset, the son of Sir John Biset."

John, Abbot of Jeddeworth, in 1290, concurred in the proposal of Marriage between the son of Edward I. and Margaret of Norway, and, in 1292, had a present of six Stags sent him by that Monarch from the Forest of Selkirk, and was present at Newcastle when King John Balliol did homage to Edward as Overlord of Scotland. In 1296, he, along with his whole Convent, swore fealty to Edward, and was restored to possession of the Conventual Domains.

In the same year, the English King ordered the Canons of Jeddeworth to receive into their Monastery, and support during life, "Thomas of Byrdeleye, Clerk," who had been recently mutilated by the Scots in Northumberland.

In the subsequent Wars (1297-1300), the Abbey was plundered, burnt, and destroyed, the lead was stripped from the Roof of the Church, and retained by Sir Richard Hastings after its restoration had been ordered by the King, and the Canons were

reduced to such destitution, that Edward himself gave them an asylum in different Religious Houses in England, until their Monastery should be repaired.

King Robert Bruce, between 1306 and 1329, Confirmed to the Canons of Jedburgh the Teinds of the two Jedburghs and Langtoun, the Chapel of Nisbet, and the Teinds of Craling, granted them by the Earls Gospatrick; the Teinds of the Parish of Jedwart, Langtoun, Nisbet, and Craling, with the Foundation of the Chapel thereof (viz., of Craling), granted by King David I.; and the Charters of Confirmation of Prince Henry, of King William, and of King Alexander. From the time of King Robert till the Reformation, the History of the Church of Jedburgh is almost a blank. Throughout that period the Monastic Buildings frequently sustained injury in times of war, especially at the memorable Storming of Jedburgh by the Earl of Surrey in 1523, when the Abbey held out against the English for a whole day.

The Abbey never recovered from the destruction which it suffered from Eurie in 1544, when his gunners turned their pieces on the Building, which they took and burned. In the same year, Hertford laid the Abbey in greater Ruins. The whole Establishment being suppressed at the "Reformation" in 1599, its Revenues were afterwards annexed to the Crown; but part of them was enjoyed by the last Abbot, Andrew. Sir Alexander Ker, the Laird of Ferniherst (ancestor to the Marquis of Lothian), had long exercised the Office and authority of Bailie of the Monastery, as well as of the Forest of Jedburgh. In 1587, the Bailery of the Abbey was continued or restored to the same Family by a Grant of James VI. to Sir Andrew Ker; and, in 1622, the entire property of the Lands and Baronies which had belonged to the Canons of Jedburgh, was erected into a Temporal Lordship, and granted to him, with the Title of Lord Jedburgh. [*Vide Origines Parochiales, Morton's Annals of Teviotdale, and Jeffrey's History and Antiquities of Roxburghshire.*]

The Abbey Church of Jedburgh, in which the Services were conducted by one of the Monks as Chaplain, was the Church of the Parish before the Reformation. The Western half of the Nave, fitted up in "Modern Style," is still used for modern

purposes. The Abbey, placed on a bank overhanging the little River Jed, and in the midst of its beautiful valley, is still seen in its original length. The Central Tower still stands, 100 feet high, and 30 feet square, with Angular Pinnacles; where the Transept Roofs were low, two Pointed Arches occur. On the summit is a double Bell-cot. The view from the top of the Tower is charming. It is ascended by a very narrow Stair in the South-East corner of the Church, communicating with every part of it by deep Passages in the Wall, so that one might go round the whole Building unseen by those underneath. The Tower is lighted by 17 Windows. The North Transept, which has a beautiful Traceried Window, is entire, and has long been set apart as a Burial-place for the Family of the Marquis of Lothian, the descendant and representative of the Kers of Fernherst. The South Transept has disappeared. But the chief object of Architectural interest in this Abbey is the Norman Door, which formed the Southern entrance to the Church from the Cloisters. This, for the elegance of its workmanship and the symmetry of its proportions, is unrivalled. Its Sculptured Mouldings, springing from slender shafts, with Capitals richly wreathed, exhibit the representations of flowers, men, and various animals, executed with surprising minuteness and delicacy. The Chapter House, Cloisters, and East end of the Choir, at the High Altar, are completely gone. There are three or four different kinds of Architecture in the Abbey, each characteristic of the different Periods when it was built. The Minster, for the most part Norman, extends, from East to West, 230 feet. The Presbytery, 31 feet by 7 feet, is Early English.

The Domestic Buildings have occupied the South side of the Church, and, when entire, formed a large Square, extending to the water's edge, where part of the Buildings yet remain, and from which issues the Common Sewer of the Offices. Part of the Chapter House is still standing, but has been converted into modern habitations. Between this part now standing and the broken Transept, was the Treasury of the Monks. On the South of the Chapter House, nearer to the water, and where there is now a Dye-house, was the Library and Scriptorium in which the



old Monks were engaged in copying MSS. About middle way between the present Dye-house and the Garden of the Nest Academy, stood the Refectory, where the Monks dined. To the West of this was the Parlour or Common Hall, where, at leisure hours, the Monks sat and conversed. Next to this, and occupying part of the Garden to the West of the Manse Garden, were the Kitchens, Offices, Dairy, &c. At the West side of the Square was the Dormitory in which the Monks slept; and, farther West, the outer Court, consisting of the Infirmary and Almonry. The Entrance to this Court was by an embattled Gate-house, and was the principal Approach to the Abbey. It now goes by the name of *Abbey Close*. At the head of this Close formerly stood a strong Tower, popularly called *David's Tower*; but it is highly probable that it was the embattled House which guarded the Approach to the Abbey. The large Square of the Cloisters, in which the Monks often sat or walked, is converted into a Garden for the Parish Minister.

As far as recorded in different Documents, the following (as complete as can be made up, but, doubtless, a good many names are lost in oblivion) are the

#### ABBOTS OF JEDBURGH.

1. DANIEL appears first on record, who is styled "Prior de Geddwrda" in a Charter by King David to the Monastery of Coldingham, Dated 16th August, 1139. [*Coldingham Charters in Raine's North Durham, Nos. 19, 20.*]

2. OSBERT, "Prior de Gedworda," occurs frequently as a Witness to Charters by King David, his son Earl Henry, and Robert, Bishop of St. Andrews, to Coldingham, Kelso, and other Religious Communities. Dempster says that he was a man of singular integrity and unaffected piety, and that he wrote a Treatise, addressed to the King, about the founding of the Monastery, its Rules, and the Records of the Acts of the Chapter. He styled himself Prior from 1147 till 1150; but is called "Abbot of Geddworth" in Charters by Malcolm IV. He was the *first* Abbot proper. Osbert Died in 1174, according to the *Melrose Chronicle*, where he is styled "Primus Abbas de Jedwood."

3. RICHARD, the Cellarer of the Abbey, who presided till his Death in 1205, had the reputation of a "Seer"; but no particular Account of his frequent Revelations has been preserved. Whatever may have given rise to this doubtful celebrity, he appears to have possessed qualities which endeared him to the Monastic Brethren.

4. HUGH, Prior of Restennet, which was a Cell or dependent Priory, used as a place of custody for the Records of Jedburgh Abbey against the depredations of the Border marauders.

5. KENNOCH. Dempster, in his *Eccles. History of Scotland*, speaks of one of this name as Abbot of Jedburgh, who, by virtue of his unceasing Prayers, prevailed upon the Kings of Scotland and England to maintain peace, when their minds were strongly inclined to war, for 10 years. We are not informed what time this Abbot lived, but his Festival was kept yearly on the 14th November. He is said to have been Abbot in 1000. The traditional History respecting him, and the apparently high antiquity of the Remains of the Choir, would seem to dictate that the Abbey had a very early existence; but the *Melrose Chronicle* states Osbert, "*primus Abbas*," "Obiit 1174." Morton makes Kennoch to come in here, like S. Paul, "as one born out of due time," and so shall I admit him as No. 5, not as No. 3.

6. HUGH. We are informed that he Resigned his Charge in 1239, on account of his age and infirmities.

7. PHILIP, a Canon, who Ruled the Abbey 10 years. He Died in 1249.

8. ROBERT DE GYSEBORN, another of the Canons, and one whose very appearance inspired devotion, succeeded, but Died same year.

9. NICHOLAS was also chosen from among his Brother Canons, and Presided over them until 1275, when, disabled by old age, he retired from the Pastoral Office, bearing the character of a man of wisdom and prudence.

10. JOHN MOREL, a Canon, was raised to the Abbot's place upon the Resignation of his Predecessor. Very disturbed warlike times now set in; and there is no Record of the Affairs of the Abbey for a considerable space. The Harlequin Spectre, noticed above, occurred in Morel's time.

11. WILLIAM may have been the immediate Successor of Morel. He Witnessed a Charter to Melrose Abbey along with William, Abbot of Kelso, who did not attain to that Office till after 1314. He Died in 1328.

12. ROBERT appears to have been the next Abbot. His name is found as a Witness in the Chartulary of Arbroath, in the years 1322, 1325, and in the Chartulary of Kelso in 1329.

13. JOHN about 1338 Witnesses a Grant to the Abbey of Dryburgh. In 1343, he Witnessed a Confirmatory Charter of King Robert Bruce to the Abbey of Kelso; and, in 1354, his name occurs among the Witnesses of a similar Deed of King Edward III. to the Church of S. James at Roxburgh. In 1376, the affairs of the Convent seem to have been prosperous, as they were able to export Wool, the produce of their Estates.

14. WALTER was concerned in an Agreement, Dated 16th November, 1444, with the Abbots of Kelso, Melrose, and Dryburgh, respecting the Corn Tithes of the Parish of Lessudden.



Device of a Horse, with a Gauntlet above. A.D. 1292. [*Chapter House, Westminster.*]

15. ROBERT, with the Abbot of Kelso and others, Commissioned by James III., holds a Meeting at Alnwick on the 28th September, 1473, for the redress of grievances, and settling conditions of peace.

16. JOHN HALL was appointed Abbot in 1478, on the Presentation of the King. His name can be distinctly traced on the "new work" of the Abbey, built of *reddish stone*. The portions of the Edifice built of this colour of stone had evidently been the work of Abbot Hall, who filled the Office about 25 years.

17. THOMAS was one of the Scotch Commissioners at a Meeting for a truce and redress of grievances held at Coldstream on the 25th March, 1494. Among the matters of complaint exhibited by the Scots, were certain trespasses committed by Englishmen on the Lands of the Priory of Canonby, a Cell of Jedburgh Abbey.

18. HENRY is Subscribed to Charters Dated in 1507, 1508, and 1511.



The Flight of the Holy Family into Egypt. Below is a Monk kneeling. A.D. 1532. [*Glammis Charters*.]

formation," and was alive in 1578.

19. JOHN HORNE was one of the Lords who sat in the Parliament held at Perth in November, 1513. He was a member of one of the most powerful Families at that time in Scotland, being the son of Alexander, second Earl of Home, and brother of the third Earl, who held the Office of Great Chamberlain of the Kingdom.

20. ANDREW (*in commendam*), son to George, fourth Earl of Home, was Abbot of Jedburgh at the time of the "Re-



B. Virgin and Child. Below is a Shield quarterly: first and fourth, a Lion rampant, for Home; second and third, three Papingoes, for Pepdie of Dunglas; over all, on a Surtout, an Orle, for Landels. A.D. 1561. [*Glammis Charters*.]

#### VALUATION OF THE ABBEY OF JEDBURGH.

Money—£974 10s. Wheat—2 Chalders, 2 Bolls; Bear—23 Chalders; Meal—36 Chalders, 13 Bolls, 1 Firlot, 1 Peck. Omitted Kains and Customs.

The Cells or Priories belonging to Jedburgh were Restennot and Canonby.



## XXI. RESTENNOT, OR ROSTINOTH,

In Angus, situated a mile to the North of Forfar, and encompassed with a Loch, except at one Passage, where it had a Draw-Bridge. Here all the Papers and precious things belonging to Jedburgh were carefully kept. Robert, Prior of this Place, swore fealty to Edward Langshanks in 1296, according to Prynn. [*Spottiswoode.*]

It appears that from the earliest Date down to about the close of the Fifteenth Century, the spelling of the name of Rostinoth was much the same as that adopted throughout the text. After the latter period it assumed the form of *Restennet* or *Restenneth*, which probably gave rise to the common Fable of its having been made a Depository of Records and other valuable Effects during the Wars of the Independence. More probably, however, the name had originated from the physical appearance of the District, and, perhaps, has some such meaning as “the Island of a flat or level Promontory”—at least the Ruins of the Priory occupy a small Island, which had been surrounded by water in old times, though now joined to the land, and the land, in its general aspect, is of a comparatively level character. The Loch or Lake of Rostinoth was drained by Mr. Dempster, of Dunnichen, towards the close of the last Century, for the valuable Marle which it contained. It appears to have been one of a chain of Lochs which extended from near Glamis on the West, to Red Castle on the East.

It is said that when S. Boniface came to Scotland about the beginning of the Seventh Century, he Founded three Churches in Angus. One of these he planted at Invergowrie, on the banks of the Tay; another at Tealing, near Dundee; and a third at Rostinoth, near Forfar; and it is believed to have been upon the site of the old Church of Rostinoth that the Priory was afterwards erected. It was situated in the Diocese of St. Andrews, Dedicated to S. Peter, and occupied by Canons of the Order of S. Augustine.

Probably the earliest existing Charter to the Priory of Rostinoth is one by King David I., by which he gave the Rents of

certain Thanages, Bondagia, and other Royal Lands, to the Monks. The next authentic Notice of the Priory occurs in the time of Malcolm "the Maiden," by whom it was made a Cell of the Abbey of Jedburgh, down to which period it was an independent Establishment. The Charter of this Union was Granted at Roxburgh between 1159 and 1163, being Witnessed, among others, by William and David, brothers of King Malcolm; by Nicholas, the Chamberlain; and by Arnold, Bishop of St. Andrews.

It appears from this Charter that the Possessions and Liberties Granted to the Priory were ample. Among these are mentioned the Churches of Crachnatharach, Pethefrin, Tealing, Duninald, Dysart, and Egglispether, with their Pertinents; the whole Teinds of the King's other places in Angus, including those in Money, Wool, Chickens, Cheese, and Malt, and those of the Mill and Fish Market of Forfar; also 10s out of Kynaber, the whole Teinds of the King's Farms or Lordships of Salorch, Montrose, and Rossie; the Free Passage of Scottewater, or the Firth of Forth; a Toft in each of the Burghs of Perth, Stirling, Edinburgh, and Forfar; together with a Toft in Salorch, and 20s for the light of the Church of Salorch itself, with the King's Salt-Pits, and Mill of Montrose. These were all Granted and Confirmed by King Malcolm, along with the Priory of Rostinoth, to the Abbey of S. Mary of Jedburgh, for the welfare of the Souls of the King's grandfather, David I.; of his father, Prince Henry; of his mother, Ada, daughter of the Earl of Warren and Surrey; and of his three sisters, his Antecessors, and Successors. This Charter was afterwards Confirmed by Bishop Arnold, of St. Andrews.

Sometime between 1189 and 1199, during the Chancellorship of Hugh, King William the Lion gave to the same House the Lands of Ardnequere (supposed to be Cossans) in exchange for those of Foffarty, which, with Waters, Woods, and Plains, Meadows and Pastures, Muirs and Marshes, were to be held in free and perpetual alms by the Prior and Canons. Alexander III. also gave the Tenth of the Hay grown in the Meadows of his Forest of Plater, near Finhaven; and, in 1292, the Priors

craved the King for permission to make a Mill-Dam in the adjoining Forest of "la Morleterre," or Murthill.

As just shown, the Priory of Rostinoth was given by King Malcolm to the Abbey of Jedburgh; and, in 1242, the Chapel of Forfar, which was dependent upon, and subject to, the Priory, was also given to Jedburgh by David, Bishop of St. Andrews, in these terms:—

Be it known to you, universally, that we have Granted by the common consent of our Chapter, and Confirmed to the Abbot and Canons of Jedworth, the Church of Restinot, with the Chapel of Forfar, adjacent to the same, and with all Tithes, Revenues, and Liberties, lawfully belonging to the aforesaid Church and Chapel; and that that Chapel, notwithstanding any Dedication of it, or of the Burying Ground, or Churchyard of the Mother Church of Restinot, belongs to it by Parochial right, and that it remains for ever united to the same as a member.

In the time of King Robert the Bruce, the Writs of Rostinoth were said to have been "lost and carried off by Wars and other accidental causes," and an Inquest was appointed to inquire regarding the old Rights and Privileges of the House. That Finding contains Notices of the various Lands and other Possessions of the Priory from the time of Alexander III., and the Revenues were pretty considerable, arising from Lands and Patronages, which were scattered over more than twenty of the Parishes of Angus. Besides the Revenues of certain Lands, the Jurors also found that the Canons were in full possession of the curious Privilege of "uplifting on each coming of the King to Forfar, for each day he abides there, two loaves of the lord's bread, four loaves of the second bread, and six loaves, called *hugmans*; two flagons of the better ale, two flagons of the second ale, and two pairs of messes of each of the three courses from the kitchen." Shortly after the Date of this Inquest, Bruce gave the Prior and Canons license to cut Wood at all times in his Forest of Plater, for the purpose of making Waggon, Carts, Yokes, Halters, and the like; and in Morton's "Monastic Annals of Teviotdale," it is stated from the Harleian MSS. that the same King gave the Canons the Teinds of the King's Horses and Studs, and the third of the Hay of the Forest of Plater.



In 1333, Sir Alexander Lindsay, afterwards of Glenesk, also gave an Annuity out of the Barony of Duny to the Priory; and, three years afterwards, James, Bishop of St. Andrews, made over to it his whole Lands of Rescobie—the Charter of which is curious, in so far as it contains a special reservation of the place of holding Courts.

On 10th June, 1344, David II. Confirmed the ancient Grants of Kings David, Malcolm, and Alexander, of the second Teinds of the Sheriffdom of Forfar, except the Tenth of the great Custom of Dundee, called “the Mautoll”; and for the special regard which he had to the Priory, as the place where the bones of his brother-german, John, were Buried, he farther Granted to it 20 Merks Sterling from the great Customs of Dundee. This, probably, was the latest Grant which was made to the Priory, if we except the Confirmation in 1360 of a previous Gift of an annual of £4 out of the Thanedom of Menmuir, by Andrew Dempster, of Careston, and William and John Collace, of Balnamoon.

The Ruins of the Priory of Rostinoth are still of considerable extent, and have much the same appearance as when described by Mr. Ochterlony, of Guynd, about 1682, and when sketched by Captain Grose in 1789. George Hawkins Dempster, Esq., of Dunnichen, repaired the Walls of the Church some five years ago; the Steeple, two years ago. The Repairs were effected by “Steeple Jack,” under the superintendence of the Rev. William G. Shaw, of Forfar. The Spire is now all pointed with Portland Cement. It had suffered from lightning. The greater part of the Walls of the Church, or the Building on the East of the Tower, are pretty entire, with Remains of the Corbel-Tabling and Buttresses. Although the South-East and West Walls of the Cloisters are more ruinous, many of the Corbels which supported the Beams of the Roof are still to be seen; also the Holes or Niches in which the Posts were inserted which divided the Cells.

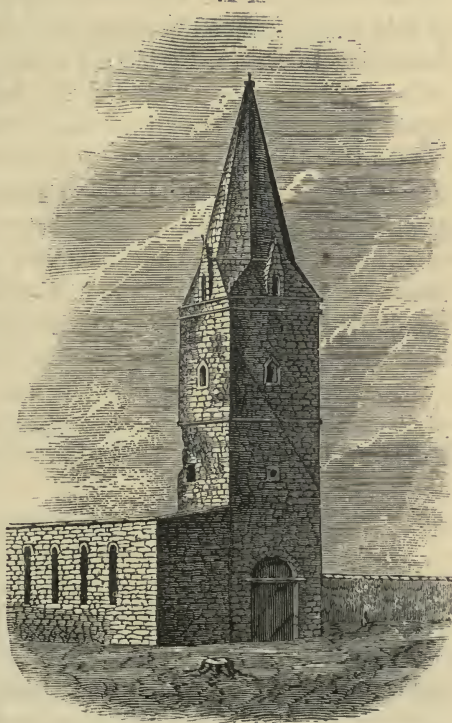
This part appears to have been from 50 to 60 feet square; and the Church was about 65 feet long, by about 20 feet broad, exclusive of the Tower, and a place called the Vestry, at the

North-West end of the Church. The Tower, including an Octagonal Spire, is about 70 feet high, and the Building appears to have been in the First-Pointed Style of Architecture, or that which prevailed in Scotland during the Thirteenth Century. The Tower appears to be the oldest part, having a plain Saxon Doorway.

The Chapel of the Priory is the most interesting part of the Ruins. Its Buttresses have all been removed, no doubt to build Dykes. The Piscina, the Aumbry, and the Sedile, are still in good preservation. The Basin of the old Font also exists; and it was usual in the last Century for "Episcopalians" in the District to carry their children, and there be Baptized by stealth.

The Area of the Church has long been used as the Burial Place of the Hunters of Burnside, and the Dempsters of Dunnichen. At one time the Enclosure contained Tombstones to different members of these Families; but owing to the wanton mischief of idlers, they have altogether disappeared, having been either carried off or destroyed.

It is interesting to know that in days of yore some of our most powerful Princes and Magnates assembled within this Monastery to deliberate over matters affecting the welfare of the Kingdom, for it is recorded that the Priory was visited both by



PRIORY TOWER OF RESTENNOT.



Robert the Bruce and his son, David II. Here, also, doubtless lie the ashes of many personages who, in their day, had been remarkable for piety, learning, and other of the ennobling qualities of human nature, regarding whom History is silent. Still, both Tradition and Record affirm that there were at least two persons of note Interred here. The first is said to have been Ferideth, King of the Picts, who fell at a Battle which was fought in this neighbourhood between him and Alpin, King of the Scots. According to Boëce, Ferideth's Army was defeated, and himself killed, and Alpin commanded the body of his opponent to be "laid in Christian buriall not farre from Forfaire."

On this Passage is founded the not improbable conjecture of Ferideth's place of Burial having been at Rostinoth. There are, however, as before shown, much better grounds for believing that at a later Date, the body of John, a son of King Robert the Bruce, was Buried here. This, it need scarcely be added, is a peculiarly interesting point, particularly when it is borne in mind that the fact of Bruce having had *two* sons, has hitherto been overlooked by Historians; and, so far as known, the only Record of it occurs in the previously noticed Grant of Confirmation by David II. to Rostinoth, Dated at Scone on the 10th June, 1344.

## PRIORS OF RESTENNOT.

1. ROBERT, Prior of Rostinoth, was a Witness to a Charter by which Robert, Bishop of St. Andrews, Granted to the Canons of that Convent the free Election of their Prior; and on the Death of Isaac, Abbot of Scone, in 1162, Robert, Prior of Rostinoth, was Elected to that Office.

2. WILLIAM, who Witnessed several Grants by King William the Lion and others, was Prior between 1178 and 1199.

3. HUGH, Prior of Rostinoth, is said to have become Abbot of Jedburgh on the Death of Abbot Ralph, in 1205.

4. BERENGAR held the Office of Prior, and was present at a Synod at Perth, in the Dispute betwixt William, Bishop of St. Andrews, and Duncan of Aberbothenoth, 3rd April, 1206, regarding the Lands of the Kirktown of Arbuthnott.

5. GERMAN, as Prior of Rostinoth, Witnessed several Grants to the Priory of St. Andrews by William Cumyn, Earl of Buchan, and his Countess Marjory, sometime before 1233; and in 1227, probably during the time of this Prior, we meet with the only trace (so far as is known) of the *Seneschal*, or Steward of the Convent. He is described as "David, Senescalle de



Rostynoth," and was a Perambulator of the Marches of the Lands in Dispute between the Abbey of Arbroath and Kinblethmont.

6. WILLIAM was Prior in 1264, and a Witness to William of Brechin's Foundation Charter of the Hospital, or *Maisondieu*, of that Town. On 17th March, 1289, the Prior of "Rustinoth" was a party to the Letter of the Community of Scotland, consenting to the Marriage of Prince Edward of England with our Queen Margaret; and "Robert, Prior de Rostinnot, et les Chanoines" of the Convent, performed homage to King Edward I., at Berwick-upon-Tweed, in August, 1296.

7. BERNARD, Prior of Rostinoth, Witnessed the Resignation of Lands in the Town of Aberdeen by Malcolm of Haddington, to the Convent of Arbroath, in 1320.

8. J., Prior of Rostinoth, is a Witness to Henry of Rossey's Charter of the third part of the Lands of Inyeney to Walter of Schaklok, 23rd Sept., 1328; and

9. JOHN DE ESKDALE (probably the same as above) was Prior in 1330-36.

10. ALEXANDER appears in a Deed regarding the Titles of the Thanages of Monifieth and Menmuir, 27th May, 1347.

11. "JAMES OFF KETHT, Priour of Rostinoth," probably a Cadet of the powerful Family of that name in the Mearns, was present at Forfar on 10th January, 1410, when the Duke of Albany decided in favour of the claims of the Bishop of Brechin, to half the Pasture of the Muir of Farnell.

12. WILLIAM LYNDESAY is described as lately Prior of Rostinoth, in a Deed of 12th June, 1476, regarding this Priory and the Abbey of Jedburgh.

13. WILLIAM RUTHERFORD was Prior, 24th October, 1482, and Procurator in a case before the Lords of Council on the 7th March, 1490.

Of the Priors of Rostinoth we have no farther notice. On 1st August, 1560, Andrew, probably the second son of George, fourth Lord Home, sat in Parliament as Commendator of Jedburgh and Rostinoth; and on 19th May, 1562, Mariot, relict of Lord Home, and mother of the Commendator, had Charters of the Dominical Lands of Rostinoth. Her only daughter, Margaret, who married Sir Alexander Erskine, of Gogar, appears to have inherited Rostinoth; since, on 24th November, 1586, she and her husband had a Charter of Confirmation of the "House and Enclosure of Restenneth." The next Notice of the Property occurs in 1606, when Sir Thomas Erskine, afterwards Earl of Kelly, eldest surviving son of Lady Erskine (in consideration of certain good services which he had done to the King), received a Grant from James VI. of "the haill temporall landis and rentis quhilkis pertenis of befor to the Priorie of Restenneth, being ane cell of

the abbacie of Jedburgh . . . with the richt of the patronage of the kirkis of the said Priorie, viz., the kirkis of Restenneth, Donyndald, and Aberlemno, erectit into ane frie baronie." This Gift included "the temporall landis and rentis pertening to the said priorie, with the place, cloister, zairdis, orchardis, and hail boundis within the precinct of the samin."

The Earl of Kelly does not appear to have long retained the Barony of Rostinoth, having been succeeded in it by George Fletcher, one of the Balinscho Family, somewhere about 1624-5; and from his Heirs in 1652, the Patronage of the Kirk of Rostinoth-Forfar (as was the name at that late Date) was purchased by the Magistrates and Town Council of Forfar. On 7th September, 1658, Robert Fletcher, of Balinscho, was served Heir to his father in the Teinds of Rostinoth; and, on 12th January, 1693, William Hunter succeeded his father, Thomas, in the Dominical Lands of Rostinoth, with the Fishings, &c. The Property was bought soon after the year 1700 by George Dempster, a Merchant and Burgess of Dundee, son of the Rev. George Dempster, the last Episcopal Minister of the Parish of Monifieth.

Mr. Andrew Jervise, Author of the "Land of the Lindsays," "Memorials of Angus and Mearns," &c., has obligingly permitted me to draw the above excellent Details from his latter interesting Volume. In the Appendix thereto, is given the *Rental* of the Lands belonging to this Priory.

VALUATION OF THE PRIORY OF RESTENNOT.

Money—£275 10s 8d.

XXII. CANONBY,

A Priory situated upon the River of Esk, in Eskdale, and Shire of Dumfries. It is uncertain by whom, or at what time it was Founded (? 1165), though we are pretty sure it was before the year 1296; for then William, Prior of this Convent, swears fealty to Edward I., King of England. This Monastery was frequently overturned and burnt by the English, and the Prior and Canons thereof obliged to abandon their Dwelling during the

heat of the Wars; by which means, their Records being so often destroyed and lost, I can give no further Account of it. [*Spottiswoode.*]

There are several opinions with regard to the derivation of the name *Canonby*. One traces it to the Saxon word *Bie* or *By*, signifying a "habitation" or "station," making the term thus denote the Residence of the Canons; another derives the name from the Latin word *Cænobium*, which signifies a "Priory" or "Monastery;" a third makes it out from the Greek *κοινος*, "common," *βίος*, "life," because the Monks lived in common.

The Religious House of Lidel, Parish of Castletown, recorded in the great Charter of Jedburgh Abbey as the gift of Turgot of Rossedale, was *identical* with the Church of Lidel, mentioned both in that Charter and in the Chartulary of Glasgow, and was afterwards known as the Priory of Cannabie, of which Castletown was a Dependency. The Church of Castletown, so named from a Castle (probably that of Liddel) near which it stood, was originally known as the Church of S. Martin of the Valley of Liddel. [*Orig. Paroch.*]

Turgot de Rossedal occupied the District on the Lower Esk. He placed the Monastery on the Peninsula which is formed by the junction of the Rivers Liddel and Esk, and he Granted to it the adjoining Lands, with the Church of Kirkandrews and its Pertinents. It obtained also some Lands, and a Fishing on the Liddel, from Guido de Rossedal, who was probably the brother of the Founder. This Canonry, with its Possessions, were soon after Granted by Turgot de Rossedal to the Monks of Jedburgh, who thenceforth held it as a Cell of their Monastery. This Grant of the Founder was Confirmed by William the Lion, soon after his Accession, in 1165. When Turgot transferred his Canonry to the Monks of Jedburgh, he called it "*Domus de Religiosis de Liddel*," from its location on the bank of this mountain torrent. It soon obtained the name of *Canonby* (the Canons' Residence), and it communicated this appropriate name to the Parish Church.

In *Bagimont's Roll*, the Prior of Canonby sat in the great Parliament at Brigham, in March, 1290. [*Rymer.*] William the



Prior and his Canons swore fealty to Edward I., at Berwick, in August, 1296. [*Prynne, vol. iii., p. 653.*] In 1341, the Prior and Canons procured from Edward III., a Writ of Protection for themselves and their Possessions—[*Rotuli Scotiæ, vol. i., p. 615*]—yet were they often ruined by the Border Wars. The Kings of England at length claimed them as their own, from ancient protection. The unscrupulous Henry VIII. claimed this Priory in 1533, as having belonged to the English of old. [*Border Hist., p. 533.* From the transactions of 1296, we may see how old there could be any pretence of claim.] Both the Convent and the Church of Canonby were destroyed by the English after the Battle of Solway Moss, in 1542. The Priory of Canonby and the Abbey of Jedburgh, of which it was a Cell, were both separated from the Crown, to which they had been annexed by the Act of 1587, and granted to Alexander, Earl of Home, in 1606. He acquired a Charter for them under the Great Seal, 20th March, 1610, and the whole was ratified in Parliament, 4th August, 1621, granting anew the same to James, Earl of Home. The Earl of Home obtained, as Pertinents of the Priory, the Patronage, Tithes, and Lands of the Churches of Canonby and Wauchope. The Priory of Canonby, with its Property, afterwards passed from the Earl of Home to the Duke of Buccleuch, in the Reign of Charles I.

Some Vestiges of the Convent are still to be traced at Halgreen, about half a mile East of the Village of Canonby. The ancient Church of Canonby was dedicated to S. Martin. In the Churchyard a *Chrismatory* was dug up some years ago—a piece of grotesque sculpture. [*Chalmers' Caledonia, vol. iii., p. 152.*]

VALUATION OF THE PRIORY OF CANONBY.

Money—£20 13s 4d.

XXIII. INCHAFFRAY, A.D. 1200,

In Strathern, a Subdivision in the Shire of Perth, was an Abbey founded by Gilbert, Earl of Strathern, in this year, the Canons whereof were brought from Scone. It was dedicated to the memory of S. John the Evangelist. Frere Thomas was

Abbot of Inchaffray in the year 1296; and Mauritius, Abbot of this place, was present with King Robert the Bruce at Bannockburn, to which he brought, as is reported, the Arm of S. Fillan—whereof *Boëthius*, lib. xiv., p. 314, and *Lesly*, lib. vii., p. 232. James Drummond, son to David, Lord Drummond, having acquired a right to this Monastery from Alexander Gordon, Bishop of Galloway, then Commendator thereof, it was by the favour of King James VI., in the year 1607, erected to him in a Temporal Lordship, by the style of Lord Maderty. [*Spottiswoode.*]

A few ruined Gables, masses of fallen Wall, a Stone Coffin, and an Arched Chamber, are all that remains of the Abbey of Inchaffray. It is enclosed with a low Stone Fence, in the Eastern Division of which there are two rudely Carved Stones, belonging to a comparatively recent period of its History. The Date, 1608, is still discernible on one of them; but some person, anxious to afford unmistakeable evidence of the antiquity of the Abbey, has endeavoured to efface the upper stroke of the 6 in 1608, wishing to make it 1008. The Ruins are surrounded on three sides by a corn field—the Road to Auchterarder passing them on the East.

Inchaffray was Dedicated to the honour of God, the Virgin Mary, and S. John the Evangelist. In Charters it is designated *Insula Missarum*, the “Island of Masses,” that being the signification of the Gaelic name *Inchaffray*. It is supposed that anciently it must have been an Island, and that the Waters



An Eagle, emblematic of S. John, with its feet on the Legend, *In Principio erat verbū*, “In the beginning was the Word.” Circumscription—S' Comune Ecce Sci Johis Evangeliste De Insula Missarum.



of the Pow, now reduced to a broad, deep Drain, had at one time formed a Lake in this District of Stratherne.

It is conjectured, on the authority of Fordun, that the same Earl Gilbert who built and endowed the Abbey of Inchaffray, Founded also the See of Dunblane. Be this as it may, the Family of Stratherne, of whom Earl Gilbert was the progenitor, "were the only Scotch subjects who could claim the distinction of having Founded a Bishopric, and inheriting its Patronage, unless we except the great Lords of Galloway, who appear to have renewed the Foundation of the See of S. Ninian."

The first Charter by Earl Gilbert in favour of the Abbey is Witnessed by the Countess Matilda, his wife, and his six sons, the last named being Gilchrist, who Died in 1198. Before this, the Earl had Founded the House of Inchaffray; but then, the parents having chosen it as the Place of Burial of their son, they recorded their sorrow in an extended Foundation and Endowment of their Monastery. Malis, the Hermit, in whose piety and discretion the Founders had all confidence, was to be the Head, and to have the selection. The Earl and Countess declared their affection for the Place—"So much do we love it, that we have chosen a Place of Sepulture in it for us and our Successors, and have already Buried there our eldest born."

By its Great Charter, A.D. 1200, this Abbey was endowed with the Churches of S. Kattanus of Abruthven, of S. Ethirnanus of Madderty, of S. Patrick of Strogeth, of S. Mechesseok of Auchterarder, of S. Beanus of Kinkell; with the Tithe of the Earl's Cain and Rents of Wheat, Meal, Malt, Cheese, and all Provisions used throughout the year in his Court; with Tithe of all Fish brought into his Kitchen, and of the produce of his Hunting; and the Tithe of all the Profits of his Courts of Justice, and all Offerings. The Convent had the liberty of Fishing in the Peffer, and of Fishing and Birding over all the Earl's Lands, Waters, and Lakes. They might take Timber for Building and other uses from his Woods, and have their Pannage or Mast-Feeding for Pigs, as well as Bark and Firewood, in whatever places and as much as they chose. Some years later, Earl Gilbert granted to the Canons, now seated



at Inchaffray, the Church of S. Beanus of Foullis, with the "Dower" Land of the Church, and the common Pasturage of the Parish, and the Church of the Holy Trinity of Gask, with the same privileges.

In his old age, Earl Gilbert took a second wife, Ysenda, the daughter of a Knightly Family of the surname of Gask. A Chronicle, which seems to have been written in the Diocese, or to be in some other way peculiarly connected with Dunblane, records Earl Gilbert's death—"Gilbertus fundator canonicorum Insule Missarum et episcopatus Dunblanensis, obiit A.D. 1223."

Earl Gilbert was succeeded by his son Robert, who was also the good Patron of the Canons of Inchaffray. One of his Charters, indeed, savours of some estrangement and reconciliation—Earl Robert, in the Church of Strogeth, in the presence of Abraham, Bishop of Dunblane, Gilbert the Archdeacon, and other notable Witnesses, binds himself towards Innocent, the Abbot, that he will never in all his life vex the said Abbot, or his Convent, unjustly; nay, will love and every where honour them as his most special friends, and will add to the Possessions of their House whatever he may, by the counsel of his friends. In particular, he Confirms to them the Churches of Gask and Strogeth.

As early as 1218, the Canons of Inchaffray had reclaimed a portion of the vast Marsh in which their "Isle of Masses" stood. Nearly 500 years afterwards, the "Heritors upon the Pow of Inchaffray" applied to Parliament to appoint Commis-



*Counter Seal.*—S. John standing in the Door of a Church, holding in his right hand a Palm Branch, and in his left a Book. Same Circumscription. [*Matrix, in the possession of C. K. Sharpe.*]

sioners for draining the whole Marsh for common benefit. The Act which followed upon their Petition, dated 9th October, 1696, given in the Appendix to the *Registrum de Inchaffery*, is curious, as perhaps the single instance of a great Agricultural improvement effected under the authority of the Scotch Parliament.

The Abbey of Inchaffray, though respectably endowed, does not seem to have ranked among the greater Monasteries of Scotland. The Abbots, though Prelates of Parliament, occur rarely in public affairs, or in the transactions which so frequently brought together Churchmen of various Religious Houses. We have thus only a very few names of the successive Abbots preserved.

#### ABBOTS OF INCHAFFRAY.

1. MALIS, a Religious Hermit, was the person to whom Earl Gilbert committed the selection of the Convent at its first Foundation in 1200, and he was the first Head of the House.

2. INNOCENTIUS appears to have been Head of the House as Prior, and was perhaps the first who took the style of *Abbot*, in the time of Earl Robert, between 1223 and 1231.

3. ALANUS occurs as Abbot of Inchaffray, from 1258 till 1271.

4. HUGH, who had been Prior, was afterwards Abbot in 1282-4.

5. FRERE THOMAS was Abbot in 1296. [*Spottisroode.*]

6. MAURITIUS or MAURICE was the Abbot of Inchaffray who blessed the Army of Bruce at Bannockburn (June 24, 1314), to which he is said to have brought the Arm of S. Fillan. He was promoted to the See of his own Diocese of Dunblane in 1319. Early in his Episcopate, a dispute concerning the Tithes of Cornton and Atheray, between him and the Abbot of Dunfermline, was submitted to the decision of Arbiters, one of whom was

7. CHRISTINUS, Abbot of Inchaffray.

8. WILLIAM was Abbot on the 17th July, 1370. He must have held the Abbey for a long period, or had a Successor of the same Christian name.

9. WILLIAM FRANKLYN, Abbot, John the Prior, and the whole Convent of the Monastery of Inchaffray, in 1398, on the Festival of S. Matthias, are Witnesses to a Deed of Jonet de Murreffe, spouse of Alexander de Murreffe, of Abercairney, Knight.

10. GEORGE, Abbot of Inchaffray, on the 25th January, 1468, obliged himself to make Lawrence, Lord Oliphant, his Bailie for life of the Lands of the Abbey, within 20 days after he should be admitted to the Spirituality by the Ordinary, and by the King to the Temporality of the said Abbey. The Office of Bailie of the Abbey Lands is said to have been in the Family of Oliphant during the Reigns of James V., Queen Mary, and James VI.

11. GAVIN DUNBAR, Archbishop of Glasgow, had, in 1539, the Abbacy of Inchaffray *in commendam*. He Granted to Anthony Murray a Tack of the Four Merk-Lands of the Raith, "for furnishing of our Bulls"—probably for the expense of his Confirmation in the Abbacy—on the 19th May, 1539. Before the Tack had run to an end, the Tenure was made perpetual by a Feu-Charter of the same Lands of Raith, and of the Moor of Madderty, granted by

ALEXANDER, styled "Archbishop of Athens," Postulate of the Isles, and Perpetual Commendator of the Monastery of Inchaffray, Dated at Inchaffray the 24th December, 1554. This Commendator was Alexander Gordon, brother of George, fourth Earl of Huntly, who was defeated in his hopes of the Archbishopric of Glasgow, on the Death of Archbishop Dunbar, and imperfectly consoled by the high-sounding Title of "Archbishop of Athens, *in partibus infidelium*,"—the poor See of the Isles to which he was provided on the 26th November, 1553, with the Abbacy of Inchaffray *in commendam*. Next year, he was made Commendator also of the Abbacy of Icolmkill. In 1558, he was Translated from the Bishopric of the Isles to the Diocese of Galloway. He was still styled *Postulate of the Isles* in 1561, and continued to hold his Abbacy till 1564.

In the General Assembly of the Kirk, convened at Edinburgh the 25th December, 1567, ALEXANDER, called "Bishop of Galloway," Commissioner, was accused "that he had not visited these three years bygone the Kirks within his Charge; that he had left off the visiting and planting of Kirks, and he haunted Court too much, and had now purchased to be one of the Session and Privy Council, which cannot agree with the Office of a Pastor or Bishop; that he had resigned Inchaffray in favour of a young child, and set divers Lands in Feu, in prejudice of the Kirk." The Bishop of Galloway "granted that he offended in all that was laid to his charge." The *youth* in whose favour he had resigned the Abbacy of Inchaffray, was James Drummond of Inverpeffray, the second son of David, second Lord Drummond, who was Commendator of Inchaffray on the 13th March, 1556, when David, Lord Drummond, acted with him as his Coadjutor. The Abbacy of Inchaffray was erected into a Temporal Lordship in his favour, and he was created Lord Maderty in 1609. From him is descended the Noble Family of Strathallan.

The ancient Register of the Abbey of Inchaffray has been for some time preserved in the Library at Duplin Castle. The Bannatyne Club owed to the Earl of Kinnoul the use of the Original Register, which enabled the Transcript presented to the Club by the late Henry Drummond, M.P., to be collated. The Register is an 8vo Volume of 51 leaves of Vellum, in a hand of the Fifteenth Century. Eighty-four Charters have been Printed



in the *Liber Insule Missarum*, together with a *Rental* of the Abbey, 1563; a *Taxt Roll of the Lordschip*, 1630; and 47 "*Cartae Recentiores*." The Details incorporated here have been carefully collected from the above, with permission.

VALUATION OF THE ABBEY OF INCHAFFRAY.

Money—£666 13s 4d. [*Keith*.]

The Cells or Priors belonging to Inchaffray were Strathfillan, Scarinche, and Abernethy.

XXIV. STRATHFILLAN,

Situate on the Water of Dochart, in Breadalbane, a Sub-division of the Shire of Perth, was a Priory Founded by King Robert the Bruce, and Consecrated to S. Fillan, in consideration of the assistance he had from that Saint at the Battle of Bannockburn, A.D. 1314. At the Dissolution of Religious Houses, this Priory, with all its Revenues and Superiorities, was given by the King to Campbell of Glenorchy, ancestor to the Earl of Breadalbane, in whose possession it still remains. [*Spottiswoode*.]

Brockie (MS., p. 8302) devotes several hundred lines to a Metrical Ballad on the Battle of Bannockburn, composed by a Carmelite Monk, Robert "Bastonumistius," a Poet whom King Edward, sure of victory, had brought along with him to chafe the Scotch in Rhyime. This Poetical Monk was taken captive at the Battle, and necessitated, for his freedom, to turn his Song in the reverse strain.

In the Etterick is *The Pool of S. Fillan*, immersion in which the superstitious long believed was a cure for rheumatic complaints and madness.

An Account of the Crozier of S. Fillan, with Photographs, is given in the "Proceedings of the Society of Antiquaries of Scotland," vol. iii., p. 233.

VALUATION OF THE PRIORY OF STRATHFILLAN (cir. 1575).

Money—£40 1s 6d.

## XXV. SCARINCHE,

In the Isle of Lewis, and Shire of Ross, Founded by the Macleods of the Lewis, in honour of S. Catan—"In honorem Sti. Catani, cujus exuvias ibidem asservari traditione acceptum est." [*Spottiswoode.*]

Macleod was so taken with the manners of the Abbot Maurice at the Battle of Bannockburn, that he requested him to come and reside at Scarinche, where he erected a Monastery to S. Catan, whose Relics were there. S. Catan was the uncle of S. Blane. George Newton, Archdeacon of Dunblane, says, "Sanctus Catanus Episcopus, ut solitariae vitæ impensius vacaret." Dempster, Cammerarius, and others, assert that he was Buried in Bute. [*Brockie's MS., p. 8319.*]

## VALUATION OF THE PRIORY OF SCARINCHE.

*No information.*

## XXVI. ABERNETHY

Was formerly the chief Seat of the Pictish Kings—the Metropolis both of the Kingdom and Church of the Picts. It is situated near the influx of the Water of Earn into the River Tay; and the Collegiate Church there was Dedicated to S. Brigida, Bridget, or Bride, an Irishwoman, who Died at Abernethy about A.D. 518. Here she found a Retreat with her "Seven Virgins." The *Pictish Chronicle* has ascribed the Foundation of Abernethy to Nethan I., A.D. 458, in the 3rd year of his Reign; the *Register of the Priory of St. Andrews*, to Nethan II., about A.D. 600; Fordun and Wyntoun, to Garnat or Garnard, the Predecessor of Nethan II. Bede informs us that Nectan III., A.D. 711, wrote to Ceolfred, Abbot of Jarrow, in Northumberland, asking for Architects to build a Church, which was to be Dedicated to S. Peter. His request was complied with, and Masons were sent, who erected a Church after the *Roman manner*. Kenneth III., King of Scots, after his complete victory over the Picts, Translated this Seat of an Episcopal See to St. Andrews, during the Culdees, who had a College here; for in the Reign of Malcolm Caenmore,

A.D. 1057, we find mention made of Berbeadh, the Rector of the School of Abernethy and the whole University there; and, to testify to the dignity and importance of the Rector's position, we find his name mentioned as a Witness to a Deed of the King.

The Matrix of the Seal of the College, strange to say, was found in 1789 in a Garden at Enniskillen, in Ireland, and it was in possession of the Honourable James Drummond of Perth about fifty years ago. It bears on one side a Lion rampant, with the Inscription, "S. Commune Collegii De Abernethi;" and on the other an Abbess (probably S. Bridget), holding a Crozier in her right hand; and at her feet there is an animal, seemingly a Cow, with the Legend or Inscription, "In domo Dei ambulavimus cum consensu," being the Latin Version of the 14th Verse of the 55th Psalm—in our Translation, "We walked unto the House of God in company." [*Jameson's History of the Culdees.*]

Here are quoted the exact words of the Bounding Clause of the Foundation Charter of Nectan the II., A.D. 617. He endows the Church at Abernethy with Lands "to the Day of Judgment," "cum suis finibus, quæ positæ sunt a lapide in Apurfeirt, usque ad lapidem juxta Caerfull, id est Lethfoss, et inde in altum usque ad Athan;" that is, he gave all the Lands "within these bounds, to the Stone which is placed in Apurfeirt [? Aberfarg or Aberfargie], to the Stone close by Caerfull [Carpow], that is Lethfoss, and from thence to the Height at Athan."—The Stone referred to as being near Carpow, forms the Boundary betwixt the Lands of Carpow and Clunie, and is known by the name of the "Cloven Stone." *Usque ad Athan* means "over to the Ford."

The next Notice that we have of Abernethy (save the fact of David, King of Scotland, with his son, Henry, having held a



Court of his Nobles there in the year A.D. 1124), is one, not of Endowment, but of Spoliation. We are informed by Jameson, in his "History of the Culdees," that when William the Lion built the Abbey of Aberbrothock, he Endowed it, somewhere betwixt the years 1189 and 1199, with, among other Donations, "the Church of Abernethy, with its Pertinents, viz.—the Chapels of Dunbole [Dunbog], Dron and Erolyn [Errol], with the Lands of Belach [Balloch] and Pentinlour [Pitlour], and half of all the Tithes proceeding from the Abbot of Abernethy, the other half the Culdees ['habitunt Keledei,' are the exact words] shall possess. The Tithes which belong to the Church of Flisk and to the Church of Coultram [Coultrie] are reserved, and those from the Lands subject to the authority of the Abbot, which the Culdees used to have, viz.—Mukedrum [Mugdrum], Kerpul, Balchirewell [now erroneously called Broadwell], Baltolly, and of Innernethy, from the East side of the Burn."

The suffering party, to all appearance the Successors of the Culdees, did not permit these Tithes and Lands to be wrested from them without protesting against the spoliation. They appealed to the King. Subsequently, the Pope (Gregory IX.) was appealed to. He caused enquiry to be made, and, after investigation, in the year 1238 gave orders that a portion at least of the Property should be restored. The portion specially contested was the Tithes from "Petkarry, Petyman, Malcarny, Pethorny [Pitgornie], Pethwnegus, Gathanim [Gattaway]."

The fact of the Croft a little to the East of the Round Tower being still called "The Bishop's Yard," is proof that a Bishop must have resided here during the time of the Culdees, though, as we know, the Abbot was the supreme Ruler.

We learn from Sibbald's "History of Fife," that in the Reign of Robert I., A.D. 1306, the great Lordship of Abernethy was divided, in consequence of Alexander de Abernethy dying without male issue. The ancestor of the Earl of Rothes married one of the daughters, and through her acquired the Barony of Ballinbriech. The Earl of Angus married another, named Margaret, and got the Barony of Abernethy; and it is through this channel that the Douglas Family still hold the Superiority of the Lands.

Many have written about THE ROUND TOWER of Abernethy. Cyclopædiasts have borrowed their Accounts from an able Paper by R. R. Brash, Architect, Cork, given in the "Proceedings of the Society of Antiquaries of Scotland," vol. iii., p. 303; from Gordon's "Itinerarium Septentrionale," London, 1727; from

Gough, Grose, Chalmers, and "Black's History of Brechin." The Burgh of Abernethy, in Perthshire, is 3 miles from Newburgh, in Fifeshire, and lies at the foot of the Ochil Hills, that bound Strathearn on the South. It lies close to the Railway Station, from whence can be seen its ancient Round Tower, rising grey and melancholy above the glaring red-tiled roofs of the surrounding houses. It stands nearly in the centre of the Town, and in the angle of the Parish Churchyard, adjoining the Entrance Gate. It is partly in the Graveyard and partly on the narrow road leading up to the Kirk. It is used as a Bel-



ROUND TOWER OF ABERNETHY.

fry to the Established Kirk. There are timber floors resting on the old stone string-courses, which mark the various Storeys, with access by ladders from floor to floor. Upon the upper Storey is placed a Clock, the Dial of which faces West. Above this is the outside, from which, at an elevation of about 80 feet, a fine view repays well the "getting up stairs." The materials of which this Tower is built are not found in the neighbourhood. It is

well known that there is only one similar Round Tower in Scotland, viz., that of Brechin, probably contemporaneous.

The Date of the erection of Abernethy Tower, or "Steeple," as the inhabitants call it, is generally conjectured to be about A.D. 1000. Its purpose seems to have been for a Belfry, Beacon, or Watch-Tower, as well as a Keep for Ecclesiastical Utensils, Plate, Books, MSS., &c., in case of sudden predatory attacks. There can be little doubt that these Round Towers are of Christian origin, inasmuch as they are invariably connected with Christian Churches; and the fact that there are no similar Towers in any other Country except Ireland, proves that we must look for their origin there, and the erection of the one here to the time of the most intimate connexion of Scotland with that Country.

In Ireland we find many of the Doors of the Round Towers 10, 20, or even 30 feet above the ground—Abernethy Tower is several feet up—clearly showing that this was to render them difficult of access, and to be beyond the reach of sudden attack. Then the Doorways are only wide enough to admit one person at a time—Abernethy is only 2 feet 8 inches wide; and many of them in Ireland are so built as to admit of two Doors, an outer and an inner, the more effectually to keep out plunderers; and then their height gave deadly effect to a stone dropped from the top on the head of an unwary Dane attempting to find an entrance.

Their round form, also, is not without design, for they are clearly less easy of demolition than if they had been built square or with corners. Besides, many of them are built of solid masonry for many feet above the ground, evidently to render them more impregnable.

VALUATION OF THE PRIORY OF ABERNETHY.

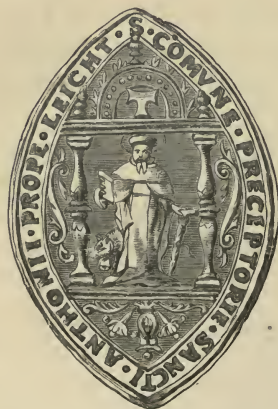
Money—£706 11s 2d.



## THE CANONS OF S. ANTHONY.

THE Order of S. Anthony had only one Monastery in Scotland, which was seated at Leith, in the Shire of Mid-Lothian, and is now called the South-Kirk. The Religious hereof were brought from St. Anthony of Vienne, in the Province of Dauphiny in France, the Residence of the Superior-General of that Congregation. Their Houses were called *Hospitals*, and their Governors *Præceptores*. It appears by a Charter of Humbertus, Chief or General of the Order, in 1446, that these of Leith did not live very peaceably together. Upon the Common Seal of their Chapter they carried a S. Anthony, clothed with an old Gown or Mantle of an Hermit; and towards his right foot a wild Sow. They followed the Rule of S. Augustine, and wore a Black Gown with a blue T of stuff on their left breast. They had neither an Almuze nor a Rochet, whereof the Canon-Regulars and Bishops made use. [*Spottiswoode.*]

S. Anthony holding in his right hand a Staff, having on the top a Tau, and in his left a Book. At his left foot is a Pig, with a Bell at its neck. A.D. 1519.



Same Insignia as the other.  
[*Original Matrix in the Advocates' Library, Edinburgh.*]

In 1089, a contagious sickness called the "Sacred Fire," which was a kind of dangerous leprosy, having spread itself into several parts of Europe, those of the Province of Vienne in France had at last their recourse to the Relics of S. Anthony the Egyptian, which were transported, as they said, from Constan-

tinople thither by one Joceline, of the House of Poitiers. The Papists say that whoever did call upon him was delivered from the "Sacred Fire;" and contrairiwise, those who blasphemed, or took the name of S. Anthony in vain, were immediately, by the Saint's unmerciful vengeance, delivered up to it. This gave occasion to one, Gaston Frank, in company with some other persons, to institute in 1095 the Religion of S. Anthony, whose principal care was to serve those sick who were tormented by the "Sacred Fire." He founded a famous Monastery at La Motte, Vienne, where liveth the General of this Order. The Papists do represent S. Anthony with a Fire kindled at his side, to signify by this that he delivers people from the "Sacred Fire." They paint, besides, a Hog, near to him, as a sign that he cures the beasts of all diseases; and, to honour him, in several places they keep, at common charges, a Hog which they call *S. Anthony's Hog*, and for which they have great veneration. Many others will have S. Anthony's Picture upon the walls of their houses, hoping by that to be preserved from the Plague. And the Italians, who did not know the true signification of the Fire painted at his side, thought that he preserved houses also from being burnt, and they call upon him on such occasions.

As for the Anthonian Friars, they know so well to make use of the power of their S. Anthony, that when they go a-begging, if one does refuse what they ask for, they threaten immediately to make the "Sacred Fire" to fall upon him. Therefore the poor country people, to avoid the Menaces and Witchcrafts of these Monks, present them every year with a good fat hog, a-piece. Some Cardinals and Prelates endeavoured to persuade Pope Paul the III. to abolish these wretched begging Friars—"Quæstuarios istos Sancti Anthonii, qui decipiunt Rusticos et Simples, eosque innumeris superstitionibus implicant, de medio tollendos esse." But they could not compass their good design; and these Monks do subsist yet to this day in several places, though the sickness of *S. Anthony's Fire* be now very rare. [*Emillianne's Monastic Orders*, p. 127.]

Maitland observes that "the Vestry of Leith, after the 'Reformation,' having purchased the Lands and Properties of

divers Religious Foundations in Leith and Newhaven, and Liberties thereof, King James VI. Granted and Confirmed the same by Charter in 1614 for the use of the Poor." King James' Hospital stood on the South side of the Kirkgate, nearly opposite the Giles' Street of the present day, on the Site now occupied by what is called *The New Tombs*. The Funds of this Preceptory, and the new Endowment of James, were vested in the Session of South Leith, and were for many years appropriated for the purposes designed by the original Donor. They now appear to have merged into the general Parochial Fund. In the Charter granted by King James, is mentioned—"All the Croft of Arable Land contiguous to S. Anthony's Garden, and also all that place and piece of ground whereon the Church and Preceptory of S. Anthony of the Knight Templars stood,"—sufficient evidence that the Property between Merrylees' Court, S. Anthony's Lane, and the Port in the Kirkgate—which, during the Siege in the Regency of Mary of Guise, bore the same name—was held, in common with Property in most Parishes in Scotland, by the Knight Templars. The origin of the Order dates from David I., 1124–53. Some Houses in Edinburgh, and one in Leith, bore the Badge of the Order—a Cross shaped in fashion of the letter T, with the motto, "LAVS DEO," to show that they held the superiority, but not, as is generally supposed, indicating that they themselves occupied the Premises.

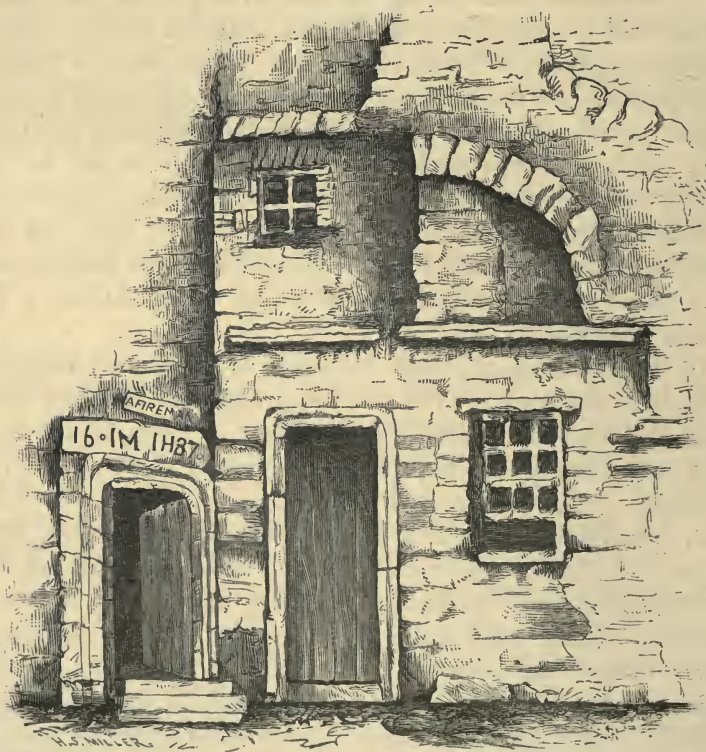
The Monks of the Order were in the custom of rearing Pigs. In the Extract from Suger's "Life of Louis le Gros," given in the Note to Neander's "Life and Times of S. Bernard," Prince Philip having been killed, A.D. 1131, in consequence of a collision with a Hog, in one of the Faubourgs of Paris, which caused him to be thrown from his horse, it is added—"An Order was issued forbidding Pigs in future to be kept in the streets; but the Monks of S. Anthony remonstrating against it, were allowed the exclusive privilege for theirs, on condition of their hanging a Bell round the neck of each." The Pigs, indeed, made an important item in the Revenues of the Order. "This year," says Guyot de Provins, a writer of the thirteenth Century, "their Pigs will bring them in 5000 silver Marks; for there is not a Town or



Castle in France where they are not fed." Some discrepancy appears to exist from the Dates. The Order of the Templars was suppressed by Pope Clement V. in 1312, previous to the Date of this Foundation, who granted a Decreet conveying their entire Property in Scotland to the kindred Order—the Knight Hospitallers of S. John of Jerusalem. After the "Reformation," 1563, Sir James Sandilands, the last Preceptor of the Order, resigned the possessions to the Crown, obtained a new Charter, and procured them to be erected in his favour into the Barony of Torphichen, the largest portion of their Lands being in that neighbourhood. He sat in the Scottish Parliament as Lord Sanct John, and was employed in several Embassies to the English and French Courts. It does not, however, appear that the Superiority of S. Anthony's was claimed by him. In the struggles connected with the suppression of Monastic Institutions, many were lost sight of, and probably that of S. Anthony's, till the age of James VI.

In the Inventory of Deeds, belonging to the Trinity House of Leith, is enumerated—"Ane charter, granted be Matthew Forrester, in favour of the foresaide mariners of Leith, of the said lande on y<sup>e</sup> hospital bankes, and for undercallit y<sup>e</sup> groundes lying in Leith. . . . Also said yeird. . . . Dated, 26 Julij 1567. Sealit and subscrivit be the said Mat. Forrester, Prebander of S. Antoine, near Leith." One of the privileges of the Soldier-Monks was "an English gallon of wine out of every tun imported." Like good Abbot Boniface, the "vivers," although their influence was subdued by S. Anthony in person, do not appear to have been neglected. This Perquisite was afterwards exacted in the shape of a Money-Commutation by the Session of South Leith. Many Entries to this effect occur—"19th Nov. 1638. The sessione has ordainit the wyne vintners in Leith to paye thair imposts of the wyne to oure sessione, or otherwise to be convenit befor the kirkis, and than they sall pay thair imposts as we ordain." It subsequently forms part of their monthly Collection. The Session also elected the Baron Bailie of S. Anthony's, who exercised Jurisdiction over Leith and Newhaven, combining in his person the Templar-Soldier, Priest, or Moral

Policeman, holding his Court at will, and giving Sentence without appeal; thus—"At Leith, 9th Feb<sup>y</sup>, 1693. On Mondaye last S. Anthoni's Court was helden in this place, and is to be keepit att Newheavin w<sup>t</sup> y<sup>e</sup> first conveniencie." As formerly noticed, it was on the Tower of this Preceptory that the French Artillery was placed in 1560. The last Baron Bailie was Thomas



REMAINS OF THE PRECEPTORY OF S. ANTHONY'S, LEITH.

Barker. The Office ceased to exist after the Burgh Reform Bill of 1833.

S. Anthony's Chapel, Arthur Seat, has been generally considered to have been an Appenage of S. Anthony's Preceptory. On this point no authentic Record exists. In Billings' "Baronial and Ecclesiastical Antiquities of Scotland," the Writer states,

part ii., p. 8, "There was in Leith a Convent (?) Dedicated to S. Anthony, with which it is probable that this Hermitage was connected. By one Tradition it is said to have been merely established for the Guardianship of the Sacred Fountain in its vicinity. By another, it is said to have been a Post for watching Vessels, from the Imposts on which the Abbey of Holyrood derived part of its Revenue, and to have thus formed a sort of Ecclesiastical Custom-house Station." Grose attributes its creation to more pious, if not more disinterested, Motives, saying—"The situation was undoubtedly chosen with an intention of attracting the notice of Seamen coming up the Firth, who, in cases of danger, might be induced to make Vows to its Titular Saint." [*Antiquities of Leith*, by D. H. Robertson, M.D., p. 119.]

"The Rental Buke of Sanct Anthonis and Newhaven" (being a curious little Record of the Abbey and Hospital of S. Anthony, near Leith) is on Vellum, 8vo, 21 leaves, in the Advocates' Library, Edinburgh. [*Frag. Scoto. Monast.*, p. 13.]

Alexander Forrester, reidar at Hailis . . . to be paid out of the third of the Hospitale of Sant Anthonis in Leith.—William Balfour, reidar at Leith, his Stipend £20, to be payit as followis, viz.,—Out of the third of the Preceptorie of Sanct Anthonis £10, and the rest to be paid be the toun." 1576. [*Reg. of Minrs., Exhorters, &c. Maitland Club.*]

It is certain that in the renowned Town of Leith there was a Monastery of the Canons of S. Anthony, whose Church is now entire, excepting the Altars and Sacred Ornaments, which modern Calvinists are wont to subvert for the Hustings. The Hospital remains, where some Poor are kept, and who Sing alternately in the Church, and live very strictly, according to Religious Discipline, under the *Preceptor*. It is not easy at this distance of time to say who the Founder was. Some say that William Malvoisin, the Bishop of St. Andrews, returning from Vienna, first planted here this Order. I have seen the Seal of the Chapter. [Brockie gives the description as I have.] Many of the Inhabitants of Edinburgh pay a yearly Cess to the Hospital of Leith; for Writers say that the Canons used to come from Leith, and live as Recluses within the Chapel, near Holy Rood, then



environed with trees, whose Dues at this day belong to Leith. This Monastery had also annexed to it several Parochial Churches, among which was the Church of Liston, which, however, the Canons were forced to relinquish about A.D. 1445. A great strife was carried on between the Canons of Leith and the Chapter of St. Andrews thereanent; for, being a Mensal Church, it could not have been Granted without the consent of the Chapter. The *Deed of Renunciation* by Friar Michael Gray, Preceptor of the Hospital of S. Anthony, near Leith, is in the Advocates' Library, A. 3. 34., fol. 19.—Brockie refers to what is adduced above by Spottiswoode, as to the want of concord among the Canons, and to the Chart of Dissolution by Humbert, Preceptor-General of the whole Order at Vienna. [*Brockie's MS.*, p. 8498.]

VALUATION OF S. ANTHONY'S, LEITH.

Money—£211 15s 6d.

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### THE RED FRIARS.

THE Red Friars (who pretend to be Canon-Regulares, notwithstanding that that name, which they are willing to assume, is strongly controverted by their adversaries) are likewise called *Trinity Friars* or *Mathurines*, from their House at Paris, which is dedicate to S. Mathurine; as also, “De redemptione captivorum,” their Office being to redeem Christian Captives from Turkish slavery. They were Established by S. John of Matha, and Felix de Valois, an Anchorite at Cerfroid—“apud Cervum frigidum in territorio Meldensi”—about three miles from Granda. Innocent III. approves this Institute, and grants several Privileges to the Order, which were confirmed by Pope Innocent IV., the 26th November, 1246. S. Thomas of Aquinas and S. Antonine commend this Order in their Sums.

Their Houses were named Hospitals or Ministries, and their Superiors *Ministers* [*Ministri*]. Their Substance or Rents were divided into three parts, one of which was reserved for redeeming

Christian Slaves from amongst the Infidels. “Tertia vero pars (say their Constitutions) reservetur ad redemptionem captivorum, qui sunt incarcerati pro fide Christi a Paganis.”

Their Habit was White, with a Red and Blue Cross Patee upon their Scapular. Their General Chapter was held yearly at Whitsunday, “in octavis Pentecostes.” Their way of living was much conform to that of the Canons of S. Victor at Paris. At their first Institution their Superior-General was elective, and chosen by the General Chapter. [*Spottiswoode.*]

This Order carries the name of its Institutor or Founder, who was John of Matha, born in Provence, in France, in 1154. He followed his Studies at Aix and at Paris, where he took his Degrees; and being afterwards made Priest, he retired himself near Meaux, in a place called Cerfroid, with an Hermit, whose name was Felix, with whom he led a solitary life. Having been both admonished (as the Papists say) in a Dream to go to Pope Innocent III., accordingly they went. This Pope having had the same Vision, waited for their coming. A hideous Phantom (they say), while he was saying Mass, appeared to him the day before, all in white, with a Cross half Red and half Blue on his Breast, holding with his hands two Slaves bound in chains; and this Vision made him resolve to establish an Order, whose care should be to go and redeem the Christian Captives detained in Slavery by the Infidels. Having then conferred with the two Hermits, he made them take an Habit like to that which the Phantom appeared in while he was at the Altar; and having gathered great Alms, he sent them to redeem with that money several Captives; which undertaking having had a good success, many others followed their example, and Monasteries were Founded for them, where they professed the Rule of S. Austin. Their Order was Confirmed in 1207, under the name of the Redemption of Captives. John Matha Founded at Rome the Convent of S. Thomas of Formis, where he Died in 1214. This Order was received in England in 1357, and was called the Order of Ingham. Besides the Rule of S. Austin, which they possess, they have particular Constitutions approved by Pope Innocent III., whereof the following are the chiefest:—

*Principal Statutes of the Order of the Holy Trinity for the Redemption of Captives.*

1. All the Estates or Goods that fall legally to them are to be divided into three parts; the two first whereof shall be employed in Works of Charity both towards themselves and those that are in their Service, and the third shall be applied for the Redemption of Captives.

2. All their Churches ought to be Dedicated to the most Holy Trinity.

3. They ought to acknowledge the Solicitor or Proctor of the Monastery for their Superior, who shall be called Father Minister of the House of the Holy Trinity.

4. They must not ride on Horseback, but on Asses only.

5. Fasts are ordered four times a Week, unless they be Holy Days.

6. They ought to eat Flesh only on *Sundays* and some Holy Days.

7. All the Alms given to them for the Redeeming of Captives ought to be faithfully employed for that purpose, except only as much as is necessary for the charges of their journey.

The rest of their Constitutions are only about the economy of their Convents, the manner of keeping their General Chapters, and the election of their Superiors. As for the Church Office, it is declared that they ought to conform themselves to the Regular Canons of the Abbey of S. Victor at Paris. [*Emillianne*, p. 135.]

By a Bull of Pope Innocent III., Dated the 21st June, 1209, it appears that they had Six Monasteries in Scotland, whilst he was Pope. Thereafter the number increased amongst us; and at the Reformation we find mention of Thirteen Houses, which were situate at the following Places:—

I. ABERDEEN, A.D. 1211,

Founded by King William the Lion, where now the Trades' Hospital stands, and Trinity Church. The King gave thereunto the Lands of Banchory, Coway, Merellof, a Fishing in Dee and Don, with the Mills of Skerthak, Rothemay, Tulliffully, and Manismuch. [*Spottiswoode*.]

*Ragman's Roll*, A.D. 1296, makes mention of "Frere Huwe ministre de l'ordre de la Trinitié d' Aberdeen," &c.

This Convent having been formerly King William's Palace, built by him A.D. 1181, was given by that Prince, A.D. 1211, to the two first Friars of this Order who came into Scotland, being



sent hither by Pope Innocent III., who had Confirmed the Institution this year.

Brockie enumerates among the many noble and pious Monks connected with this Order, Robert Ogilvie and Patrick Gillis, who sailed to Africa to redeem the Captives there from the Saracens, and who, after visiting the Holy Land, returned here about A.D. 1248. He also enrolls the "Blessed" Alexander Wishart, who spoke in reprehensible terms about the vicious lives of several of the Bishops, whereat Bishop *William* [None of this name at the Period] was highly displeased, and ordered him to be imprisoned. While the Jailor was about to lock the door, the iron Key was miraculously bitten through in his hands, and part of it stuck in the key-hole. Word was brought to the Bishop, who, terrified, forthwith became penitent for his faults! The "Blessed Alexander" Died A.D. 1227. He wrote six Books on the "Six Days' Creation," three Books of "Comments on the Epistle to the Romans," and other small Books. His Tomb is in the Eastern part of the Choir of the Church, which was frequented by the sick and diseased, who found relief.—Richard Wyram, Bishop of Sidon, in Phœnicia, was resident here A.D. 1296. He was obliged to vacate his See through the tyranny of the Saracens. He Died 1306, and was Buried in the Cloister.—John Stuart, afterwards Bishop of St. Andrews, was one of this Order, and resident here. He wrote two Books on the "Apocalypse of S. John." [*Brockie's MS.*, pp. 8528, 8574.]

Camerarius [Cameron] calls this Convent *his Monastery—monasterium suum*—and says that he was going to defend it; and also seems to intimate that he was *Prior* of it.

## FRIARS.

GEORGE INNES was probably the first Native of Scotland who was raised to the Dignity of a Cardinal. A brief Memoir was written by Bishop John Geddes, in the *Archæologia Scotica*, vol. iii., pp. 130-133. There is a Portrait of him, by a Spanish Artist, in the Hall of the Society of Antiquaries, Edinburgh. He wrote the following Treatises in Latin:—1. "A Lamentation upon the Holy Land;" 2. "A Description of the Destruction of Jerusalem;" 3. "On the Dolours of the Blessed Virgin Mary;" 4. "On the Order of his Monastery." He became a Monk at Aberdeen, but Died abroad.

He was alive in 1414. [*Collections on the Shires of Aberdeen and Banff, vol. i., p. 204.*]

EDWARD ROBINSON was a Monk here in 1417. He was a good Scholar, and taught laboriously. He wrote a Volume on "The Defence of the Holy Scriptures." [*Dempster.*]

PATRICK, a Native of Dornoch, in Sutherland, was Superior of this Monastery. When the "Reformers" entered it with ladders, and destroyed right and left with fire and sword, this Monk was slain, by a cut in the forehead, in 1559. [*Dempster.*]

FRANCIS, A.D. 1559, one of the Friars here. While the "Heretics of Aberdeen" were furiously debauched, and burning this Monastery, he was first stabbed in his bowels by the "Reformers," then thrown down stairs, and, at last, pierced with many wounds, was thrown into the fire. His sufferings were endured from the 4th till the 8th December. [*Dempster.*]

VALUATION OF TRINITY FRIARS, ABERDEEN.

Money—£54 1s 1½d.

## II. DUNBAR, A.D. 1218,

In the Shire of Haddington, was Founded by Patrick, Earl of Dunbar and March. The Lands of this Monastery were at the "Reformation" granted to George Hume of Friarslands, ancestor to Hume of Furde. [*Spottiswoode.*]

Patrick, Earl of Dunbar, had two cousins, George and James, who sailed to the Holy Land, and were slain by the Turks. Earl Patrick saw in a Dream one coming to him imploring his aid, whereupon he went to Aberdeen, and gave much gold and silver to John Cumming; one of the Order of the Holy Trinity there, whom he knew to be very fit in Redeeming Captives, urging him to journey to Algeria to ransom his kinsmen, promising, besides, to Found a very large Monastery of that Order. After eight months Cumming returned, having reduced the number of Captives, whereupon the Earl yielded up one of his own Princely Residences, with all his Lands at Musselburgh, and appointed John Cumming the first *Minister* of his Monastery. He was a very celebrated Monk, who rescued many of the Irish Nobility from the Saracens, and also the Earl of Kildare. He was also the first who introduced the Order of Red Friars into Ireland, at Altharah, in the Diocese of Limerick, A.D. 1230. There was a renowned *Alumnus* of the Monastery of Dunbar—

Gilbert Dunbar, a relative of the Founder—who afterwards was refused by Johanna, daughter of the Earl of Galloway. He wrote four Books on Heavenly Glory, and Died A.D. 1248. The Fanatics of the Heresiarch *Knox* burnt this Monastery to ashes, when all the Documents perished. [*Brockie's MS.*, p. 8541.]

## VALUATION OF TRINITY FRIARS, DUNBAR.

*No information.*

## III. HOUSTON, A.D. 1226,

In the Shire of Renfrew, was Founded at this Date. Friar John, Master of the Trinity Hospital of Houston, is made mention of A.D. 1296, by *Prynne*, p. 656. [*Spottiswoode.*]

Hugh of Houston, who owned the Lands of that Territory, Founded the Order of Trinity Friars here about A.D. 1226. *Brockie* makes out from an "Anonymous Writer" that *William Meldrum* was first "Master" here, and that he was Promoted therefrom by Pope Honorius III. to the See of Glasgow! [*Brockie's MS.*, p. 8546.] No such Bishop is upon record.

In an Aisle adjoining the East end of the Choir are several Sepulchral Monuments, particularly a magnificent Tomb of neat workmanship, in Freestone. In front, under a Canopy, resembling an alcove bed, are placed two Statues as big as the life. The one is said to be an Effigy of Sir Patrick Houston of that Ilk, who Died in the year 1450; and the other of his lady, Agnes Campbell, who Died in ye year 1456. The one representing Sir Patrick is dressed in a Coat of Mail, his head lying on a Pillow, and his feet on a Lion with a wide mouth, holding a Lamb in his paws under him. The Image of the lady is dressed as in Grave Clothes, neatly cut in stone. Both their hands are elevated, as in a Praying or Supplicating posture. Round the Verge of the Tomb there is an Inscription in Saxon Capitals, but so much effaced that little of it can be distinctly read.

Upon the South Wall of the Aisle, there is a large Frame of Timber, on which are two Pictures, seemingly done with Oil Colours, but much worn out. On the right side, a man, in complete Armour, resembling that of a Knight Templar, with an Inscription in Saxon Characters over his head, some words of which are effaced—"Hic jacet Dominus Joannes Houston de eodem miles, qui obiit anno Dom. mcccc°." On the left, a Picture of his lady, also much effaced, and over her head the following Inscription:—"Hic jacet Domina Maria Colquhoun, sponsa quondam dicti Domini Joannes, quæ obiit septimo die mensis Octobris, an. Dom. m°cccc° quinto,"



On the same side of the Aisle is a fine Monument, with a variety of Emblematical Figures, part of it fine Freestone, but most of it Stucco. On the top is the Image of an old man, with long flowing hair, and a Crown on his head, with a loose Robe, having one foot on a large Globe with a small Image on each side, holding a Trumpet to their mouth. Across the Globe is a Chain, hanging down on each side and fixed below, where there are, in a standing posture, two Images resembling children, each holding a Link of the Chain: the one on the right hand has three faces, the other on the left hand is blindfolded, as with a cloth bound over the eyes. There are several other Figures on the sides, and below the following Inscription:—"Hic sita est Domina Anna Hamilton, delectissima Domini Patricii Houston, de odem, Baronetti, conjux sua, quæ obiit tertio die idus Maias, anno salutis partae, milesimo sexcentesimo et septuagesimo octavo." [*Old Stat. Acct., vol. i., p. 328.*]

VALUATION OF TRINITY FRIARS, HOUSTON.

*No information.*

#### IV. HOUSTON,

There was an Hospital in East Lothian, Haddingtonshire, though the piety of the Founder, and the Site of the Foundation, be now equally unknown, as Folly has changed the name of the Place which was once devoted by Wisdom. Among the East Lothian Gentry who swore fealty to Edward I. at Berwick, on the 28th August, 1296, was "Friar John, the Master of the Trinity Hospital at Howeston." [*Prynne, vol. iii., p. 956.*—This Entry is plainly the same as that under the former *Houston*. Query—To which of the two does it refer?] A Writ was soon after issued to the Sheriff of Haddington, directing the restoration of the Property of the Holy Trinity at Howeston. [*Rymer, vol. ii., p. 726.*] In *Bagimont's Roll*, the "Magistratus de Howston," in the Deanery of Haddington, is rated at £8; yet *Houston* appears as a *Provostry* in the Books of the Priory Seal; perhaps it had been, in the meantime, converted into a Collegiate Church.

VALUATION OF TRINITY FRIARS, HOUSTON.

*No information.*

#### V. SCOTLANDWELL, A.D. 1250,

Situate on the North side of the Water of Leven, in the Shire of Kinross, called in Latin *Fons Scotie*, was an Hospital,

first Founded by William Malvoisine, Bishop of St. Andrews, who Died about A.D. 1238 ; which was afterwards bestowed upon the Red Friars, by David de Benham, Bishop of St. Andrews, his immediate Successor. His Charter is Dated “in crastino Circumcisionis Domini, anno 1250.” The Parish Church of Moonzie, on the top of a hill to the South of Cairnie, in Fife, in the Presbytery of Cupar, with the Parish Church of Carnock, in the Presbytery of Dunfermline, belonged to this place. This Foundation and Gift occasioned the Regular Canons of St. Andrews to complain to the Pope, that the Bishop had introduced the Red Friars into a Parish belonging to them, “eorundem prioris et capituli neglecto consensu ;” whereupon we have a Bull of Pope Innocent IV. about A.D. 1250, for preventing such enterprises to the prejudice of the Chapter of St. Andrews. The Ruins of the Church and House are yet to be seen at the foot of the Bishop’s Hill. [*Spottiswoode.*]

From the *Cartulary of St. Andrews*, it appears that Henry, Prior of St. Andrews, Confirms the Gift of Bishop Malvoisin to S. Mary’s Hospital, Lochleven, of the Church of the Holy Trinity of Auchtermuchty, with the Tithes, Lands, and Oblations, &c., pertaining to it.—Dated at the Church of Berwick. The Churches of Berwick and Carnock both belonged to the Red Friars. Before the Trinity Friars came to Scotlandwell, the Culdees had possession. Robert I. often visited these Friars. Edward Hadelston of that Ilk, from whom was Prior John Hadelston of St. Andrews, was Prior of the Red Friars here in 1287. He wrote four Books on the Origin of the Hebrew Tongue, and two on Angels. He is Buried in the Monastery. [*Brockie’s MS., p. 8548.*]

11 Feb., 1591. King James VI. dispones to David Arnot, eldest son of Andrew Arnot, Minister at Scotland-Well—Manoriam de Scotland-Well cum Domibus et cum terris de Kilmagad vocat<sup>t</sup> *Liewode*, et jacen. infra Regalitatem Sti. Andreæ et vicecomitatum de Fyff.—G.S.B. 38, No. 212. [*Riddle’s MS. Notes.*]

## VALUATION OF TRINITY FRIARS, SCOTLANDWELL.

Money—£102. Bear—2 Chalders, 11 Bolls ; Meal—5 Chalders, 11 Bolls, 3 Firlots, 3½ Pecks.

## VI. FAILFORD, A.D. 1252,

In the County of Ayr, Founded at this Date. There is a Charter of "Joannes de Graham," designed "Dominus de Thorbolton in Kyle Senescalli," granting, "pro salute animae suae, et Isabellae sponsae suae, &c. Deo, et domui Failefurd, et fratri Johanni ministro, et fratribus ordinis sanctissimae Trinitatis et Captivorum, jus patronatus et advocacionis Ecclesiae de Thorbolton. Datum apud Failefurd, in crastino Epiphaniae Domini, anno gratiae 1337." This Charter is Confirmed "apud Dundonald, 5to die mensis Augusti, anno 1368," by John, Lord Kyle and Earl of Carrick, who was afterwards King, and was named Robert III. [*Spottiswoode.*]

In 1252, Andrew Bruce, a noble Baron, Founded a Monastery of Trinity Friars at Failford. Archibald Spence was the first "Minister." Alexander Deace, Provincial Minister of Scotland, held Office here. [*Brockie's MS., p. 8500.*]

William Wallace, Minister at Failfurd, brother-german to John Wallace of Craigie, got from King James VI., Manorium locum domus et edificia Monasterii de Failfurde cum hortis. Epist., 2d June, 1590. [*Riddle's MS. Notes.*]

Though this Priory was originally in the Parish of Barnweill, it is now within the extended bounds of Tarbolton. The Parish of Barnweill has been, at least *ecclesiastically*, suppressed since 1714, although it still stands in the *Cess Books* of the County as a distinct Parish. Fail Monastery was Founded in 1252, but by whom is unknown. It belonged to the Red Friars, who were called *Mathurines*, from the House Dedicated to S. Mathurine in Paris. They were also styled "Fathers of Redemption" (*Patres de Redemptione Captivorum*), it being part of their duty to redeem Captives from Slavery. When this Monastery was Founded, the *Serf* system, or Local Slavery, prevailed. The Peasantry were sold and bought along with the soil. There are many instances of this in the Feudal transfers of Property down to a comparatively recent Date. In a *Charter of Vendition* in reference to certain Lands in Girvan Parish, so late as the 29th November, 1739, before Feudal jurisdictions were done away



with, we find the old style of conveyance still retained. So the Friars of Fell had a wide field for their benevolent exertions.

Our early merchant-men suffered greatly from Foreign Pirates, and many of our ships' crews were made Captives. Unquestionable evidence remains in the Presbytery Books to show that the Mission of the Monastery of Fail was carried out long after the "Reformation;" *e.g.*, the following Minute:—

Ayr, 3rd August, 1642.—This day, William Hunter, Ruling Elder, presented two Letters from sundrie Captives of Ayr, now in Salio, taken by the Turks, for their Redemption; quhilk being read and considered, the Presbytery appointed the Brethren to intimate the samyn to their People, and desire them to prepare themselves with their charitable contributions to the effect foresaid.

The Principal of the Monastery was styled "Minister," and, as Head of the Order, had a Seat in Parliament. From the *Cartulary of Melrose* (with which Fail was associated, by reason of no small portion of the Lands of Tarbolton being gifted at an early period to the Monks of Melrose), the Author of the *Statistical Account of Tarbolton Parish* has furnished some interesting Notices in reference to the acquisition of Property by the Monks of Melrose and Fail, which are here given.

The earliest of the "Friars of Fail" seems to have been "Brother John," who was the Chief or "Minister" of Failford in 1343. There are some Documents extant relating to this *Brother John* and a *White Horse*. In a Notarial Instrument, dated 25th November, 1343, *Johannes de Graham*, nuper Dominus de Tarbolton, confesses that after his Grant to his cousin, Robert de Graham, which Grant had been Confirmed by the Seneschal of Scotland, and approved by the Chapter of Glasgow, *Brother John*, Minister of the House of the Holy Trinity at Ffele, in the Diocese of Glasgow, had given him a *White Horse* for the right of Patronage to the Church of Tarbolton; which *Horse* the said *Minister John* had afterwards forcibly taken away (*manu forti abstulit*) from the said John de Graham. This Confession was made at Tarbolton, in the Church, before Thomas de Gedwrath, Monk of the Cistercian Order, and others.—Another Document, entitled *Revocatio Johannis de Graham filii*, sets forth that things

which are done through impetuosity of temper and facility of disposition are revocable; that, being ignorant of Law, *Brother John* had, by his flatteries and most pernicious present (*non sine munere pessimo*), persuaded him to annul his former Grant to his dear cousin; that he recals this error, and will subject himself, as is fitting, to the correction due to his offence. Datum apud Tarbolton, 21st February, for the salvation of his soul, and that of Emma, his wife.—Other two Charters by *Robert de Graham* show that the affair of the *White Horse* was a struggle betwixt the Monks of Melrose and the Friars of Fail for the increase of their Patronage and the extension of their Lands—John de Graham being the dupe of the one set, and Robert de Graham the prey of the other. The Superior, or “Minister,” of Fail, by his flatteries and the *douceur* of the *White Nag*, had prevailed with John de Graham to convey to the House of Fail what was no longer his to bestow. Neither John de Graham nor Robert de Graham could write his own name: each Charter bears that the person granting it had affixed his Seal before Witnesses.

The Monastery of Fail appears to have been surrounded at one time by the Loch. The Gable and part of the Side Wall of the Manor-House of the Chief, or “Minister,” are still standing. There belonged to the Monastery five Parish Churches, viz., Barnweill, Symington, and Galston, in Kyle; Torthorwald, in Dumfriesshire; and Inverchoalan, in Argyleshire.

On the 7th May, 1532, the King granted a Precept for the admission of “*Fratri Johannis Hamilton, ministri de Fail, ad ministrarium ejusdem*,” being appointed thereunto by the Pope. [*Privy Seal Reg.*, ix., 107.] On the 9th January, 1537–8, Sir James Hamilton of Finnart obtained a Grant of the Temporal Revenues of the *Ministry* of Fail, which was then vacant by the death of John Hamilton, until the lawful appointment of a *Minister*. [*Ibid* xi., 44.] In 1540, Robert Cunningham, at the age of 22, a bastard of William, the Earl of Glencairn, was appointed *Minister* of Failford, vacant by the decease of John Hamilton, the last *Minister*. [*Epis. Reg. Scot.*, ii., 86–7.] The *Minister* of Failford, Robert Cunningham, sat in Parliament among the Clergy in 1546 and in 1560. [*Acta Parl.*, ii., 467,

525.] On the 6th March, 1563-4, Robert Cunningham, the *Minister* of Failf, obtained a yearly pension of £100 from the Queen's Casualties during life, or until he be provided with a Benefice of 100 Marks yearly. [*Privy Seal Reg.*, xxxii., 40.] The Patronage of the Church of Garrel, in Dumfriesshire, appears from the above authority [xxxiii., 135] to have belonged to this Convent in 1565. William Wallace, Minister of Failfurd during the Reign of James VI., Died in 1617; and his son, William, seems to have considered this Monastery, and what remained of its Property, as his inheritance. In August, 1619, there was a Grant to Mr. Walter Whyteford of the Benefice of the *Ministrie* of Failfurd. This Grant was ratified in 1621 by Parliament: there was another ratification by Parliament in June, 1633. The person who was thus favoured was Dr. Walter Whyteford, one of the King's Chaplains, and Sub-Dean of Glasgow. In October, 1690, William, Earl of Dundonald, was served Heir of his father, John, Earl of Dundonald, in the Benefice of Failfurd, "as well temporalitie as spiritualitie." [*Inquisit. Special.*, 657.] In this Inquisition, the Lands of the Convent are specified. [*Chalmers' Caledonia*, as also *Paterson's Ayr.*]

VALUATION OF TRINITY FRIARS, FAILFORD (cir. 1562).

Money—£184 6s 8d. Bear—3 Chalders; Meal—15 Chalders, 4 Bolls; Cheese—80 Stones; Hoggs (young Sheep)—10; Stirks—3; Grilse or Salmon—2 Dozen.

When this Rental was given up, "twa puir men" lived in the Convent, and had £22 yearly for their subsistence. "Four auld beid men of the Convent," who lived out of the Place, received each of them 11 Bolls of Meal, and 12 Bolls of Malt yearly, and 8 Marks each of Habits Silver and Eithing Silver.

VII. PEEBLES. A.D. 1257.

The Ministry or Cross Church was Founded by King Alexander III. [See *Boëthius*, lib. xiii., and *Joan Major*, ad annum *predictum*.] King Robert II. grants to Friar Thomas, designed "Capellano suo, pratum regium juxta villam de Peebles." And "Frere Thomas, ministere de Sanctae Croix de Peebles," is recorded in *Prynne's Collections*, p. 662. [*Spottiswoode.*]



In 1543 the Parish Church of S. Andrew was, by the Municipal Corporation of the Burgh, and John, Lord Hay of Yester, erected into a Collegiate Church, endowed for a Provost, two Prebends, and two Choristers. The Prebends, which appear to have been Founded in part from the Revenues of previously existing Chantries, had the names of S. Mary, the Holy Cross, S. Michael the Archangel, S. Mary major, S. John Baptist, S. Mary del Geddes, S. Andrew, S. James, S. Lawrence, and S. Christopher. The Endowment made by the Burgh and Lord Yester was probably no more than a yearly sum of 24 Merks, with a Chamber and a Yard.

Of the Foundation of the *Conventual Church of the Holy Cross* in Peebles, by Alexander III., John of Fordun gives an ample narrative :—"In the year of our Lord 1261, the 13th year of the Reign of King Alexander, upon the 9th of May, a magnificent and venerable Cross was found at Peblis, in the presence of divers honourable men, Priests, Clerks, and Burghers. In what year or by what persons it was hidden there, is wholly unknown ; but it is supposed to have been buried by certain of the Faithful about A.D. 296, when Maximinian's Persecution was raging in Britain. In the same place, not long afterwards, there was found a Stone Urn, as it were, three or four paces from the spot where that glorious Cross was found. It contained the ashes and bones of a human body, which seemed to have been dismembered ; but whose relics they were no one yet knows. Some, however, there are who think they were the remains of him whose name was written on the Stone on which that Holy Cross lay ; for on that Stone was graven without, *The Place of Saint Nicholas the Bishop*. In the place where the Cross was found, frequent miracles were wrought by it, and are still wrought ; and multitudes of the people flocked together, and do still devoutly flock, making their Oblations and Vows to God. Wherefore, the King, by advice of the Bishop of Glasgow, caused a stately Church to be built there, in honour of God and the Holy Rood."

The Church thus erected was given to the Red or Trinity Friars, whose Ministry or Hospital in Peebles was probably coeval with the Building.

In 1296, "Frere Thomas, mestre de la Meson de la Seinte Croice de Peebles," swore fealty and homage to Edward I. as Overlord of Scotland. Robert II., in 1390, gave to the Church of the Holy Rood of Peebles, to Friar Thomas, the King's Chaplain, and to his Successors serving in the same Church, "the Meadow, called the King's Meadow, free of all secular tax or burden, and with power to the Chaplain, for the time being, to bring it into culture. The Convent is said to have had Grants from the Frasers of Neidpath and of East Fenton; to have possessed Houses in Edinburgh, and Land in the Parish of Cramond, in Lothian; and to have received, in 1529, a "House in Dunbar, built by Christian Bruce, Countess of Dunbar, and bequeathed by her to the Brethren of the Trinity Friars there." But the Rental of the "Ministry of Peebles," given up at the Reformation by the Minister, Gilbert Brown, Parson of Ketins, makes mention only of the Kirk and Kirklands of Ketins (in the Deanery of Angus, and Diocese of S. Andrews); the Temporal Lands of Houston; certain Acres lying above Dunbar; certain Fields beside the Cross Kirk of Peebles; and the King's Meadow.

The Conventual Buildings, which stood on the North-East side of the old Town, at the end of the King's Orchards, are described as forming a quadrangle. The Church stood on the South side, and measured 102 feet in length, by 32 in width; the Side Walls were 24 feet in height, and 3 feet thick. In the Fore-Wall of the Church, which had five Windows, there was a small Aperture and Arch between the third Window and the Door, so constructed as to make it probable to Antiquaries of the last Century that the Relics of S. Nicholas and the Holy Cross had been deposited there, so that they might be seen as well from without as from within the Church. The Cloisters were on the West side of the quadrangle, and measured 32 feet in width. The Buildings on the other Sides were 14 feet in height, 16 feet in width, and Vaulted. [*Orig. Paroch, vol. i., p. 229.*]

James Hay, son of William, Lord Hay of Zester, was provided to this Benefice for life, 15th January, 1583, then in the King's hands by demission of Thomas Hay, Lord Zester's brother; and, on his decease, William Stewart, son to James

Stewart of Sheilinglaw, Captain of the King's Guards, was provided 11th June, 1584. Andrew Hay, nephew to Thomas Hay of Smithfield, got the Lands and Crofts lying at the Cross Kirk of Peebles, then in the King's hands, by the Act of Annexation, 13th March, 1602. [*Riddle's MS. Notes.*]

VALUATION OF TRINITY FRIARS, PEEBLES.

Money—£323 13s 4d.

VIII. DORNOCH, A.D. 1271,

In Sutherland, Founded by Sir Patrick Murray. The Lands belonging to the Ministry of Berwick were given to this place, after the English had possessed themselves of that City. [*Spottiswoode.*] Not the smallest vestige of the Building can now be traced: the very Site is unknown.

Some think that long before the Red Friars were established here, there was a Culdee Establishment. Sir James Dalrymple states, in his *Collections*, that he has inspected a Charter of King David I. to Ronald, Earl of Orkney, from which it appears that David founded a Monastery long before this Order was established here. [*Brockie's MS.*, p. 8578.]

VALUATION OF TRINITY FRIARS, DORNOCH.

No information.



Our Lord seated with his feet on a Rainbow. On the right is the Spear and Crown of Thorns; on the left is the Cross, [*Chap. House, Westminster.*]

IX. BERWICK-UPON-TWEED, A.D. 1214,

Founded by William the Lion. Friar Adam, Minister of the Order of the Trinity Friars of Berwick, swears fealty to King Edward I. in A.D. 1296. [*Spottiswoode.*]

The House was at the Bridge, and its duty was to pray for the Passengers, and to profit from their safety. [*Wallis' Northumberland*, vol. ii., p. 95.]

In A.D. 1267, the Friars entered into a compact with the Prior of Coldingham about building an Oratory within the Parish of



the Holy Trinity, in *South Berwick*. [*Chartulary of Coldingham*, 72.]

VALUATION OF TRINITY FRIARS, BERWICK-UPON-TWEED.

*No information.*

#### X. DUNDEE, A.D. 1283,

In the Shire of Angus, Founded by Sir James Lindsay. His Charter is Confirmed by King Robert III., “apud Perth, die 24 Augusti, anno regni sui secundo,” *i.e.*, 1392. [*Spottiswoode*.]

Sir James Scrimgeour, Provost of Dundee, the Chief of a noble and ancient Family, brought the Trinity Friars here about A.D. 1283; but George Scrimgeour, his grandson, was the first *Minister*. Among the Benefactors, James Lindsay of Glenesk ought to be mentioned, who may be said to have been a second Founder, as appears from the Charter of Robert III., mentioned by Spottiswoode. We find among persons renowned for piety and learning resident herein, William Fraser, Bishop of St. Andrews. Two notorious *Alumni* of this Monastery merit enrolment, *viz.*, Patrick Lindsay and James Ogilvie, who sailed to the Holy Land to fight the Saracens, under James Douglas, A.D. 1330, and who Buried the Heart of Robert the Bruce in the Church at Jerusalem (?) While they were about to return to their native Country, they were captured by the Turks and Murdered, A.D. 1331, as is taken from the Tables of Monasteries. [*Brockie's MS.*, p. 8584.]

The Hospital of Dundee was Founded several Centuries ago by the Earl of Crawford (Sir James Lindsay), who bequeathed for the maintenance of the Poor Citizens of Dundee, certain Buildings upon the site of the old Academy at the foot of South Tay Street, and some yearly Rents to be used in maintaining them as a Poor-House or *Maison-Dieu*. This Establishment was afterwards augmented by Bequests and Donations from other individuals; and Queen Mary, in 1567, granted to the Hospital of Dundee the Lands, Tenements, &c., belonging to the Dominican and Franciscan Friars, and Grey Sisters, consisting of the present Burying Ground and Monastic Buildings to the South, Serreshaugh, or Manorgan's Croft, now Hospital Ward, part of the

present Meadows and adjoining Ground. From certain old Records it would appear that the Lands and Revenues of the Hospital were once much more extensive and valuable than now. It is not above seventy years since decayed Burgesses resided in the Hospital. The Minister of the Cross Church officiated to the Establishment; and he still receives part of his Stipend from the Funds of the Institution. It has since been found more wise to distribute the Funds to persons residing in their own Houses. [*Statistical Account, vol. i., p. 51.*]

Sometimes as much as £500 were paid to decayed Burgesses. The Ground on the South side of the Nethergate, extending from the Catholic Chapel Eastward to the Sea-Wynd, is said to have belonged to the Friars." [*Thomson's Hist. of Dundee, p. 326.*]

Robert III. dissolved the connexion of the Church of Ketnes or Kettins from the Maturine Convent of Berwick, and annexed it to Sir James Lindsay's Foundation at Dundee, by a Charter cited in *Robertson's Index, p. 152.* He is the only Benefactor, except Sir James, on record.

VALUATION OF TRINITY FRIARS, DUNDEE.

*No information.*

XI. CROMARTY, or CRENACH, Cir. A.D. 1271,

In the Shire of Cromarty. A Monastery of this Order was Founded here about this Date by a noble Baron of Cromarty, Patrick Murray. The first Administrator was *David Leslie*, who afterwards became Bishop of Orkney, and Sat eleven years. [None such is elsewhere mentioned.] He Died 1284. Another *Bishop* is adduced to have been an Inmate here—*Richard Wyram*, a Doctor of Divinity of Oxford. Pope Boniface VIII. constituted him *Provincial Minister* of Scotland. He was Bishop of Sidon, in Phœnicia, but was obliged to vacate his See by the oppression of the Saracens. He was resident in this Convent A.D. 1296. He Died 12 Kal. April, A.D. 1306, and was Buried in the Cloister of the Convent of the Holy Trinity, Aberdeen. [*Brockie's MS., p. 8574.*]

VALUATION OF TRINITY FRIARS, CROMARTY.

*No information.*

## XII. LOCHFREAL, in the Shire of Ayr.

## XIII. BRECHIN, A.D. 1260,

In the Shire of Angus. All Tables of Monasteries mention that the Convent of Trinity Friars in this Place stood between the Bishop's Residence and the House of the Earl of Panmure. *Edward*, a Monk of Coupar-Angus, Founded this Order here. He was Preferred to the See of Brechin about A.D. 1260. He, along with Eustathius, Abbot of Arbroath, went barefooted through the Country, Preaching the Gospel. About A.D. 1362, Francis Ramsay, of a noble Family, willing to lead the Religious life, gave up all his Possessions, and entered this Monastery, until he was chosen Bishop of Candida Casa. He Died, and was Buried there, A.D. 1402. [*Brockie's MS.*, p. 8580.]

VALUATION OF TRINITY FRIARS, BRECHIN.

*No information.*

## XIV. LUFFNESS, A.D. 1286,

In the Parish of Aberlady, upon the Firth of Forth, in the Shire of East-Lothian. All the Tables of Monasteries evidence that a Convent of the Order of the Holy Trinity formerly existed here, but they do not give the name of the Founder. An anonymous Author states that A.D. 1285, Pope Martin IV. Died of an internal disease; and the following year, Alexander III., King of Scotland, having been thrown from his horse, broke his neck; about which Period this Monastery of Red Friars was Founded here. The Earl of Dunbar is said to have been the Founder. Frequent mention is made thereof in ancient Charters. The Ruins show what a large and seemly Structure it was. [*Brockie's MS.*, p. 8589.]

VALUATION OF TRINITY FRIARS, LUFFNESS.

*No information.*

## XV. DUNET, A.D. 1297.

An Hospital of Trinity Friars was Founded at this Place, in Buchan, Aberdeenshire, by Alexander, the third Earl of Buchan. The name is given by Brockie as *Dunetum*, or *Dumenum*.



I find, in the *Register of St. Andrews*, Roger, Prior of Dunet, Subscribing a Deed of King David. [*Brockie's MS.*, p. 8590.]

VALUATION OF TRINITY FRIARS, DUNET.

*No information.*

## XVI. SOLTRE, A.D. 1164,

In Mid-Lothian, 10 miles South-East of Edinburgh, on the Road that leads to Kelso. This Hospital was Founded on the top of the Hill called *Soutrahill*, in 1164, by Malcolm IV., King of Scotland, for the relief of Pilgrims and poor and sickly people. There were some Lands belonging to this Hospital, near to St. Leonards, near Edinburgh. *Alexander of Soutra* is recorded at the year 1204, and "*Radulphus, magister hospitalis de Soltre*," is mentioned by *Prynne* in 1292. John Heriot, Vicar of Soutra, is Witness to several Charters in 1467. The Ruins of this Place are to be seen on the East side of the High-way as you go from Edinburgh to Kelso; and after you pass the Burn called *The Backburn of Soutra*, a little before you come to the top of the Hill where the Hospital stood, there is a Fountain which was Dedicated to the Holy Trinity, called by the country people *The Tarny Well*, much frequented by sick and diseased persons. [*Spottiswoode.*]

The following Account of Soltre, from Father R. Augustin Hay's "*Scotia Sacra*," an unpublished Work, compiled in 1700 (MS., Advocates' Library, Edinburgh, p. 675), may be quoted as furnishing some minute particulars regarding the Hospital and its locality, which are not elsewhere to be met with:—

Soltria, Sowtry in Lothian, ane Hospital erect for the relief of Pilgrims and poor or sickly people, upon Soltry Hills, by Malcolm the 4th, anno 1164. It is built 12 [about 17] miles besouth Edinburgh, on the Road that leadeth to Kelso. Alexander of Soutra is mentioned in 1204. Master John Hyriotte, Vicar of Soutra, is Witness to some Charters in 1467. The present Laird of Sowtry is nam'd Pringle. His Residence is att Meusdenhead, a mile distant from the Hill. His Buriall Place is in ane Isle of the Abbacie, which is now decay'd—the Ruins only being conspicuous. The Hospitall stood on the East of the Highway as you come from Edinburgh for Kelso; on the West there are att this day some Cotter Houses. The Building appears to have been very spacious. About

the middle hill, towards Lothian, near to the Highway, there is a Fountain called Ternity Well, or Trinity Well. On the South side of the Hill, at the foot, there is a small Brook, which divideth Lothian from Lauderdale. There is a Village, likewise, distant from the Monastery about a mile and a half, nam'd Sowtry; it is probable it belonged of old to the Hospitall.

In former times one of the chief Thoroughfares from the South led over Soltre or Soutra Hill, on the Western Boundary of the County of Haddington. This Hill, about 17 miles from Edinburgh, is the highest elevation to the West of that Ridge or Chain of Mountains known as the *Lammermuir Hills*, separating Lothian from Lauderdale. It is a dreary part of the Country, surrounded by bleak Moorlands, and used to afford only scanty Pasture for Sheep, until the modern improvements in Agriculture have brought some considerable tracts under cultivation. Near the summit of the Hill, or 1184 feet above the level of the Sea, was the Site of the ancient Hospital and Church of Soltre. This Hospital, Dedicated to the Holy Trinity, was one of those Religious Establishments of which a considerable number existed in different parts of the Kingdom during the Middle Ages, having been Erected and Endowed not only for stated Religious Service, but for the benevolent purpose of maintaining a certain number of Indigent and Infirm persons in the surrounding District, and of receiving, for a limited period, Pilgrims and other Travellers.

The Hospital of Soltre is usually said to have been Founded by King Malcolm IV. in 1164. For this statement, the oldest Authority seems to be the Continuator of Fordun's "*Scotichronicon*," who wrote about the middle of the Fifteenth Century. His words are—"Anno 1164, de concilio Walthevi abbatis de Melros, rex Malcolmus fundavit nobile monasterium de Cupro in Angus, et ante hoc COENOBIVM DE SOLTREY, ad viatores hospitandos." But King Malcolm's Charter, which contains a Grant of the Lands of Brotherstanes, extending to Lynden on the Road to Roxburgh, has no Date, and makes no allusion to the Hospital as having been newly Founded. The period of his Reign, however, was from May, 1153, to December, 1165. Tradition is also favourable to his claims as Founder, as it is alleged he conferred on Soltre the Privilege of a Sanctuary. A Road through

Lauderdale (a name given to the Western part of the County of Berwick) leading towards Soltre, was known as *Malcolm's Road*, and traces of it are said to be still visible; while another Road or Causeway through the Moors towards Melrose acquired the name of the *Girthgate*—*girth* signifying “an Asylum or Sanctuary,” and *gate*, “a Road.” The *Cross-chain-hill* is a small eminence or rising ground about half a mile to the South of the Hospital. It would appear that along this Hill, and across the Girthgate, there had been a Chain, suspended for a considerable way in the direction of East and West, to mark the Boundaries of the Privileged Ground.

King Malcolm's Grant of the Lands of Brotherstanes was renewed and Confirmed, with extended Privileges, by his brother, William the Lion; while Alexander III. Confirms an unrecorded Grant made by his father, Alexander II., of Half a Chalder of Oatmeal from the Mill of Peebles. The series of Charters, Printed by the Bannatyne Club, records various other Benefactors during the Twelfth, Thirteenth, and Fourteenth Centuries.

William, Bishop of St. Andrews (1211–1226), Confirms to the Master and Brethren of Soltre, the Church of S. Giles, at Ormiston, in East Lothian, with its Revenue, to their proper use; and likewise the Church of Strathmartin, in Forfarshire. The Churches of Lympetlaw and of Wemyss were assigned by Richard Germyne of Lympetlaw and John of Methkill. Among other Feudal Barons or neighbouring Landowners, Bequests were made by David Olyfard, Richard, son of Michael of Paistoun, Thomas of Cranstoun, Duncan of Swanystoun, and Mariot, his spouse, Walter of Soltre, a Burgess of Berwick, and John, the Marischal of Keith. It is interesting also to find among these Benefactors in 1294, a name of peculiar interest in the Literary History of Scotland, *Thomas of Ercildoun*, son and Heir of Thomas Rymour of Ercildoun, the celebrated Scottish Poet, familiarly known as “Thomas the Rhymer.”

The Original Chartulary is a very small Folio of 27 Leaves of Vellum, the last Leaf much mutilated. It belongs to the Faculty of Advocates. “Newton's Transcript,” which remains among the Records of the City of Edinburgh, is a square Folio



of 17 Leaves of Vellum, each Page being attested by him in his Official capacity as a Notary. None of the Original Charters have been preserved.

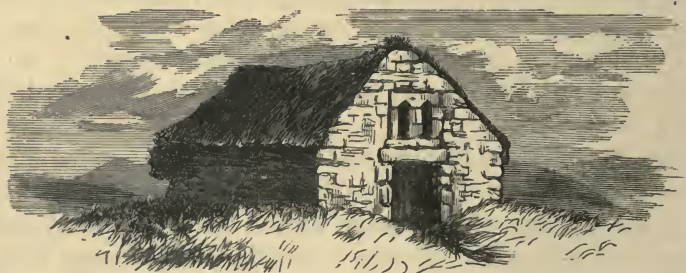
In the *Register of Ministers*, 1567, William Frank appears as Minister of the united Parishes of Sowtra, Fawlaw, and Keithhumbye, with a Stipend of £30 (Scots), and the Vicarage Teinds of Keithhumbye. In 1574, the two former places were joined to Creichtoun, of which Adam Johnnestoun was Minister, with the aid of three Readers. The Reader at Soutra had an Allowance of 20 Merks, with the Kirk-Land, or Glebe. In 1589, a separation from Creichtoun took place, and the Parishes of Fala and Soutra, although in different Counties, were again united under one Minister. [Soutra is in East Lothian, or the County of Haddington; Fala in Mid-Lothian, or the County of Edinburgh, and in the Presbytery of Dalkeith.] This arrangement has continued to the present time, Fala becoming the Parish Church, and Soutra existing only in name, or in a few scattered houses—the Population of the two united Parishes, according to the Census in 1851, being only 434; the Rental, however, having greatly increased.

The Hospital at Soltre had a Ploughgate, called Futhewetheris, at Wedale Ford, in Childenchirch, for the Tithes of which the Canons of Dryburgh agreed to accept a Pound of Pepper and a Pound of Cumin, annually, at Roxburgh Fair, as long as it should be cultivated for the proper use of the Hospital.

Upon the Annexation of Soltre and its Possessions by Mary of Gueldres to the Foundation of the Trinity College in 1462, its connexion with St. Andrews was dissolved, and it was restored by Papal authority to its former state as an Hospital and Parish Church, under the charge of a Vicar, who was appointed by the Provost of the new Institution.

The following Chaplains, of the Chaplainry of the Altar of the Blessed Virgin Mary below the Parochial Church of Soltra, occur in the Charters:—Thomas Cairnis, John Fildar, Edward Red. The following Beadmen and Hospitallers also occur:—Alexander Anderson, Robert Hecquat, William Smyth, Robert Watson. Vicars, Pensioners of Soltra—Thomas Bathcat, John Greif.

Another change befell Soltre after the "Reformation." When Trinity College Church and Hospital and its Revenues were transferred to the Provost, Magistrates, and Council of Edinburgh, *Soutra*, as it was then called, having ceased to be maintained as a distinct Parish Church, the Place speedily lost its importance, and the Buildings fell into ruins. About 10 or 12 years ago, every Vestige of the Walls and Foundation had been dug up and carted away for building Dykes and Farm-Steadings in the neighbourhood. Such has too often been the fate of many of our old Ecclesiastical Buildings when in Ruins, and standing in isolated positions; the Proprietors being ignorant or indifferent for their preservation, and the Tenants glad to avail themselves of such an easy mode of obtaining building materials. There still, however, exists a small Aisle of the Church, converted into a Burying Vault, which had a narrow



SOLTRE AISLE.

escape, as portions of the Wall had actually been taken down, when its Proprietor interfered, and caused it to be restored. It formerly belonged to the Pringles of Beatman's Acre, a piece of Land adjoining, bestowed, it is said, by James V., in consideration of a night's hospitality which he had received.

A Monumental Stone to some of the Family, of a late Date, is built into the Gable of this Aisle; and over the Entrance a large Stone or Lintel, with the Date and Initials,

16. D. P. A. R. 86.,

marks, no doubt, the year in which this portion of the old Church was so appropriated.

Mention is made in the various Notices of *Soutra* of a Fountain of excellent water Dedicated to the Holy Trinity, and vulgarly called the *Tarnity Well*. This Well, we are told, was formerly much celebrated and frequented by sick and diseased persons. *It* has also disappeared—the ground being under tillage, and the water carried off by means of tile-drains.

The Aisle above-mentioned, which rises near the top of the Hill, now serves as a solitary Beacon or Landmark to denote the Site of the ancient Hospital and Church of Soltre, which, for many an age before Poor-Houses and Infirmaries existed, had continued to minister relief to the Sick and Destitute; while, in such a sterile locality, it could not but prove a welcome Place of Refuge for the weary Pilgrim. [*Reg. Domus de Soltre, Edited by David Laing, LL.D. Bannatyne Club.*]

In *Ragman's Roll* occurs "Frere Thomas, Ministrie de la meron de la Trinite de Soltre del counte de Edenburgh." About 1488, we find *John Heriot*, Vicar of *Soutra*, Subscribing various Charters. [*Brockie's MS., p. 8581.*]

The Hospital of Soltre was under the Government of a Superior, called *Magister*. It is not possible to furnish a complete List of the Masters, but some of their Names have been recorded.

#### LIST OF MASTERS.

1. Sir REGINALD and Sir WILLIAM OF SOLTRE, Chaplains, appear as Witnesses in a Charter of the end of the Twelfth Century.

ANDREW OF SOLTRE, and various other Chaplains, occur at a later Period. In 1271, an Inquisition was made regarding a Dispute between the Master and Brethren of Soltre and the Inhabitants of Crailing, in Roxburghshire, regarding a claim for "a Thrave of Corn in Harvest out of every Plough-gate of the Manor." The Cause was determined by an Assize, consisting of a Suitor (Sectator), and four persons out of each of the three contiguous Manors of Eckford, Upper Crailing, and of Hetoun, who, under the title of *antiquiores patriæ*, decided in favour of Soltre.

2. RADULPHUS, *Magister Hospitalis de Soltre*, is named in Charter No. 48, *Register Domus de Souttre*. He swore fealty to Edward the First in the Chapel of Edinburgh Castle, 29th July, 1291.

3. THOMAS, Master of the Trinity Hospital of Soltre, four years later, did homage to the English Monarch at Berwick, 28th August, 1296; and in return, the said Thomas obtained Precepts to several Sheriffs to restore the Estates and Rights of the Hospital.



After an interval of a Century, the next Master we meet with was

4. THOMAS OF ALDTON, on the 7th of April, 1401, and again in October, 1410.

5. STEPHEN FLEMING appears as Master of the Hospital of Soltre, 4th of March, 1426-7.

6. THOMAS LAWDER occurs in the Charters as Master of the Hospital, 8th of January, 1437-8. Thomas de Lawedre, designed as Magister Domus Hospitalis de Soltre, appears in Charters of the Dates, 11th April, 1439, 2nd March, 1439-40, and 12th November, 1440. In the Register of the Great Seal, there is also recorded the Litera Provisionis Magistro Thomæ de Lawdre ad Episcopatum ecclesie Dunkeldensis cum omnibus juribus ad illam spectantibus. (Lib. iv., No. 295.) 20th June, 1452.—In 1444, he Founded a Chaplainry at the Altar of SS. Martin and Thomas, in the Holy Cross Aisle of S. Giles' Church, Edinburgh; and this Endowment was Confirmed by Royal Charter in 1450. Lawder was, in 1452, Promoted to the See of Dunkeld, as a reward for his services as Preceptor to King James the Second: he was then aged about 60. Abbot Myln, in his "Lives of the Bishops of Dunkeld," who passes a high eulogium on Lawder as a person of great ability and piety, states that he was the first to introduce the custom of Preaching in his Diocese. Feeling the effects of advanced age, in 1476 Lawder resigned the See in favour of the Dean, James Livingston, but he survived till November, 1481; and Myln has recorded the Inscription on his Tomb, in the Cathedral Church of Dunkeld. It is probable that Lawder had Resigned his Mastership on the occasion of his being appointed Bishop in 1452, as we find

7. ALAN CANT styled Rector of the Hospital, and Chancellor of the Church of St. Andrews, apparently between 1453 and 1455.

This designation renders it necessary to explain that Soltre Hospital was, by authority of Pope Nicholas V., annexed to the Church of St. Andrews, as the Benefice of the Chancellor, with the consent of Alan Cant, who then became Chancellor. Cant had pursued his studies at the University of St. Andrews, where he became a Bachelor of Arts in 1426, and a Licentiate in 1430. In 1460, we find that he was deceased, and that his Successor was

8. JOHN TYRY, Bachelor of Decrees. In 1479, John Tyry was one of the Masters elected as Assistants to the Rector of the University of St. Andrews.

#### VALUATION OF TRINITY FRIARS, SOLTRE.

In the Papal Taxation of Churches and Monasteries in Scotland at the end of the Thirteenth Century, is the following Valuation of Soltre:—  
Ecclesia ejusdem c s. Cultura ejusdem vj li. xij s. iiij d. Firma ejusdem

citra mare et ultra xv li. xv s. vij d. Bona Mobilia ejusdem lxvij s. Lana et agri ejusdem x li. ix s. Ecclesia de Ormestone x li. *Summa* 1j li. iiij s. xj d.—*Decima* cij s. v d. ob. qt<sup>a</sup>.

Spottiswoode says there were Thirteen Houses of the Red Friars in Scotland: I have found out three more, making *Sixteen*.

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### THE PREMONSTRATENSES.

THE Premonstratenses were so named from their principal Monastery "Praemonstratum," in the Diocese of Laon in France, which the Monks of this Order pretend was so called from its being "Divina revelatione Praemonstratum." This Order is also called *Candidus Ordo*, because their garb is entirely White. They followed the Rule of S. Augustine, which, they say, was delivered to them in golden letters, from himself, in a Vision; and were Founded by S. Norbert, a German Archbishop of Magdeburgh, who obtained for himself and Successors in that See the "Title of Primate of Germany." His Order was Confirmed by Popes Honorius II. and Innocent III. He retired with some companions about the year 1120. [*Spottiswoode*.]

Norbert was Born of a very great Family, in the Country of Cleves, where his father was Earl of Gennap. He begun the establishment of this Order in 1120, at a place which hath been called since Premontre, in the Bishopric of Laon, framing a mixture of a Monastical and Canonical Life. He followed chiefly the Rule of S. Austin; and his Order was Confirmed by Popes Honore II. and Innocent III. He was made afterwards Archbishop of Magdbourg, and obtained for that See the Title of Primate of Germany. The Monks of Premontre published, after the Death of their Founder, that he had received his Rule, curiously bound in gold, from the hand of S. Austin himself, who appeared to him one night, and said thus to him—"Here is the Rule which I have written, and if thy Brethren do observe it, they, like my Children, need to fear nothing at all in the Day of Judgment." These added moreover, that an

Angel showed to him a Meadow, where he was to build his first Monastery, which from thence was called *Pre Montre*, that is, "The Showed Meadow." Their Order spread itself into Syria, Normandy, Flanders, England, Spain, and other Countries. They wear a White Cassock and a Rochet over it, with a long White Cloak. Pope Honorius IV. having granted to the Fathers Carmelites the use of a White Plaited Cloak, those of Premontre complained of it as of a great scandal and wrong done to them. This, notwithstanding, the Carmelites carried in spite of their teeth; and, under pretences of several Apparitions of the Virgin Mary, kept their long White Cloaks. The Abbots of several Orders, and particularly those of S. Benet, having obtained the Pope's permission to Officiate in *Pontificalibus*, with the Mitre, the Crozier Staff, and the Ring, as the "Popish" Bishops do, the Abbots of the Order of Premontre refused to make use of these "marks of vanity." They agreed together, in case any of them were raised to the dignity of a Cardinal, or to the Popedom itself, never to leave their Religious Habit, and that none of them should accept of any Dignity or Degree whatsoever without having first the License of their General Chapter. They made several other Regulations, which they joined to the Rule of S. Austin. This Order had, moreover, this peculiar to it, that wherever they Founded a Monastery for Men, they had the cunning to build another for Women next to it. But the infamous Correspondencies which they kept with them, and the great scandals that arose from thence, moved Conradus, Prior of Martello, a very honest Gentleman, to use his utmost endeavours for the Suppressing of those Female Monasteries. They made then a Declaration in 1273, by which, after having acknowledged that the Women were worse than the most venomous Aspicks and Dragons, and that there was no malice comparable to theirs, they resolved thenceforward not to look upon them, but as upon so many mischievous beasts, and declared they would have no more to do with them.

Robert, Bishop of Lincoln, in England, having undertaken to bring the same Reformation into the Monasteries of Premontre in his Diocese, wrote concerning it to Innocentius IV.; but



this Pope, bribed with great sums of Money by the Monks, would not consent to it. The Bishop made bold to write to him a second time, and had for answer—"Brother, thou hast discharged thy Conscience; why art thou angry at my condescension? I have pardoned them: is thy eye bad because I am good?" This was a neat application of the Holy Scripture! These Monks of Premontre did not apply their minds to study at the beginning of their Institution, and therefore were tossed about by the other Monks as ignorant Friars; but now they have established Schools amongst them. [*Emillianne*, p. 130.]

There were of this Order six Monasteries in Scotland, at the following Places, viz.,

#### I. SOULSEAT, A.D. 1148,

Called *Sedes Animarum*, or *Monasterium viridis stagni*, as it was situate in the bosom of a small Lake, in the form of a crescent, in Galloway, near Stranraer. S. Malachias [Archbishop of Armagh] is said to have Founded here the first Community; which is surely a mistake, for it is certain that the first Religious of this Order were brought here directly from Praemontre in France, as Johannes le Page relates, in his *Biblioth. Praemonst. lib. i., p. 333*. It was the mother of Holywood and Whitehorn, and was Founded by Fergus, Lord of Galloway, who became a Canon-Regular in the Abbacy of Holyroodhouse, in A.D. 1160, after he had Founded several Abbeys and Religious Places, and endowed them with considerable Revenues for the subsistence of the Canons or Monks, whom he brought home and settled in Galloway. [*Spottiswoode*.]

Some have attributed the name *Sedes Saulis* to Saul, the first Abbot. The Church was Dedicated to S. John Evangelist.

An Act of Parliament, enacted in 1487, against purchasing Livings at Rome, in violation of the King's privilege, specified Sauseat to be one of the Scottish Abbeys "that were not sold at the Court of Rome," *i.e.*, the Pope had no right to dispose of it, the King having the Appointment, while the Pope had only the Confirmation. In July, 1532, David, Abbot of Sauseat, the Superior, being about to execute a Commission for visiting and

reforming all the Houses in Scotland of the Premonstratentian Order, obtained a Precept from the King, commanding attention and obedience to him everywhere, in the execution of the said Commission. [*Privy Seal Reg. ix.*, 131.] In 1568, the Abbot, with others, signed a Bond in pledge that they would fight for Queen Mary.

Besides the Lands and some other Property, this Abbey had only two Parish Churches, viz., Saulseat, and Kirkmaiden in the Rhins, whose Tithes and Incōme formed the best part of the Revenues of the Abbey. After the abolition of Religious Houses, the Revenues of Saulseat were appropriated to the Parish Churches of Kirkmaiden and Saulseat, and to the newly-elected Parish of Port Patrick. The Lands which at present constitute the Parish of Port Patrick, were formerly called "The Black Quarter of the Inch," and till 1628 formed a part of the Parish of Inch, having pertained to Soulseat. [*Acta Parl. V.*, 132; whereby the very name and title of this Abbey were suppressed.] This Abbey was in ruins in 1684, when Symson wrote his History of Galloway. Only a few of the remains are now visible. Part of the Burying-Ground still remains, having some curious Grave-Stones, and is occasionally used. [*New Stat. Acc. Scot.*]

Saulseat Loch, on the peninsular recess of which stood the Abbey, is contiguous to the Railway, 3 miles South-East of Stranraer. It is a beautiful sheet of water, of a horse-shoe form, nearly a mile long, and finely adorned with wood.

King James IV. grants a Charter to this Abbey, of the Croft, called *The Virgin Mary*, in the Parish of Kirkmaiden, on the resignation of Nevin Agnew of Creith, 16th June, 1493. G.S.B. 13, No. 75.—Mr. John Kennedy, Apparant of Balterson, is provided to this Abbey during all the days of his life, 25th October, 1598. G.S.B. 41, No. 452.—William Adair, Apparant of Rinhill, is provided to this Abbey, 3rd September, 1606. G.S.B. 43, No. 39. [*Riddle's MS. Notes.*]

The last Abbot of the Monastery of *Sausede* was *John Johnston*, as appears from a Letter to Cardinal David Beaton from Mary, Queen of Scotland, at Edinburgh, Pridie Kal. Maii, 1545.—*Quintin* was Abbot here A.D. 1524.—*Nicholas Gordon* was

Translated from this Monastery to be Abbot of Tungland. He wrote a Book of Synodal Decrees, and a Collection of Canons and Constitutions. He was Vicar-General of the Diocese of Dunkeld A.D. 1334. [*Brockie's MS.*, p. 8349.]

VALUATION OF WHITE FRIARS, SOULSEAT, IN 1562.

Money—£343 13s 4d (Scots). Meal—13 Chalders, 4 Bolls, 2 Firlots, 2 Pecks; Bear—7 Chalders, 8 Bolls; Capons—13½ Dozen; One Pound of Wax for Altar. A subsequent Rental added 6 Chalders of Oats.

II. HOLYWOOD, A.D. 1180,

Four miles from Dumfries, called in Latin *Monasterium sacri nemoris*, “the Monastery of the Sacred Grove,” and, in the Pope’s Bulls, *Dercongall*, “the Oakwood of Congal;” for Pope Honorius III., in his Bull, “datum Reate, 15 Kalend. Januarii, Pontificat. sui anno decimo, super controversia inter Walterum Glasguens. episcop. et Wilhelmum Paisletens. abbat.,” addresses the Bull, “Abbati de *Dercongall*, Glasguens. Dioces.” Dungald, “abbé de Saint Boyse” (according to *Prynne*, vol. iii., p. 653), swears fealty to Edward I. of England, anno 1296. *Johannes de Sacro Bosco*, “John of the Holy Bush,” who is famous for his Astronomical Book *De Sphæra*, “On the Sphere,” is thought by several people of learning to have been a professed Religious of this Place. [*Spottiswoode.*]

John, Lord of Kirkconnel, who was of the Family of Maxwell, is said by Dugdale, in his *Monasticon*, vol. ii., p. 1057, to have Founded this Ancient House of *Der-Congal* or *Holywood*, which must have been before the demise of David I. Some suppose that Devergilla or Donagilla, daughter of Alan, Lord of Galloway, was the Foundress. She was the wife of John Baliol, Lord of Barnard Castle, and mother of John Baliol, declared King of the Scots by the decision of Edward I., 17th November, 1292.

The Abbot of Dercongall sat in the Great Parliament at Brightham in March, 1290. [*Rymer*, vol. ii., p. 471.] Dungald, the Abbot



Chapter House,  
Westminster.



de *Sacrobosco*, with his Monks, swore fealty to Edward I. at Berwick, in August, 1296. [*Prynne*, vol. iii., p. 653, who blunders the name to *Saint Boyse*.] Edward immediately issued a Writ to his Sheriff of Dumfriesshire to restore the property of "Dungal, Abbas de Sacro Nemore." [*Rymer*, vol. ii., p. 72.] In May, 1365, David II. granted a Protection and certain Privileges to the Abbot and Convent "de Sacro Nemore." [*Regist. Mag. Sig.*, 128.] Archibald Douglas was Abbot of Holywood in 1493. [*Acta Auditorum*, p. 175.]

In 1527, William, Bishop of Glasgow, decided a Controversy between the Monks of Melrose and the Monks of Dercongal, with regard to the Church and Tithes of Dunscore. [*Cart. Melros.*]



Chapter House,  
Westminster.

Thomas Campbell, the last Abbot of Holywood, was prosecuted by the Regent Murray for assisting Queen Mary after her escape from Lochleven, and he was forfeited on the 19th August, 1568.

The Monks of Holywood possessed many Lands in Nithsdale and East Galloway, and they enjoyed a jurisdiction over the whole. The Maxwell Family acquired the Office of *Bailie* to the Abbot, whom they protected; and they obtained the six Merk-Lands of Baltersan, with the three Merk-Lands of Gleneslau, as a Fee for executing this Office, which continued hereditary till the abolition of such Jurisdictions in 1748.

What remained of the property of this Monastery, after much waste, was vested in the King, by the General Annexation Act, in 1587. In 1617, an Act of Parliament was passed, dissolving the said Annexation as to the whole Temporal Property of the Abbey of Holywood, and the Spiritual Property of the same, consisting of the Parish Churches of Holywood, Dunscore, Penpont, Tynron, and Kirkconnel—Parsonages and Vicarages, with their Tithes and Revenues; all in order that the King might grant the whole to John Murray of Lochmaben, and his Heirs, and might erect the same into a free Barony, to be called *The Barony of Holywood*, for the yearly payment of £20 Scots, in

name of "*blench ferm.*" Accordingly, Murray obtained a Charter of the whole, which was ratified in Parliament in 1621. This Murray had been about the King from his youth, and was one of the Grooms of the Bed-Chamber; and before this he had acquired from his Sovereign the Barony of Lochmaben, and other property in Dumfriesshire.

The Abbey of Holywood stood on the South-East Corner of the present Church-yard. It was in the form of a Cross, and the Chancel was used as the Parish Kirk so late as 1779, when the Remains were appropriated to build the present Structure. The Vestiges of the Abbey may be still traced in the Church-yard; and an adjoining Farm has the honour of bearing its sacred name.

Two of the Bells of the Abbey still "ring in" the *Protestants* within the "Reformed Fabric." One of the Bells (by an Inscription and Date upon it) was Consecrated, or rather "Baptized," by the Abbot John Wrich in 1154. [*Chalmers' Caledonia*, vol. iii., p. 151.]



Mr. John Johnston, Advocate, was provided to this Abbey for life, 15th August, 1600, on the demission of Sir James Johnston of Dirnskellie.—

A Bird sitting on an Acorn of a Tree.—  
Appended to a Lease by Thomas (Campbell),  
Abbot of Holywood, dated 15th Nov., 1557.

G.S.B. 42, No. 186. [*Riddle's MS. Notes.*]

Chalmers, in his "*Caledonia*," vol. iii., p. 153, says—"In the Reign of Robert I., his brother, Edward Bruce, the Lord of Galloway, Founded at the Abbey of Holywood an *Hospital* and a Chapel, which he Endowed with some Lands in Galloway. This charitable Establishment having been ruined during the Succession War, it was restored in 1372 by Archibald Douglas, "the Grim," Lord of Galloway, who again Endowed it with the Lands of Crossmichael and Troquire, in Galloway. This was sanctioned by Walter, Bishop of Glasgow, and Confirmed by

Robert II., on the 2nd June, 1372. [*Reg. Mag. Sig. Rot.*, vol. ii., p. 56.]

There appears to have been a Druidical Temple here even before "the Hermit, S. Congal" [Fest. on 12th May, 1113], fixed his Retreat in the Grove, which has disappeared, while the Druid Stones (12 very large granite or whin boulders) retain their old position. The Circle is 240 feet in diameter, about half a mile to the North-West of the Parish Church. There is a view of this Druid Temple in *Grose's Antiquities*, vol. i., p. 169.

In *Adam's Kalendar*, at 12th May, there occurs—"Sanctus Congallus, Abbas de Holy Wood et Confessor in Scotia, sub rege Malcolm II. anno 1113." Brockie (MS., p. 8488) says that, in an ancient Missal belonging to Father Thomas Primrose, there was inserted, with a Pen, a Collect of or to S. Congal, *Abbate Sacri Bosci*, "Abbot of Holy Bush." From this Confessor probably originated the name *Kir Connell* or *Kirkconnell*.

#### VALUATION OF WHITE FRIARS, HOLYWOOD, IN 1544.

Money—£700 (Scots). Meal—19 Chalders, 14 Bolls, 3 Firlots; Bear—9 Chalders, 3 Bolls; Malt—1 Chalder. By the plunder of the "Reformation," it was reduced to £425, and still more to £395 18s 8d.

### III. WHITHORN,

Or *Candida Casa*, as the name was Latinized about 432. Fergus, Lord of Galloway, who flourished in the Reign of King David I., Founded here a Priory of this Order, who were Dean and Chapter of the Cathedral of the Diocese of Galloway. Morice, Prior of this Convent, swore fealty to Edward Langshanks, King of England, in 1296. This Church was famous for the great resort of Pilgrims, who flocked thither from all parts to visit S. Ninian's Sepulchre, whom they call commonly the first Bishop of Galloway. We had two famous Priors of this Place: the one called Gavin Dunbar was Prior here in 1514, and afterwards Archbishop of Glasgow; and the other, James Beaton, a son of the Family of Balfour in Fife, was first Archbishop of Glasgow, and then of St. Andrews, and Chancellor of Scotland. [*Spottiswoode.*]



This Religious House was Dedicated to S. Martin of Tours, the Instructor of S. Ninian, to whom also had been Dedicated the Original Church, by S. Ninian, where he was Buried. It is doubtful whether his Church stood in the *Town* of Whithorn, or in the *Islè* of Whithorn, about 3 miles to the South-East: the preponderance of evidence is in favour of the latter. It seems pretty certain that some of the Relics of S. Ninian were enshrined in the Conventual Church of the Priory Founded in the *Town* of Whithorn; for in such veneration were the name and memory of S. Ninian held, that people of all ranks from every part of England, Scotland, and Ireland, performed Pilgrimages here to his Shrine. These Pilgrimages were so rooted in the practice of the people, that they were continued long after the "Reformation," notwithstanding all the inculcations and denunciations that the "Preachers" could vociferate anent "Chapels, Wells, and Crosses."

In Summer, 1473, Margaret, Queen of James III., made a Pilgrimage to Whithorn, with her attendants, six Ladies of the Chamber, who accompanied her, and who were furnished with new Livery Gowns on that occasion.

A long Extract, in small type, is given in "Chalmers' Caledonia," vol. iii., pp. 412-413, from the *Treasurer's Books* which remain of James IV.'s Reign, containing Notices of the simplicity and manners of those times. Let a few here suffice.

Throughout James IV.'s Reign, he made frequent Pilgrimages to S. Ninian's Shrine at Whithorn, generally once a year, and frequently twice a year. In September, 1497, the King went from Edinburgh on a Pilgrimage to Whithorn. He took his usual route, by Biggar, through Upper Clydesdale, to Durisdee; and from thence across Nithsdale to S. John's Kirk at Dalus; and from this mountainous Country he went through Galloway to Wigton, and thence to Whithorn, giving Offerings, Donations, and Alms. At Whithorn, besides his accustomed Donations, he gave £10 for 10 *Trentales* of Masses for the King. He returned through Ayrshire, and through Glasgow to Stirling.—In April, 1501, the King went from Edinburgh on a Pilgrimage to Whithorn. In passing through Kirkcudbright, he gave to the Priests

20 Shillings, and to the Friars of the same Place, £5 12s, to *buy an Eucharist*. He arrived at Whithern on the 22nd April; and on the same night he made his Offerings at the Town, at the *Relics*, at the High Altar, at the Rood Altar, and at the Chapel on the Hill—5 French Crowns, *i.e.*, £3 10s Sterling. He gave a French Crown (14s) to the Prior's *Luter* (the Player on the Lute). He returned through Ayr and Glasgow to Stirling.—April 8th, 1503. The King, returning from Whithern, received intelligence, by express, when at Wigton, of his brother's Death, John, Earl of Mar. He charged the Priests of Wigton "to perform a Dirge and Soul-Mass" for his brother, and paid them 40s for their pains.—May 6th, 1503. The King performed another Pilgrimage to Whithern; and going by Dumfries, on the 7th May, he made his Offering of 14s in our Lady's Chapel at the end of the Town. On setting out from Edinburgh, he despatched a Courier to bring the Relic of S. Ninian, which was kept at Stirling, to meet the King with it at Whithern.—June 26, 1504. The King was at Whithern, and he bought there, for 4s, some Tokens of S. Ninian.—June 29. On his return, he met and gave Alms to some poor people from Tain, in Ross-shire, going on a Pilgrimage to Whithern.—This Pilgrim-King was literally cut in pieces on Flodden Field, 9th September, 1513.—November, 1513. The old Earl of Angus, "Bell the Cat," who left two of his sons on Flodden Field, made a Pilgrimage to Whithern.—James V., after he arrived at manhood, appears also from the *Treasurer's Accounts* to have made several Pilgrimages to Whithern in 1532 and 1533.

Long before the time of *Symson's Galloway*, the ample Buildings of this Priory had been allowed to fall into ruins. In 1684, the Steeple and the Name were then standing: the Aisles, the Cross Church, and the several other Buildings belonging to the Priory had fallen. A Century afterwards, nothing more remained but the Ruins of one of the Churches; and the only part that continued standing were four Gothic Arches, which forms a part of the present Kirk, that stands upon the high ground on the West side of the Town of Whithorn.

The whole Property of this Priory was vested in the King by

the General Annexation Act in 1587; and it was afterwards Granted by King James to the Bishop of Galloway in 1606, when it was annexed to the Revenues of that See. It was transferred to the University of Glasgow in 1641, but was restored to the Bishop of Galloway in 1661; and it continued to belong to that See till the final abolition of Episcopacy in 1689.

## PRIORS OF WHITHORN.

1. CHRISTIANUS, afterwards Bishop of the See, A.D. 1154. [*Richard Hay.*]
2. MAURICE SWARE fealty to Edward I. A.D. 1296. [*Ragman's Roll.*]
3. THOMAS, A.D. 1415, gave, by Deed of Obligation, £20 (Scots) to James Bisset, Prior of St. Andrews.

JOHN, Sub-Prior.

4. ADAM wrote a Treatise on "The Soliloquy of the Soul."
5. JAMES BEATON, about A.D. 1503, uncle of the Cardinal, afterwards Bishop of Galloway, and Archbishop of Glasgow and St. Andrews.
6. GAVIN DUNBAR, A.D. 1514, afterwards Archbishop of Glasgow.
7. MANCOLALYNE, who was present at the Trial of Sir John Borthwick for alleged Heresy.

## VALUATION OF WHITE FRIARS, WHITHORN.

At the "Reformation" the Rental of the Priory of Whithorn, as returned to the Government, amounted to—Money, £1016 3s 4d (Scots). Bear—15 Chalders, 14 Bolls, 3 Firlots; Meal—51 Chalders, 15 Bolls, 2 Firlots.

Another Rental was afterwards returned, the amount of which was—Money, £1159 3s 4d (Scots). Bear—16 Chalders, 6 Bolls, 3 Firlots; Meal—53 Chalders, 9 Bolls, 2 Firlots; Malt—1 Chalder.

## IV. DRYBURGH, A.D. 1150,

Situated on the River Tweed, 10 miles from Kelso and 3 miles from Melrose, in Teviotdale, was a famous Abbey, Founded by Hugh de Morville, Lord of Lauderdale and Constable of Scotland, and his wife "Beatrix de Bello Campo" (*Beauchamp*), in the Reign of King David I. The uncle of Hugh de Morville was one of the murderers of Thomas à Beckett. [On S. Martin's Day, 1150, the Cemetery was Consecrated, that no Demons might haunt it. —*Chron. Melros.*] Walter Stuart, father to King Robert II., Grants to this place the Patronage of the Church of Maxton, in the Shire of Roxburgh and Diocese of Glasgow. Kilrenny, in Fife, was also given to this Monastery, by Ada, mother to



King Malcolm IV. and King William the Lion; and by the same Charter she gives them also “*dimidiam carrucatam terrae de Pitcortyne, et unum toftum in burgo meo de Carole.*” The Author of the *Monasticon Hibernicum* informs us that there were two Monasteries in Ireland which acknowledged the Abbacy of Dryburgh for their mother, viz., the Abbacy of Drumcross, in the County of Armagh, and the Abbey of Woodburn, in the County of Antrim. It was erected into a Temporal Lordship by King James VI. in favour of Henry Erskine, a younger son of the Earl of Mar, thereafter created Lord Cardross, ancestor to the present Earl of Buchan. There is a Chartulary of this place, containing all the Charters that were Granted thereto, in the Advocates’ Library, Edinburgh. [*Spottiswoode.*]

Dryburgh Abbey is situated on the North Bank of the Tweed, upon a piece of Haugh Land, around which the River describes a Crescent. *Dryburgh*, from the Celtic *Daroch-Bruach*, signifies “the Oak Grove.” The venerable reddish Ruins of this Abbey, Dedicated to S. Mary, are completely embosomed in wood of the richest foliage. The scenery is most interesting, embracing wood and water, mountain and rock. The variety is very striking, and the whole view gives rise to the most pleasing sentiments of religious tranquillity. The Ruins are so overgrown with foliage that great difficulty is found in taking accurate measurements of them. Everywhere you behold the usurpation of Nature over Art. In one roofless Apartment a fine Spruce and Holly are to be seen flourishing in the rubbish; in others the Walls are completely covered with Ivy; and, even on the top of some of the Arches, trees have sprung up to a considerable growth, and there, clustering with the aspiring Pinnacles, add character to the Gothic Pile. The beauty of this ruined Abbey is not, like those of Kelso and Jedburgh, injured by being in part surrounded with common dwellings. [*Smith’s Description of Dryburgh Ruins in Morton’s Annals of Teviotdale.*]

David I. is claimed as a co-Founder. It was colonized from Alnwick. In 1183, Pope Lucius III. granted permission to the Canons of Dryburgh, whenever the Kingdom should be under a general Interdict, to Celebrate Divine Service in their Church, in

a low voice, with the Doors shut, and without ringing of Bells—all Excommunicated and Interdicted persons being shut out.

In 1208, the *new* Cemetery was Consecrated by William Malvoisin, Bishop of St. Andrews.

The general Privilege of exemption from Episcopal jurisdiction granted to Monasteries of this Order, appears not to have been acknowledged in Scotland, since we find that the Abbots of Dryburgh were obliged to attend the Synodal Meetings at Haddington, held under the authority of the Bishop of St. Andrews. From this Obligation they were released by William de Lamberton, who was Bishop from 1298 to 1328.

In 1332, when the Army of Edward II. was on its retreat, the Brotherhood rung the Bells of the Convent for joy at their departure, the sound of which made the English soldiers return and burn the Abbey in revenge. Robert the Bruce contributed liberally towards its repair; but it has been doubted whether it was ever fully restored to its original magnificence. This circumstance will account for the intermixture of a later Style with the original Norman Architecture. Patrick, one of the Canons, who was reckoned among the first men of his age as a Philosopher, Divine, Orator, and Poet, lived at this Period, and wrote a Poem upon the Destruction of the Monastery, which he addressed to the King and to the Superiors of Religious Houses. [*Dempster's Hist. Eccles.*]

Certain flagrant disorders which were found to have occurred in the Community, but of which the Date is not mentioned, may with probability be referred to a Period not many years subsequent to this. It was found that strife and debate had existed, and blows had been dealt, not only among themselves, but to other Religious. Some of the Brethren had infringed the Rule which forbade the possession of private Property; some had obtained admission into the Convent by simony; and others, who lay under Censures, had been admitted to Holy Orders. For these Offences they had been Excommunicated, and could not be lawfully restored without personally appearing at Rome before the Pope. The observance of this obligation made matters rather worse; for in so long a journey, during which those under

ban were necessarily removed from notice and control, they were apt to fall into irregularities, to wander about at their ease, and to contract vagabond habits. These things being stated to Pope Gregory XI. (1370-1377), he, in the second year of his Pontificate, gave the Abbot power, according to his discretion, to Absolve the least guilty, upon due Penance done; but more enormous Offenders were still to be sent to receive Correction and Absolution at the Papal Court. [*Chart. Dryburg*, 96, v.]

About this time lived Ralph Strode, a distinguished Poet and Philosopher, who, in the early part of his career, devoted himself to Literary pursuits in this Monastery, whence he was sent, at the expense of the King of Scots, to study at Merton College, Oxford, of which he became a Fellow. He was a friend of Geoffrey Chaucer, who, at the conclusion of his *Troilus and Cresseide*, inscribes that Poem to "the moral Gower," and to "the philosophical Strode." He travelled through France and Germany into Italy, perhaps in company with that celebrated Poet, who was at Milan in 1368, where he became personally acquainted with Petrarca. Strode also *strode* into the Holy Land, and wrote an Account of his Journey. By some Writers he is represented as a follower, and by others an opponent, of his Contemporary, John Wicliffe. The Title of one of his Works, and Wicliffe's Answer to it, prove the latter to be the fact, which would have been sufficiently apparent from his having long continued a Tutor at Merton College, where Lewis Chaucer, the son of his friend, was among his Pupils. His Literary Works, according to Dempster, were these:—1, "*Fabulæ Lepidæ*, versu;" 2, "*Consequentiarum Formulæ*;" 3, "*Sophismalum Strophæ*;" 4, "*Itinerarium Terræ Sanctæ*;" 5, "*Panegyrici versu Patris*;" 6, "*Summulæ Logicales*;" 7, "*Phantasma Radulphi*;" 8, "*Positiones, et xviii. Argumenta, contra Wicliffum Hereticum*;" 9, "*Opuscula*."

From Fabricius, we learn that he belonged to the Order of Preaching Friars, and was Poet-Laureate at Oxford.

Richard II. set the Abbey on fire in one of his forays in 1385; and in 1544, Sir George Bowes and Sir Brian Layton, at the head of 700 men, once more burned it, saving the Church only.



Next year, in September, 1545, we find the Abbot of Dryburgh (James Stewart) acting as a Feudal Chief, and, in company with other Chieftains, at the head of their followers, crossing the Tweed into Northumberland, where, having burned the Village of Horncliff, with the corn in it, and attempting to do similar damage to other places, they were repulsed with loss by the Garrisons of Norham and Berwick, assisted by the warlike inhabitants. [*Cotton MS.*]

The Church was cruciform, and the Nave and Choir had Aisles: the Transept had an Eastern Aisle. There was a Presbytery 36 feet long, in the place of a Lady Chapel. The Nave was of six Bays; the Choir of two; while the Shallow Transept extended only one Bay beyond the line of the Nave. The Chapter House, Chapel of S. Modan, Refectory, Kitchen, and Dormitories, are Transitional Norman; the Choir and Transept were Early English; and the Nave Early Decorated. The latter measured 190 feet by 75 feet. The South front of the Transept has five Lancets, within an enclosing Arch. The Chapter House, 47 feet by 23 feet, and 20 feet in height, has a Double Circle in the Floor to mark the Founder's Grave.

*S. Mary's Aisle* is the North Aisle of the Choir, and occupies two Bays. In it Sir Walter Scott was Buried on the 26th September, 1832.

There is a singular diversity of levels in this Monastery. The Church, which lies along the North side, is on the highest level; it requires 10 steps to get down to the level of the Cloisters, and as many more to get down to the level of the Chapter House.

To the South of the Chapter House is the Abbot's Parlour. The immense Fire-place was in the upper end, and, when filled with Billet-wood, must have been very comfortable in a Winter evening, where the Abbot and those of his Monks whose minds were of a superior order, enjoyed "the feast of reason, and the flow of soul." Immediately South of this Parlour is a large Arched Passage, which led from the front of the Abbey towards the Village. This Passage is 24 feet long by 13 broad, and 8 feet high. Above this Passage is the Buttery of the Abbey, where the Plate was kept. The small Stair-case from the

Abbot's Parlour to the Dormitories led through this Chamber; and the Door on the top of the Stair is very small, and only 4 feet high. From the way the Stones are cut, the Door must have been iron. There was another Stair-case to the Dormitories, which went from this Cloister. The Dormitory was 24 feet by 14. There is one very small Window to it at the East end. It has also the remains of a Fire-place. This is the only Apartment in the whole Abbey the Stone Pavement of which is still entire—all of irregular Flag-Stones, in the same way in which the Roman Roads were paved. South of the Passage stated above are the remains of the Library, evidently a more modern Building than the rest of the Abbey, but of equally, if not more, beautiful workmanship. The size of this Library appears to have been 24 feet long by 24 broad, and about 18 feet high.

The Refectory, or great Dining Hall, occupied the whole front of the Abbey facing the South. It was 100 feet long by 30 broad, and about 60 feet high. At the back Door of the Refectory was found a very curious *Lavatory*, beautifully carved all round, repeating the same Figure eight times, twice on each side. Probably the subject is some Legend—a Monster, being the head of a Pig to the wings of a Bird, having the body of a Serpent, ending in a leaf by way of a tail. The Lead Pipe for letting out the Water was attached to this Lavatory. Under the Refectory was half a dozen Cellars: the one opposite the Gate-house was the Almonry Cellar, where Broken Bread and Meat were given to the Poor. Over this Cellar in the Refectory was a Door, still entire, which led by a Stair down to the Kitchen; but the Stair and Kitchen are destroyed. The mark of the Roof of the Kitchen is still distinctly seen in the West Gable of the Refectory, outside.

The Cloisters are to the North of the Refectory. The Walls, to the height of 20 feet, are still standing; but the Arcade is destroyed, evidently by fire. The Cloister was 100 feet square, and is now an elegant Flower Garden. In the centre there is a Statue, by Gowan, on which is inscribed—"Inigo Jones, obiit Julij, 1652, Æt. 80." There is a very old Inscription, close to

the ground, near the Window of the Chapter House, looking into the Cloister. Probably it is to the memory of some Monk or Mason, employed in the Building. It is only—"Hic jacit Archabaldus."

There is a Door in each Corner of the Cloisters. The one at the South-East Corner is the Grand Entrance from the front, by a flight of 10 steps : this is not used now, as the steps are much decayed. The one at the North-East Corner is the Passage from the Cloisters into the Church, near S. Modan's Chapel. The Door at the South-West Corner is the present Entrance into the Cloisters, and at it is by far the most beautiful view of the Abbey. The Door at the North-West Corner is to the *Dungeons*, which are upon the West side, where the Peristyles are burnt down, intended for a Nunnery ; but there is no record that it was ever built. These Dungeons are three in number, and are very gloomy ; two are quite entire, and the third is partly in ruins. The innermost one is 32 feet long by 12 broad, and 9 feet high. The Window or Slit is about 2 inches broad, having an iron bar 1 inch square. A hole is cut in a solid stone, large enough for the largest man's hand, into which the Border predatory Moss-trooper's, Prisoner's, or refractory Monk's hand was thrust and wedged in. The hole is placed so low that the Prisoner could kneel down, but he could neither sit nor lie down. There is a Seat at the Window of this inner Dungeon, where Prisoners, not contumacious, could sit. There is a square aperture in the Wall for Bread and Water, no other provision being allowed to be sent to any inmate in such *durance vile*.

The following Possessions and Revenues were granted to the Abbey of Dryburgh :—

King David, by his Charter, confirmed to the Canons the Grant of the Church of S. Mary at Dryburghe, with the Chapels, Tithes, Offerings, and whatever belonged to it.

Peter de Haga, in the time of Alexander II., gave them 2 Oxgangs in Bemerside, with a Messuage and Garden, and Pasture for 3 Cows and 20 Sheep ; also, a part of his Forest of Flatwood, viz., "Quæ incipit ad crucem lapideam sitam in capite dicti nemoris, descendendo per viam quæ vocatur Hors-



mangate, usque ad Mukeforde de Twede, et de Mukeford ascendendo juxta fossam adhærentem terræ de Driburgh, usque ad magnam viam existentem inter Flatwode et Trepewode, et sic totam illam viam usque ad caput de Horsmangate; cum libero intruitu et exitu cum caritagiis et rebus suis, exceptis terris seminatis, et pratis non falcatis."

Mertoun Church belonged to the Canons before 1221, when it was confirmed to them by Pope Honorius III. Roger de Quinci, Earl of Winchester, in England, and Great Constable of Scotland, who Died in 1200, gave them the whole Fishing of the Lake of Mertoun. Alexander de Baliol, Laird of Cavers, granted them, in 1271, half of the Wood of Gladiswood, in the same Parish, with half of the Woodhead, in Feu or Copyhold, for 40 Shillings annually.

Helias gave them some Land at his Village of Brotherstansyde, extending on the North to the Foss called Wattridike, with Pasture for 100 Sheep, 8 Oxen, 4 Cows, and 2 Horses; also 6 Acres of Arable Land between Witerig Marsh and Blakeburn. Thomas of Brotherstane, gave 6 Acres, with Pasture for 80 Sheep, 4 Oxen, and 1 Horse. Simon de Wardrobe, who Married the daughter of Helias of Brotherstanesyde, gave 18 Acres which Helias gave him at his Marriage. Alan, the son of Helen, sister of Thomas of Brotherstanesyde, gave a Toft and Croft, and 4 Acres of Arable Land; also, 10 Acres beneath, and other 10 above the way leading to Rokesburg.

David Olifard gave the Canons a Ploughgate, and Pasture for 300 Sheep in Smalham. Walter de Moray, in 1278, exempted them from Multure for their Corn grown on the above Land, and on their ground at Smalham Miln.

Nenthorn Miln was the gift of Beatrix de Beauchamp. For the Tithes thereof the Canons paid half a Mark yearly to the Parish Minister. They had also an Acre of Land in Nenthorn.

King Malcolm IV. gave them half a Ploughgate in Edinham, and 2 Marks annual Rent there. They granted this Land to the Master and Congregation of the Hospital of S. Leonard at Edinham for half a Mark and a Pound of Incense yearly. This rent they afterwards exchanged for some Land at Petcorthyn.

The Nuns of Eccles were bound to pay the Canons half a Mark annually, for a Pittance at Christmas, out of the Feus due to Thomas of Lessedewyn and his Heirs, for the Land of Huntrodes, granted to the same Nuns.

The Canons had some Land on the South side of the Cemetery of the Holy Trinity at Berwick, and Five Shillings yearly out of some Land in Revenysden, near the Town. In 1390, when Robert III. suppressed the Cistercian Nunnery of South Berwick, on account of the dissolute lives of the Nuns, whose number were in future to be reduced to two, he gave their Property to the Convent at Dryburgh. In 1410, Walter Hali-burton of Dirlton consented that the Lands in his Barony, formerly belonging to the same Nuns, should be annexed to the said Abbey.

Patrick, Earl of Dunbar, gave the Convent a Meadow in Fauns. Adam of Fauns gave them a Petary on the South-West side of Kingswell. Sir Adam of Gordon gave another Petary. Richard, son to Nicolas of Fauns, gave an Acre next the Common, on the West side of Southbutes; and his sister Ede gave half an Acre adjoining. He gave also a Turbary and Pasture.

Patrick, Earl of Dunbar, gave them two Oxgangs in Ercildon, with a Toft and Croft near the way which led up to the Cross on the West side of the Town, and Common Pasture for 100 Sheep, 12 Oxen, 12 Swine, and 2 horses, with Easements; also Hunter's-land, with Common Pasture for 300 Sheep, 4 Oxen, and 4 Cows. Alexander, son to Alan Purways, gave a Messuage, with Toft and Croft, in the North-East part of Ercildon; a Husband-land in the same, viz., 1 Oxgang in Hwyttyld, and another in Bromsyde, and, in augmentation, 3 Acres in Quhytlaw, an Acre in Pottermeadow, near the Redfurd, and Common Pasture, &c. Patrick, Earl of March, Confirmed this gift of 30 Acres in 1333.

Earl Patrick of Dunbar gave Elvinesley, bounded by the Hedge which reached up to Duneden, and to Resbrygge, whence it was limited by Malcolmsrode to Styrkerden, and by Styrkerden to the Ledre. He gave them also two and a half Acres in Dunbar.

Caddisley, with Pasture in the Forest, was the gift of David I. Walter, the son of Alan, gave the adjacent Land of Herdesley. The Chapel at Caddisley, and the Chapel of S. Leonard, both on the West side of the Leder, belonged to the Convent. They had 1 Mark yearly out of Birkynside, from Patrick, son to the Earl of Dunbar.

John Baliol, and Devorgilla, his wife, gave them the Church of Lauder, upon condition of their maintaining 6 Chaplains to pray for them, and their Ancestors and Successors. They had an Acre in Lauder, called Alrichesscroftys, and an Acre of Meadow.

Richard Mautaland gave them Houbenthousyde, in Thirlstane, and the Land which had been Walter Gilling's, with Pasture for 400 Sheep, 60 Cows, and 20 Horses. They had also the Tithes of Thirlstane Miln; the Lands which had been Simon de Smerdale's; Oswin's Land, with Tofts and Crofts, and 20 Acres in Briggislet; the Land called Croukes, with the two Meadows called Langlethes; and Brumcrok, situated between Croukes and the same Meadows. Snawdown was Confirmed to them by John, son and heir of Robert Mautland.

Henry, the son of Samson de Logis, gave them a Toft and Croft in Samsonschelis, with Arable Land and Meadow by the side of the Brook which divideth his Land from Pilemuir, extending from the Stone Cross on its margin Northwards to Derestrete; and also the Land by the side of the Foss, extending from the same Stone Cross to the Road leading to Wenesheud, and thence to Broade Scropirburne, and to the Leder, with Pasture for 300 Sheep, 60 Cattle, and Easements. They had another grant of 2 Crofts and a Toft in Samsonchel, with the Meadow between Morelaw and Kaldewell; and the Arable Land and Muir between Morelaw, Kaldewell, Standandstane, and the Leder. William de Burncastell gave them a Meadow called Flayillis in Logis Samson, and a Muir, and Lousilawe, and 4 Acres in Flokesflate, for which they were to pay Fourpence annually, or a Pound of Pepper, at Roxburgh Fair.

In 1273, Sir William de Abernethy gave an Annual Rent of 2 Marks, to be paid out of the Miln of Ulkilston, to buy Wax for



Candles to be used in the Celebration of Mass at Dryburgh. He afterwards gave them the Miln itself, with all its Profits.

Channelkirk Church was given to the Canons by Hugh de Morville. When Henry de Mundevilla built the Chapel of Glen-gelt, in the Parish of Childenchirch, he guaranteed the Rights and Dues of the Parish Church, and gave the Canons of Dryburgh 3 Acres contiguous to the 7 Acres which they had from his Ancestor, Ivo de Veteriponte. John de Sauncler engaged that the Rights of the same Church should be faithfully preserved when he built a Chapel at Carfrae, and another at Herdmanston; and he gave the Canons 2 Acres in Herdmanston, adjacent to their Land in Saulton.

Hugh de Morville gave them the Church of Sawelton. John of Saulton, and Agnes, his spouse, gave to the Church of S. Michael at Saulton, and the Canons of Dryburgh, its Rectors, 5 Acres near the East side of the Cross. John Burgulum gave 4 Acres on the North side of Langlees, with Common Pasture and Easements. Henry Style gave them an Acre and 4 Rod-falls. William de Abernethy, the Laird of Saulton, gave them a Messuage, a Brewery, 7 Acres of Arable Land, Pasture for 12 Cattle, and Fuel in the Muir sufficient for 1 Husbandman.

John Giffard, Laird of Yester, gave them half a Mark yearly out of the Town of Bothans. Alexander de St. Martin gave them Langlaw.

The Patronage of Pencaithland Church was granted by Lady Catherine Stewart of Cardross before 1376.

Sir William de Wallibus (the old Latin form of the names Vaux and Wallace) gave them the Church of Golyn, upon the condition of their finding two Canons to say Mass for the soul of his Lord, King William, in the Chauntry of S. Nicholas, in the Isle of Elbottle. He gave them also Stanyaere, consisting of 20 Acres and a half on the North-East side of the old Castle of Elbottle, with Pasture for 300 Sheep and 22 Cattle, and Easements in common with the Villagers of Elbottle and Dirleton. John de Wallibus, Laird of Dirleton, gave the Convent two Crofts in Golyn, and a Meadow. For the privilege of having a Chapel at Dirleton, he paid a Stone of Wax yearly to the Mother

Church of Golyn, to which the said Chapel paid also a Pound of Frankincense yearly. The Nuns of South Berwick resigned their Claim to the Patronage of Golyn Church to the Canons in 1221. Alexander de Vallibus, in consideration of the danger of the times, released them from their obligation to say Mass at Elbottle, on condition of their causing the same service to be performed for ever by one Canon at Stodfald, and another at Dryburgh, for the souls of his Ancestors and Successors.

King David gave them a Habitation in his Burgh of Caruile [Crail], in Fife, with 3 Roods of Ground.

The Countess Ada, mother of Malcolm IV. and King William, gave the Canons the Church of Kilrenny. The Canons claimed half of the Dues paid by persons Fishing in Boats in the River which divided Kilrenny from the Parish of Anstruther belonging to the Monastery in the Isle of May. The Monks of May disputed this right; and it was settled, in 1225, that they should pay the Canons 1 Mark yearly for the same. Margaret of Ardrosse, the wife of Hugh de Perisby, gave them the Land of Innergelly in 1281.

Henry, Laird of Aynestruther, gave them three Shops in the East side of the Town of Anstruther, with a Messuage and Garden, and some Pasture.

King David Confirmed to them a Toft without the West Gate of the Town of Roxburgh, and some Ground within the Wall of the same, with freedom from Taxes and Customs therein. King William gave them 20 Shillings yearly out of the Revenues of the same Burgh. Beatrix de Beauchamp gave them some Land there. Robert de Boneire gave the Canons half of the Land which was Edolph's, the Miller, in Heuedegate, for which they were to pay to the Nuns of Redesdale Fivepence yearly. They had 7 Shillings and Sixpence yearly out of a Burgage in the North side of King Street, opposite the Church of the Holy Sepulchre, between the Blachall on the East, and the Property of Peter of Old Roxburgh on the West. Sir William Felton, Sheriff of Roxburgh, gave them this Burgage entirely in 1338.

Philip de Colville gave them two Oxgangs of Land in Hetoun.

In 1200, the Canons yielded the Claim they had to the

Church of Maxton to Sir Hugh de Normanville, for which he gave them half a Ploughgate of Land in Newtoun, on the West side of Derestrete. Walter, the Steward of Scotland, father of Robert II., granted them the same Church, with the Glebe, to which he added 4 Acres in Luncrofts. They were to pay the Vicar 10 Pounds yearly, according to the Statute of the Council of Scotland.

The Church of Lessedwyne was granted by Richard de Loudonia, with Tofts, an Orchard Land, and a Meadow. In 1252, the Convent of Melros agreed to pay the Canons half a Mark yearly at Roxburgh Fair, instead of the Tithes of their Land in this Parish.

John, the son of Yliff, gave them 10 Acres in Ylistoun, viz., 2 on the East side of the Brook which ran under his Garden, 5 in Rokflat, and 3 in Greenrig. He made them another grant of a Toft and 2 Acres, and an Acre in Greenside, on the East of Hairstanes. They acquired also some Land in Ylistoun by purchase.

Ada, the daughter of Hugh de Morville, gave them the Tenth of the Miln of Newtoun. Isabella de Merlinton, the wife of William de Bosvill, gave them an Acre in Brokislawe, in the same Territory. They had the Chapel of Newtoun, but it was claimed by the Canons of Jedburgh, and afterwards yielded to them.

They had the Patronage of the Church of S. Mary in Etterick Forest, in the time of David II.

David I. granted to the Convent the Church of S. Kentigern of Lanark, with the Chapel of Glegern [Cleghorn], which he annexed thereto. He gave them, likewise, the Chapel of Pedynane [Pettinain], the Grange of Imbirston, or Inglebriston, the whole Parish of Nemphlar and Carteland, with the Tithes of all his Cattle in the same Villages. Alexander, the Rector of Cowanistoun [Covington], gave up to them his Right to the Tithes of Clouburn.

Alexander de Nenham gave the Canons that half Ploughgate of Land at Triern, in the Territory of Giffyn, in Cunningham, Ayrshire, upon which the Chapel of S. Bridget was situated, and which lay along the side of the Brook which runs down from



Starwele to Triernburn, and is bounded also by the Brook which runs down from S. Bridget's Well, with Pasture and Easements, in exchange for 4 Oxgangs given them by his father, William, and his brother, Richard. Alan, the son of Roland, the Constable of Scotland, Confirmed this Agreement. The Convent granted this Land to Alan's Chaplain for 4 Shillings yearly, to be paid at Roxburgh Fair, and to his Heirs and Assigns for half a Mark yearly.

The Church, and the Land, Lesser of Sowerby [Sorby], in Wigtonshire, was the gift of Robert de Veteriponte. In 1280, the Prior and Convent of Candida Casa agreed to pay 20 Marks for the Fruits, Revenues, and Dues of the Churches of Sowerby and Kirkfolan, of which the Abbot and Convent of Dryburgh had appointed them Procurators.

Hugh de Morville gave them the Church of Worgis, in Galwey [Borgue, in Kirkcudbrightshire]; and his wife, Beatrix, gave them the Church of Bosjeth.

Walter, Bishop of Galloway, who Died in 1335, gave the Convent the Church of Sembry; and Bishop Gilbert, his Successor, gave them the Church of Vogrie.

King David exempted them from paying Toll and Customs, and gave them a right to take Timber from his Woods for their Buildings and other uses.

In 1242, the Bishop of St. Andrews, in consideration of the Charity of the Canons, and the Debts they had incurred in building their Monastery, and other expenses, gave them permission to enjoy the Revenues of the Churches under their Patronage within his Diocese; one of their number, approved by him, performing the Office of a Vicar in each Parish.

#### ABBOTS OF DRYBURGH.

1. ROGER, 13th December, 1152. He Resigned in 1177. He was Witness to a Confirmation by the Archdeacon and whole Clergy of Lothian of a Composition between Melrose and the Church of Dunbar, in presence of Richard, Bishop of St. Andrews, regarding the Tithes of the Granges of Edmundeston and Herteshend. He had three Bulls addressed to himself by Pope Alexander III., Confirming Grants to his Abbey, and permitting Service there in time of general Interdict. [*Cart. Dryburg.*]

2. GERARD, the Prior, a "person of much gravity, full of days, of fragrant renown, and a most devout worshipper of the Blessed Virgin." [*Chron. Melr.*] He was Abbot here 32 years, and was Translated in 1209 to be Abbot of Alnwick. He had a general Privilege of the Churches, Lands, Fishings, Teinds, &c., from Pope Lucius III., in the 3rd year of his Pontificate, 1184.

3. RICHARD, Abbot in 1190. He was one of the Witnesses at a solemn Convention between the High Steward's Knights of Innerwick and the Abbey of Kelso, made at the Festival of S. Martin next, after Philip, King of France, and Richard, King of England, went to Jerusalem, which was A.D. 1190. [*Liber de Kelso.*] He also Witnessed a Charter of Alan Fitz Walter, along with Bishop Joceline of Glasgow. [*Liber de Melros.*]

4. ALAN, Abbot in 1196. He had a Confirmation from Pope Celestine III., in the first year of his Pontificate, 1196, of the Church of Lessedwyn, &c. [*Cart. Dryburg.*]

5. GEOFFREY, or GALFRID, was Abbot in 1203. At Whitsuntide this year, he was present, along with William, Bishop of St. Andrews, and many other Churchmen and Lay Lords, at the settlement of a Dispute between the Monks of Kelso and William de Vipont, which was adjusted by De Vipont consenting to discharge the Monks of their obligation to carry the Bones of his father from England, and to Bury them in the Churchyard of Kelso; and the Monks agreeing to include his father amongst the list of Benefactors to be Prayed for in the Monastery. As one of the Papal Delegates, Geoffrey settled a Dispute between Melrose and Sir William de Hunum, regarding the Lands of Rasawe, after the 2nd November, 1208. The Date is fixed by the Consecration of Walter, Bishop of Glasgow, who was present. He was removed from Dryburgh, and became Abbot of Alnwick, in 1209.

6. WILLIAM, the Prior, was his Successor at Dryburgh. He was a Delegate in the Settlement between St. Andrews and the Culdees of Monymusk, 1211-13. [*Regist. Aberdeen, vol. ii., p. 264.*]

7. HUGH was the name of the Abbot in 1221 and 1228. In the Lent of 1221, he acted as a Papal Delegate in the settlement at Edinham of a Dispute about Tithes between the Abbot of Kelso and Alan de Mundegumerie, Knight; at which settlement were present "the whole Chapter of the Merse." He was one of six Delegates in 1221, for settling a Controversy between Dunfermline and Cupar. In December, 1225, his Abbey was engaged in a Dispute with the Prior of the Isle of May, in the Firth of Forth, regarding the Tithes of the Church of Kilrenny. Dryburgh claimed Tithes of Fish, because the Fishing Boats used to lie



An Arm vested, hold-  
a Crozier. Cir. A.D.  
1220. [*Melros Chars.*]

in the middle of the River (the *Dreel Burn*) which divides the Parish of Kilrenny, belonging to Dryburgh, from Anstruther, the Property of *The May*, dropping their anchors and fixing their moorings within the Parish of Kilrenny. The Monks of May compounded by paying one Merk yealry. [*Reg. Prior. S. Andr.*, p. 395.] Hugh was Witness to a Composition between the Bishop of Glasgow and the Abbey of Kilwinning in 1226. He is also mentioned as Abbot of Dryburgh in 1228.

8. HENRY was probably the next Abbot. He is mentioned as such in a Charter by Helyas de Brothirstainside, of Lands to the Abbey, without Date, but presumed to be about 1230.

9. WALTER Resigned Office in 1240. [*Chron. Mailr.*, p. 150.]

10. JOHN succeeded. He was a Canon of the House. Soon after his Election, he assisted at a Compromise between the Monks of Kelso and some of their Tenants in Clydesdale. He was present in a Chapter of the Clergy of East Lothian at Lauder, on Saturday after the Festival of S. Peter's Chains, 1245, when a Dispute was settled between the Priory of St. Andrews and the Nuns of Haddington, regarding the Tithes of Stephinstun. [*Reg. Prior. S. Andr.*, p. 329.]

11. OLIVER was Abbot in 1269. On the 6th December, 1262, he was Witness to a Charter of William de Alwentun to the Monks of Melrose; and seven days later, on the Festival of S. Lucia, he and the Abbot of Kelso Witnessed a Grant to the Monks of Melrose, of the Fishings of Malcaruistun, for their support and recreation. He was still Abbot in 1268. [*Chron. Mailr.*, p. 215.]

In the course of this Century, two Societies of Canons from this Monastery were planted in Ireland—one of them in the Abbey of Druin-lacroix, or Drumcross, in Armagh, and the other in the Priory of Woodburn, in the County of Antrim.

12. THOMAS was probably next. He granted a Charter of Lands in Giffen to Richard, Chaplain to Alan, Lord of Galloway, without Date, but presumed to be about 1270. [*Cart. Dryburg*, 167.]

13. WILLIAM and the Canons submitted to the usurped dominion of Edward I. of England, by taking an oath of fidelity to him at Berwick, on the 2nd September, 1296, when the Fraternity of Dryburgh obtained restitution of their property, which he had unjustly declared to be forfeited. The Letters commanding this restitution were addressed to the Sheriffs of Fife, Berwick, Roxburgh, and Edinburgh. About 1316, Abbot William was a Witness to a Grant by William de Lamberton, Bishop of St. Andrews, to Kelso, of the Church of Grenlaw, with its Chapels. He also Witnessed a Charter of Confirmation by Patrick of Dunbar, Earl of March, to the Abbey of Melrose, of the Lands of Redpath, about the year 1319. In 1324, William was still Abbot. In that year he appears as a Witness in a Charter to Melrose, of the Patronage of the Church of Ochiltree, and several others. [*Liber de Melros*, p. 367.]



14. ROGER, Abbot of Dryburgh, occurs as a Witness to a Charter, granted between 1324 and 1328, by which Sir John de Graham Confirmed the whole of Eskdale to the Monks of Melrose. [*Liber de Melros*, p. 343.]



An Abbot, holding in his right hand a Book, and in the left a Crozier. At the sinister side is a Crescent; the background ornamented with fleurs-de-lis and trefoils. A.D. 1324. [*Melros Charters.*]

15. DAVID is Witness to a Charter to Kelso in 1329; and he is called Abbot in 1338. [*Regist. Glasg.*, p. 244.]

16. ANDREW is Witness to a Charter, this year, of Roger de Auldtou, which was Confirmed by David II., April 1, 1354. [*Liber de Kelso*, p. 387.]



A full length figure of an Abbot, holding the Crozier in his right hand, and a Book in his left, within a Gothic Niche. Cir. A.D. 1369. [*Melros Charters.*]



17. JOHN is the name of

the next Abbot. On February 29, 1398, he was Witness to an Obligation of Archibald M'Dowell of Malkarston, for the amount of his Relief granted by the Crown "to the new werke of the Kirke of Melros." On the 8th March, 1410, John, Abbot of Dryburgh, was present when Henry, Bishop of St. Andrews, Confirmed the union of the Possessions of the Nuns of South Berwick to Dryburgh.

18. THOMAS, Abbot of Dryburgh, on 23rd September, 1434, acted as Papal Delegate in determining upon a Claim of Kelso to the Chantry Founded by Roger de Auldtou. [*Liber de Kelso*, p. 417.]

19. JAMES was Abbot of Dryburgh on the 16th November, 1444, when, on the occasion of a Dispute between his Abbey and Melrose, concerning the great Tithes of the Parish of Lesseduen, in presence of the four Abbots of Teviotdale, in the Chapel of S. Mary Magdalene, in the Hospital of Rutherford, an ancient Custom was cited; according to which Disputes occurring between any two were to be settled by the Arbitration of the

The Blessed Virgin, with Royal Crown, holding in her right hand a Lily, and in her left the Infant Jesus. On the left of the Virgin is the figure of a Saint, with the Nimbus, holding a Palm Branch. In the lower part of the Seal is a Monk kneeling. A.D. 1404. [*Melros Charters.*]

remaining Abbots; and Abbot James of Dryburgh "respondit quod super hoc voluit de novo avisare." [*Liber de Melros*, p. 575.]

20. WALTER, Abbot of the Abbey of Dryburgh, granted a Tack, Dated 16th November, 1465, in favour of a "worschipful Squear, William Haliburton of Mertoun, and Jonet, his spous, of a Plew of Land of the Bouchicoits, with their Pertinents, lyand within the Lordship of Smailhame, within the Sherifdome of Tevidalè." [*Cart. Dryburg*, p. 278.] On the 4th March, 1466, William Craynstoun of Corsby, Knight, as Justiciar besouth Forth specially constitute, granted a Commission to Walter, Abbot of Dryburgh, to which were Witnesses—Sir Alexander Hume of that Ilk, Knight; James Haig of Bemersyde; Nicholas Forman of Hutton; and Mr. Jasper Cranston, Rector of Fetteresso. [*Crawford's Cardross Notes*.] Walter seems to have been Abbot on the 31st July, 1473, and on the 1st July, 1476, when he pursued Actions before the Lords Auditors, "for ye wranguiss occupatioun of ye Lands of Ingilberisgrange by Lord Hamiltoun, 'who dois na wrang' in so doing; and against Adame Edgar of Wedderlye, and Paul Crysty. The Lords Auditors differs the matter concerning the said Adame to the said resputt, and becaus the said Paul Crysty grantit in presence of the Lords that he had twa Letteris and Euidents concerning the Lands of Knockfelde, ane with a Sele, and ane vthir with mony Selis," &c. [*Acta Auditorum*.]

21. JOHN CRAWFURD was Abbot in 1479. As Canon-Regular of Dryburgh, he was Incorporated a Member of the University of Glasgow on the Morrow of S. Martin, 1476. [*Annales Universitatis Glasguensis*, p. 51.] On the 6th November, 1479, he pursued an Action against John Dewar, for the "ranguiss occupatioun of the Kirklandes of Saltoun." [*Acta Dom. Conc.*]

22. DEAN DAVID DEWAR, a Canon of Dryburgh, and Vicar of Mertoun, appears to have claimed to be Abbot after the Death of Walter, and to have exercised some of the Privileges of the Office of Abbot, by granting Tacks of certain Lands, &c., belonging to the Abbey. Litigations in the Civil Court between the respective Lessees of Abbot John Crawford and Dean David Dewar, the competing Claimant, appear on record, 26th June, 1480, 23rd March, 1481, 26th March, 1482, and 23rd January, 1488.

23. ANDREW LIBERDALE was Abbot from 1489 till 1506. He Witnesses Deeds during these Dates. [*Crawford's Cardross Notes*.]

24. JAMES STEWART (the First) was probably the next Abbot, as on 8th July, 1507, a Legitimation was passed at Glasgow in favour of James Stewart, Rector of Ancrum, son natural of the deceased Mr. John Stewart, "to qualifie him for being Abbot of Dryburgh." No evidence, however, has been found showing that he actually became Abbot in consequence of this preparative step.

25. DAVID FINLAYSON, 1509. He was a Canon-Regular of Dryburgh in 1489; and there was presented to King James an "Address by the Convent of Dryburgh," that he may prefer his being duly Elected Abbot of Dryburgh. He before was Rector of Gullayn, 1509.

There is no sufficient evidence, however, that after the Death or Demission of Abbot Andrew Liderdale, Dryburgh ever had another Abbot, properly so called. During the subsequent Century that the Abbey continued to exist as a Religious House, it was held *in commendam*. Here follows a List of

## COMMENDATORS OF DRYBURGH.

1. ANDREW FOREMAN, a younger son of the Laird of Hatton, Berwickshire. His brother, Sir John Foreman of Dalveine, Married Helen Rutherford, one of the two co-heiresses of Rutherford of that Ilk, in Teviotdale. He was a man of great note and consequence, and was actively concerned in the principal affairs of both Church and State in Scotland in the Reigns of James IV. and V., and showed considerable talents and address in bringing them to a successful issue. He took an effectual part in the Negotiations for the Marriage of these Princes with Margaret, the daughter of Henry VII., in 1501. In 1512, he was employed in an Embassy to the Court of France, and was chiefly instrumental in concluding a Treaty of mutual assistance, upon the footing of the ancient League, between the French and Scots. [*Ridpath. Pitscottie.*] In 1498, he was the Pope's Pronotary, and was afterwards his Legate *a latere*. [*Rotuli Scotiae.*] The number of his Ecclesiastical Benefices is remarkable. The Monks of the Isle of May acknowledged him as their Prior in 1498. He was appointed to the Bishopric of Moray in 1501; and, at the same time, held the Priories of Pittenweem and Coldingham, to which was added, before 1512, the Commendatorship of Dryburgh. Through the favour of Louis XII., he was made Archbishop of Bourges, in France, in 1513 [*Gallia Christiana, tom. ii., p. 94*]; but he had scarcely done homage for this Preferment, when, having received intelligence that the Archbishop of St. Andrews (Alexander Stuart, natural son of King James IV.) had fallen in the Field of Flodden, he hastened to Rome, to solicit the vacant See. Leo X., out of his affection, as he professed, for the Scottish Nation, and to bind closer the ties of kindness between him and them, had already given the See, *in commendam*, to his nephew, Cardinal Cibo; but having been given to understand that it was repugnant to the feelings of the Scots that the highest Ecclesiastical Office in their Land should be held by a Foreigner, he cancelled that Appointment, and nominated Foreman to this and all the other Benefices enjoyed by the late Archbishop. [*Sandoleti, Epist. Pont., xxxv.*] After much opposition from the influence of rival Candidates, one of whom was Gavin Douglas, the Translator of Virgil's *Æneid*, he was Enthroned in the Cathedral of St. Andrews in 1514, when he Resigned the Sees of Moray and Bourges, and the Priory of Coldingham. When the Duke of Albany came from France, and assumed the Regency in 1516, Foreman resigned into his hands, as the Laws of Scotland required, all the Benefices which he had hitherto enjoyed only by the Pope's Nomination, and was re-appointed only to the See of St. Andrews and the Abbey of



Dunfermline. He Died at, and was Buried in, the latter place in 1522. [*Morton's Annals*, p. 298.]

The following curious Account of a Banquet, given by Foreman to the Pope and Cardinals, occurs in "*Pitscottie's History of Scotland*," p. 166:—"When the dinner came, the Pope and his Cardinals placed, and sat down according to their Estate, then the use and custom was that, at the beginning of meat, he that aught the house and made the banquet should say the Grace and bless the meat. And so they required the holy Bishop to say the Grace, who was not a good Scholar, and had not good Latin; but began rudely in the Scotch fashion, in this manner, saying, 'Benedicite;' believing that they should have answered 'Dominus.' But they answered 'Dans,' in the Italian fashion, which put this noble Bishop by his intendment, that he wist not how to proceed forward; but happened out, in good Scotch, in this manner, the which they understood not, saying, 'To the devil I give you all, false carles, in nomine Patris, Filii, et Spiritus Sancti.' 'Amen,' quoth they. Then the Bishop and his men leugh. And the Bishop shewed the Pope the manner—that he was not a good Clerk, and his Cardinals had put him by his intendment; and, therefore, he gave them all to the Devil in good Scottish; and then the Pope leugh among the rest."

Foreman is said to have written—1, "*Contra Lutherum*;" 2, "*De Stoica Philosophia*;" 3, "*Collectanea Decretalium*."

2. JAMES OGILVIE, Rector of Kinkell, a son of Sir James Ogilvie of Deskford, in Banffshire, was appointed Abbot, or Commendator, by the Duke of Albany in 1516. This Sir James was of the Findlater Family. He Married Lady Agnes Gordon, daughter of George, Earl of Huntly, by whom he had five sons and two daughters—1. Alexander, his Heir; 2. James, Abbot of Dryburgh, and Rector of Kinkeldon. He was the first Professor of Civil Law in King's College, Aberdeen, and was Elected Bishop; but the Earl of Huntly overawed the Canons, and forced them to Elect Alexander Gordon, his kinsman. The Duke of Albany, to console Ogilvie and his friends, gave him the above-mentioned Appointments. He was employed on several Embassies by the King and Parliament of Scotland, in which he conducted himself satisfactorily to both. His second sister Married Lord Lovat, the Laird of Macintosh, and Munro of Foulis, and had children to all three husbands. His eldest sister Married Sir James Dunbar of Westfield. He Died at Paris on the 30th May, 1518, and was Buried there in S. Landrus' Church.

Sir David Erskine, in his "*Annals of Dryburgh*," p. 21, states that Andrew Foreman Resigned the Abbacy in favour of his nephew, Robert Freeman, in 1515, but waived his Nomination, supposed to be simoniacally, on a Compromise with this James Ogilvie.

3. DAVID HAMILTON, Bishop of Argyle, a natural son of James, Lord Hamilton, father of the Earl of Arran, held the Abbeys of Dryburgh and Glenluce in commendam. He Died in 1523.

4. JAMES STEWART (the Second), a Canon of Glasgow Cathedral, was the

next Abbot-Commendator. Between this "Abbot" and the Haliburtons of Mertoun, there was a feud respecting their right to hold some of the Abbey Lands which they claimed. The Dispute was about the Corn-Mill of Dryburgh and its Dues, value 100 Merks yearly (about £5 Sterling); the new Orchard near the Brew-House; three Houses in the Town of Dryburgh; common Stable and Corn-House; cutting Wood and Broom; and deferring to pay the Abbot about £10 Scots (16s 8d), 12 Bolls of Oatmeal, the yearly Teind of the Merton Land, with 3 dozen and 9 Kain (Rent, in kind) Fowls or Hens of full growth, value 4d each, &c. The whole matter was submitted to the King at Stirling, 8th May, 1535; upon whose Decree that the Haliburtons should pay use and wont to the Abbot, and that they should be good servants, and he a good master to them, second Letters of Summons were raised by the Abbot against the Haliburtons' re-possession. Amongst other wrongs is mentioned—for stamping down Wheat, Hemp, Leeks, Onions, Mustard, cutting Fruit-Trees, within the Yard and Place of Dryburgh: value of damage done estimated at £20 (Scots). Pacification was not effectual till 1536, when Walter, the eldest son of David Haliburton, Married Agnes Stewart, the Abbot's bastard daughter. The offspring of this Marriage was an only daughter, named Elizabeth Haliburton. As this young lady was her father's heir, the Haliburtons resolved that she should Marry one of her cousins, to keep the property in her Clan. But this did not suit the views of the Abbot, who came and carried off by force the intended Bride, and Married her to Alexander Erskine, a brother of the Laird of Balgony, a relation and follower of his own. From this Marriage sprang the Erskines of Shielfield, the Ancestors of the renowned Founders of the "Secession," or now "U. P.," Church, Ralph and Ebenezer Erskine. This exploit of the Abbot revived the feud betwixt him and the Haliburtons, which ended only with the dissolution of the Abbey.

5. THOMAS ERSKINE was Commendator in 1541, and, from this time, the Abbey appears to have been held, almost without interruption, by different members of the House of Erskine, until the head of that Family obtained an absolute Grant of it, as part of the Temporal Lordship of Cardross, in 1604. During his Benefice, the Abbey and Town of Dryburgh were Burnt upon Friday the 7th November, 1544. In the following year, 1545, the Commendator of Dryburgh took his revenge in an inroad across the English Border. On 18th February, 1546, he granted the Teinds of Lauder to Mr. Andrew Hume.

6. JOHN ERSKINE, or STEWART, was Commendator of Dryburgh in 1548, on the 12th July of which year he granted a Charter. On the 20th March, 1544, he granted and Subscribed at Dryburgh a Tack of two Merks of Land in Mertoun to Thomas Myll and Walter Myll. [*Cart. Dryburg*, p. 291.]

This Commendator has been called an Erskine and a Stewart, without any sufficient authority being cited for either of the conflicting statements. Thus, the late Earl of Buchan, in a Letter (in "The Bee," vol. iv., p. 160) describing Dryburgh, Dated in 1791, states—"Of this Abbey, my noble



and truly excellent Ancestor, John Erskine, afterwards [Earl of Mar and] Regent of the Scots, was Commendator during the lifetime of his elder brothers—Robert and Thomas, Lords Erskine." Robert, the elder brother, was Killed at the Battle of Pinkie in 1547; and Thomas, the younger, Died in 1551; and, according to the above statement, their younger brother, John, had been Commendator at these Dates.

On the other hand, it has been stated that this Commendator was John Stewart, "the cousin of Lord Darnley, the husband of Mary, Queen of Scots," and that "his Armorial Bearings are still on the Walls of the Abbey, above the Private Entrance into the Cloisters for the Monks who had overstayed their time." [*Annals and Antiquities of Dryburgh, by the late Sir David Erskine of Dryburgh, 1828, p. 27.*] The Arms referred to may have been those of Abbot James Stewart. The same Author gives a drawing of the Arms, under which he calls Abbot John Stewart, not cousin, as in the passage just quoted, but *uncle* to Lord Darnley. Morton, in his "*Annals of Teviotdale*," has followed this latter statement.

None of the Charters granted by this Abbot, which have been recovered, contain his Surname; and no authority has been found to show whether he was of the Erskine or the Stewart Family. The presumptions are that he was of the former. John Erskine, the son of John, Lord Erskine, was Commendator of Inchmahomo, 16th August, 1552, and he was succeeded in that Office, in 1556, by his nephew, David Erskine. This David Erskine (it will be immediately seen) also became Commendator of Dryburgh about the same time; and the probability is that, after John Erskine succeeded to the Title of Lord Erskine, on the Death of his father in 1552, and betook himself to new pursuits and employments, he had Resigned the Offices of Commendator of Dryburgh and Inchmahomo in favour of his nephew, David Erskine. Another nephew, Adam Erskine, son of Thomas, Master of Erskine, was made Commendator of Cambuskenneth; and these three Religious Houses continued in the Erskine Family, and were ultimately erected into the Temporal Lordship of Cardross, in favour of John, Earl of Mar. [*Cart. Dryburg, Preface, p. xxiv.*]

7. DAVID ERSKINE, a natural son of Robert, Lord Erskine, by Mrs. Jean Home. He and his brother, Adam Erskine, Abbot of Cambuskenneth, and Prior of Inchmahome, were Sub-Preceptors, under George Buchanan, to the young King of Scots, in 1570. He was made a Privy Councillor in 1579. The Lands and Revenue of the Abbey were annexed to the Property of the Crown of Scotland in 1587. David Erskine, however, continued to style himself *Perpetual Commendator of Dryburgh* in 1580.

David Erskine is described by Father Hay as "an exceeding modest, honest, and shame-faced man." He was of the Reform party, and a follower of the Regent Murray. By the Act of Parliament in 1572, appointing the young Earl of Mar Governor to James VI. during his minority, "the friendis of the House of Erskine—Robert, Erll of Buchan; David, Commendator of Dryburgh; Alexander Erskine of Gogar; William



Douglas of Lochleven"—were named Assistants to the Earl in Office. Erskine of Gogar, who was uncle of the Earl, took the charge of the young King. On the suggestion of the Regent Morton, Mar turned out his uncle, and became Master of the King's person and the Castle of Stirling, in 1578; and afterwards, in 1582, he joined the Earl of Gowrie in seizing the King at the Raid of Ruthven. In these proceedings of his Chief, the "modest and honest" Commendator David was a participator, with many others of the Erskines. They were obliged to take refuge in England; and in the Parliament of the 21st August, 1584, they were found guilty of Treason and Lese Majesty, and their Estates confiscated to the Crown. The Office of Commendator of Dryburgh, during the Forfeiture and absence of David in England, was bestowed on another, as

8. WILLIAM appears in the Records of Parliament as Commendator of Dryburgh on 31st July, 1585. He seems to have held the Office only for a short period, from the Forfeiture till the Restoration of David. In November, 1585, the Earl of Mar and his banished friends returned from England with a large Force, succeeded in depriving the Earl of Arran of his power over the King, and obtained an Act, in December following, reversing the Sentence of Forfeiture, and restoring Mar and his friends to their Honours, Offices, and Estates.

Thus reponed, DAVID ERSKINE again became Commendator of Dryburgh. On the 10th June, 1600, a Lease of Teinds of the Mains of Mertoun was granted by David, Commendator of Dryburgh; and instead of its bearing the usual consent of the Convent, it states, as a reason for being granted by the Commendator alone, that "all the Convent thair of now being decessit." In 1604, James VI. included the Abbacy of Dryburgh in the Temporal Lordship and Barony of Cardross, erected in favour of John, Earl of Mar; but there was reserved to the *Commendator*, the Rents, Profits, and Emoluments of the Lands and others. In virtue of this reservation, David continued to grant Leases of certain of the Teinds belonging to the Abbey. One of the Leases bears Date 30th May, 1608, being about 50 years after the first Lease by him above mentioned, which shows that he had enjoyed his Benefice for half a Century. This last Lease bears, in the old form, to be with consent of the Convent; although they had all "decessit" at least eight years previously. It is subscribed by *David* alone. The granting of this Lease must have been among the last official acts of David Erskine, Commendator of Dryburgh, as it is stated in a Deed of Provision by James



An Abbot, with his right hand raised, giving the Benediction. At each side is a Figure kneeling. In the upper part is a Canopy, with a small Demi-Figure of the B. Virgin and Infant Jesus. A.D. 1582. [*Marr Charters.*—*Laing's Scottish Seals.*]

VI., Date 31st May, 1608, being only the day after the last-mentioned Lease, that the Abbacy was then vacant, and in his Majesty's hands as Patron, through the Demission of David. After having been so long connected with Dryburgh, he demitted his Office, that it might be provided to his kinsman,

9. HENRY ERSKINE. He was second lawful son of John, Earl of Mar, and Lady Mary Stewart, second daughter of Esme, first Duke of Lennox. On 31st May, 1608, James VI. granted a *Provision*—[*Reg. Mag. Sig. Lib.* 45, No. 196]—in favour of this Henry, to be Abbot and Commendator of Dryburgh, and Prior of Inchmahomo, to subsist all the days of his life, with Seat and Vote in Parliament.

As already stated, by a Charter Dated 27th March, 1604, James VI. granted in favour of John, Earl of Mar, all the Lands, Baronies, Castles, Towers, Patronages, &c., which belonged to the Abbeys of Dryburgh and Cambuskenneth, and the Priory of Inchmahomo, and erected the same into the Lordship and Barony of Cardross. Several Charters passed the Great Seal to the same effect, 10th June, 1610; 10th April, 1615; 14th July, 1634. The Earl of Mar assigned the Lordship and Peerage of Cardross, on 30th January, 1617, to his said second son, Henry, the Commendator of Dryburgh, and to the Heirs-male of his body, reserving his own Life-rent; but Henry having pre-deceased his father in 1628, never enjoyed the Peerage of Cardross. He was styled *Fiar of Cardross* in a Crown Charter, Dated 29th March, 1628, shortly before his Death. David Erskine, only son of Henry, succeeded to the Peerage of Cardross on the Death of his grandfather in 1634, and was served Heir to his father on the 17th March, 1637. He had a new Charter of Cardross, Dated 10th February, 1664. He Died in 1671.

Henry, third Lord Cardross, son of David, sold that part and portion of the Lordship of Cardross, formerly called the "Abbacie of Dryburgh," to Sir Patrick Scott, younger of Ancrum, conform to Disposition and Rental, Dated 24th June, 1682.

Sir Patrick Scott, who was called "Lord of Erection of Cardross," sold that part of the Lordship comprehending the Ruins of the Abbey of Dryburgh, to Thomas Haliburton of Newmains, Advocate, by Disposition, Dated 22nd January, 1700. But there was excepted in this Charter the parts of Dryburgh which then belonged to the Erskines of Shielfield, and which had never been the Property of Sir Patrick Scott.

Robert Haliburton, the second son of Thomas, the Advocate, having succeeded to the Estate of Dryburgh, in terms of the destination of the said Charter, sold it to Lieut.-Colonel Charles Tod for £5500, by Disposition, Dated 15th and 28th September, 1767.

The Haliburtons of Newmains were the maternal Ancestors of Sir Walter Scott, and he has himself stated their connexion with Dryburgh. He says:—"Robert Scott of Sandy-knowe Married, in 1728, Barbara Haliburton, daughter of Thomas Haliburton of Newmains, an ancient and respectable Family in Berwickshire. Among other Patrimonial Possessions,

they enjoyed the part of Dryburgh, now the Property of the Earl of Buchan, comprehending the Ruins of the Abbey. My granduncle, Robert Haliburton, having no Male Heirs, this Estate, as well as the representation of the Family, would have devolved upon my father, and indeed Old Newmains had settled it upon him; but this was prevented by the misfortunes of my granduncle, a weak, silly man, who engaged in trade, for which he had neither stock nor talents, and became bankrupt. The ancient Patrimony was sold for a trifle, about £3000 [£5500, as above]; and my father, who might have purchased it with ease, was dissuaded by my grandfather, who at that time believed a more advantageous purchase might have been made of some Lands which Raeburn thought of selling. And thus we have nothing left of Dryburgh, although my father's maternal Inheritance, but the right of stretching our bones, where mine may perhaps be laid ere any eye but my own glances over these Pages." [*Autobiography of 1808; Lockhart's Life, vol. i., p. 66.*]

The Estate of Dryburgh was again sold, in 1786, by Colonel Tod's Trustees, to David, late Earl of Buchan, who thus re-acquired the part of the Property which had belonged to his Ancestors, the Earl of Mar and the Lords Cardross. In 1810, his Lordship executed an Entail, in virtue of which, on his Death in 1829, his son, the late Sir David Erskine, succeeded to Dryburgh, and on whose Death, without issue, in 1837, the present Earl of Buchan became the Proprietor. [*Cart. Dryburg, Preface.*]

#### VALUATION OF THE ABBEY OF DRYBURGH.

Money—£912 3s 4d. Wheat—1 Chalder, 14 Bolls, 3 Firlots, 3½ Pecks; Meal—22 Chalders, 15 Bolls, 3 Firlots, 3½ Pecks; Bear—24 Chalders, 7 Bolls, 3 Firlots, 3½ Pecks; Oats—3 Chalders, 15 Bolls, 1 Firlot.

Considering the value of Money and Grain in these times, and that of the Domain Lands cultivated by the Servants of this Religious House, which consisted of about 400 Acres of the best Lands in the County, the whole yearly Income may be fairly estimated at what would now be equal to £1,600 Sterling per annum—a goodly support for this House, which does not appear at any time to have maintained above 50 Monks; yet by no means proportioned to the magnificence of the Structure reared for their accommodation.

#### V. TONGLAND, A.D. 1189,

In Galloway, was Founded by Fergus, Lord of Galloway, in the Twelfth Century. Alexander, Abbot of Tongland, is one of the Subscribers to *Ragman's Roll* in 1296. Lesly tells us a very merry Story of another Abbot of this Place (p. 331), ad annum 1507, who, undertaking to be in France before the King's



Ambassadors, who were going thither, by flying in the air, and accordingly taking his flight from the Walls of the Castle of Stirling, met with a reward suitable to the nature of the undertaking, by falling and breaking his thigh bones. A like Story is related by *Randolphus Higdenus*, lib. vi., p. 284, ad annum Christi, 1065. [*Spottiswoode.*]

This Abbey was Founded by Fergus, Lord of Galloway, under David I. It was erected near the site of the present Church, on a *tongue of land* which is formed by the junction of the Dee and Tarf. The Monks were brought from Cockersand, in Lancashire.

Brockie (MS., p. 8457) says that Mr. John Macgie, Writer, Edinburgh, mentions that *Caducan*, the son of Fergus, the Founder, was the first Abbot of Tungland, and that he Died shortly after the Battle of Largs, at the time of Alexander II. He was Buried before the High Altar in the Choir, near the place where he used to Sing. He wrote "The Mirror of Christians," and Five Books of Homilies. He was alive in 1225.

James Heries, Prior and Abbot of Tungland, repaired his Convent, paved the outer Area, and enclosed the whole with a high wall. He was the Author of a Work entitled "The Validity of Traditions."

The Abbot of Tungland sat in the Great Parliament at Brigham in 1290. In 1292, the Abbot of this House was one of Baliol's Nominees. In 1296, Alexander, the Abbot of Tungland, with his Monks, swore fealty to Edward I. at Berwick. In 1235, during the Insurrection, after the Death of Alan, the enraged Galloway-men slew the Prior and Sacrist of this Monastery within the Church. The Monks were chiefly Foreigners, whose customs were different from the usages of the Country; and this Insurrection was pointed against strange Lords and strange Laws.

Robert I. Granted to the Monks of Tungland, S. Michael's Kirk of Balnacross. David II. gave them the Advowson of the Church of Senwick.

During the Reign of James IV., who studied Alchemy, an

Italian, who was an adept at the same Studies, was made Abbot of Tongland. He appears to have come to Scotland in 1501, and was Abbot of Tongland in March, 1503-4. In the *Treasurer's Accounts* he is called "Maister John, the French Leich," and "Maister John, the French Medicinar," and "Abbot of Tongland," after he obtained that Appointment. He acquired a great deal of money from the King by his Quackery, Alchemy, Gambling, and borrowing money, which he never repaid. [See the *Treasurer's Accounts* from 1501 to 1513, *passim*.]

In the License which he received to go abroad in 1508, he is called "*Damiane*, Abbot of Tongland." Making himself wings, he attempted to fly from the Battlements of Stirling Castle, and got the suitable reward for such a Quixotic expedition, by falling and breaking the bones of one of his hips! This misadventure took place in 1507. Lesly, a Roman Catholic Historian, minutely narrates his voyage in "yon azure vault." In the following year, the *Aërial Monk* appears to have fled abroad, having got to right where he suffered wrong on the parts of the human framework which are more necessary for the journeys of the Frog than the Bird. On the 8th September, 1508, the King granted a Licence to "*Damiane*, Abbot of Tongland," to pass out of the Realm, and remain in what place he pleases, at Study, or any other lawful occupation, for five years, without any injury to his Abbey of Tongland. [*Privy Seal Register*, vol. iii., p. 187.] He returned again to Scotland long before the time of this License elapsed.

A similar Story about *Flying* is related by *Randulphus Higdenus*, lib. vi., p. 284, A.D. 1065. Many more than wingless Monks are apt to try their art at *aërial* excursions. Dunbar, the Scottish Poet, in a Satire, yclept "The Fenzeit Frier of Tongland," wherein he jibes at his Alchemy, and brings the birds obscene, with hollow screeches, to mock his fall, not content with thus deriding the object of his scorn, dreams that the *Fenzeit Frier* shall ascend in air, like a horrible Griffin, and, meeting a She-Dragon, shall beget upon her the Antichrist!

This Monastery had a jurisdiction of *Bailery* over its whole

Possessions; and Lord Maxwell, who was the heritable Bailie, had the five Pound-Land of Cargen for his Fee.

In 1516, the Monastery of Tunland was conferred on David Arnot, Bishop of Galloway, and it continued with the Prelates of this See till the "Reformation." Mr. William Melvill was made *Commendator of Tunland* by James VI.; and Melvill was so designated when he was appointed a Lord of Session in August, 1587. He obtained a Grant of the Spirituality of this Abbey in November, 1588; and, in December, he obtained, from the King's facility, a Pension of £616 18s 4d (Scots), from the Revenues of this Abbey and the Bishopric of Galloway. When this Bishopric was re-established, and Gavin Hamilton was appointed Bishop in 1605, the King Granted to him and his Successors this Abbey, with all its Kirks and Revenues, reserving to Melvill, the Commendator, the benefit of the Grants before stated during his life. He Died in 1613, when the Abbey and its Revenues went to the Bishop of Galloway, who continued to enjoy the whole till "Episcopacy" was overthrown.



*Detached Seal.  
Chapter House,  
Westminster.*

In November, 1641, a Grant was made to the University of Glasgow of the whole Property of the Bishopric of Galloway, and of the Abbeys of Tunland, Glenlucè, and the Priory of Whitehorn, which had all been annexed to it. This Grant was ratified in Parliament in November, 1641, when the Bishop of Glasgow protested in vain. This was annulled at the Restoration, when the Bishopric was re-established, and the Bishops of this See enjoyed the whole Revenues and Patronage till "Episcopacy" was finally abolished in 1689, when the whole returned to the King. These Notices show the grievous changes of factious and fanatical times.

The rubbishy Ruins of this Monastery evince that it must have been of considerable extent; but the country people having undermined the various parts of the Buildings for the Freestone, the whole fell into scattered heaps. [*Chalmers' Caledonia*, vol. iii., p. 302.]



This Abbey, along with Glenluce, is mentioned to be annexed to the Bishopric of Galloway. See old Records, W. 3., p. 986, in Prorogation of Tacks. [*Riddle's MS. Notes.*]

## VALUATION OF WHITE FRIARS, TONGLAND.

Money—£206 13s 4d.

## VI. FEARN, A.D. 1227,

In Ross, was an Abbacy Founded by Ferquhard, the first Earl of Ross, in the Reign of King Alexander II. It was annexed to the Bishopric of Ross in the 20th Parliament of King James VI., in 1607, and is frequently called in Charters, “*Abbas de Nova Farina.*” Mr. Patrick Hamilton, Abbot of this Place, was the first called in question for Religion at the dawning of the “Reformation,” and Burnt at the Gate of S. Salvator’s College in St. Andrews, in 1527. [*Spottiswoode.*]

The Abbey is traditionally said to have been first made up of Mud. It was primarily built near the Western extremity of Eddertoun, but, owing to the frequent interruptions occasioned by the ferocity of the neighbouring Clans, it was removed about 12 miles South-East of that situation, whence it was afterwards styled “*Abbas de Nova Farina;*” and the Founder was Buried there, under a Tomb surmounted by a Warrior’s Effigy, which is still pointed out as his. An unsuccessful search was made for his Remains on the 17th September, 1819; but it was given up, after digging to the depth of 8 feet.

Pat. Gordon of Letterfourie got a Gift of this Abbey erected in the Barony of Fearn, 18th August, 1591. G.S.B. 38, No. 224.—Sir Pat. Murray of Ganyis got a Gift of this Abbey erected in the Barony of Ganyis, 1st February, 1597, with power to pursue for reduction of all former Grants. G.S.B. 41, No. 315. [*Riddle's MS. Notes.*]

Forbes (on Tithes) makes 1617 the Date of its Annexation to the Bishopric of Ross.

The Abbey Church of Fearn has been converted into the modern Parish Church, but has been horribly mutilated; and both it and the adjoining Chapels, now used as Tombs, are fast

crumbling into dust. It consisted of Chancel and Nave—two Chapels to the former, perhaps South Aisle to the latter—and is nearly wholly First-Pointed. The East end, which is blocked off for a Burying Ground to the Balnagown Family, has four equal Lancets, and on the South two; and, as in Tain, the Piscina is *West* of the Sedilia. It is impossible to say how the Conventual Buildings were arranged. The South side of the Nave, which has been rebuilt, may have had an Aisle; as a little out from it, enclosed now in the Shandwick Burying Ground, is a Canopied Tomb over the recumbent Figure of an Abbot, having a mutilated Inscription in Saxon Letters, and which appears to be in its original position. The Choir, still standing, and measuring 99 feet by  $25\frac{1}{2}$ , was used as the Parish Church from 1628, when the Parish of Fearn was erected, till 1742, when the Roof fell in while the people were assembled for Worship, and killed 36 persons, and 8 more Died soon after. It appears to have been disused till 1772, when it was repaired and again used as the Parish Church. Within it there is a Stone Effigy of a Warrior, shown as that of Ferquhard, Earl of Ross. In S. Michael's Aisle, is the Effigy of Abbot Finlay M'Fead, with the Inscription—"Hic jacet Finlaius M'Fead, Abbas de Fern, qui obiit anno MCCCCLXXXV."

The Chapels were rather curious. The North one was entered from the Chancel by a Middle-Pointed Door, close to which is a very small Altar, in the Recess of the East Window. The North side has a Middle-Pointed Window of three Lights, simply intersecting, but very beautiful: the West one was of two Lights, both without Foliations. The Chapel had five Ribs of Stone parallel with the Axis of the Church, and was *waggon-vaulted*. A large portion of this Roof has lately fallen in. The South Chapel much resembled the other, and had a round-headed Canopied Tomb or Altar on the South side. The West Window, which is remarkably pretty, is Middle-Pointed, of two Lights; and the East is the same. [*Anderson's Guide.*]

#### LIST OF ABBOTS.

1. MALCOLM OF GALLOWAY, A.D. 1230, Ruled for 15 years, and, after his Death, "was holden amongis the peopill as a Sanct."

2. MALCOLM OF NIGG, about 1288-46. During his Rule, Earl Ferquhard removed the Abbey to the Parish of Tarbat.

3. MACHABEUS or MATTHEUS MAKERSIN, appears between the years 1252 and 1274, during whose Rule (probably between 1261 and 1264) the Convent was established, and its Regulations Confirmed by Pope Urban IV. He was Bishop of Ross, 1272-74. [*Fordun.*]

4. SIR COLIN, Abbot in 1281. "Colino, Abbate de Nova Fernia," Witnesses a Charter in 1298. [*Deuchar.*]

5. MARTIN, or MERTEIN, Canon of Whithorn.

6. JOHN, also Canon of Whithorn.

7. SIR MARK ROSS, the son of Sir Mark Ross, became Abbot in 1321. He Died about 1350, and was Buried within the Abbey Church.—These last three were presented by the Prior of Whithorn, being the Mother House.

In 1336, the Abbey being built only of rough Stones and Clay, and appearing ruinous, William, Earl of Ross, suggested that it should be re-built with hewn Stone; and seven Brethren were appointed to "bæg and thig" through the Country for Contributions. The re-building was begun in 1338 under Abbot Mark.

8. DONALD PUPILL, or PIPLY, succeeded, who was Elected by the Convent, and whose Election was Confirmed by the Prior of Whithorn. Between the years 1350 and 1372, various Charters are witnessed by Abbot Donald; and, in 1372, while he still Ruled, the re-building of the Abbey was finished. He Died in 1383.

9. ADAM MONILAW, his Successor, was Abbot in 1398, and Died in 1407.

10. THOMAS KETHIRNATHIE, or CATTANACH, appears to have succeeded, and was appointed by the Prior of Whithorn, who assumed that privilege; but he was rejected by the Convent of Fearn. After Ruling for a short time, he Resigned.

11. FINLAW or FINLAY FERRIER, the nephew or grandson of Sir W. Feriar, Vicar of Tayne, who, after having "theikit the Kirk of Ferne," Died in 1436.

12. FINLAY MACFAID succeeded, and was Abbot in 1442. He Died in 1485, and was Buried within the Abbey Church. [See Page 350, line 20.] The King esteemed him so highly, that he and his Descendants were allowed to bear the name of *Fearn* as their Family Surname.

13. JOHN FEARN succeeded. He built S. Michael's Aisle, on the South side of the Church, founded the Dormitory, built the Cloister, and purchased, in Flanders, for the Abbey, a *Tabernacle* and *Lettron* of Brass, the Organ, Chalices, Vestments, and various other Ornaments. He appears to have Ruled about a year, having Died in 1486.

14. THOMAS M'CULLOCH succeeded to the Abbacy in 1486, and appears in record in 1487 and 1488. He completed the Dormitory, but being deprived of the Possessions and Revenues of the Abbey, except the Mill of Fearn and the Town of Mid Geny, by Andrew Stewart, Bishop of Caithness, who was appointed Abbot on a false representation to the Pope, he retired to Mid Geny, where he built a Chapel. He Died in 1516.



15. PATRICK HAMILTON, mentioned Page 349, "Scotland's first Martyr."

16. DONALD ROSS, of the Family of Dunoon, Argyleshire, was a famous Singer. He restored the lapsed Discipline and the decayed Buildings of the Monastery. He Died "prematurely," A.D. 1540.

17. ROBERT CAIRNCROSS, Bishop of Ross, 1539-45, was appointed Abbot of Fearn, upon the King's recommendation to the Pope, as the Building was out of repair, and the Bishop a wealthy man, and so in a capacity to restore the Edifice. He was Provost of Corstorphine, Abbot of Holyroodhouse, and Chaplain to King James V. [*Holingshed, Keith, &c.*] He Resigned the Abbacy, 1st April, 1545, and Died shortly after. [*Ep. Reg. Scot.*]

18. JAMES CAIRNCROSS acquired the Benefice by Bishop Cairncross's Resignation. He was probably his brother or some near relation. He enjoyed it only a few months, having also Resigned that same year.

Near the Entrance of the Church is this Epigram:—"Jacobus Cairncross Abbas hoc templum finivit, anno MDXLV." [*Brookie's MS., p. 4880.*]

19. NICHOLAS ROSS, Provost of the Collegiate Church of Tain, was appointed in 1546 to the Abbey of Fearn, but seems to have held it as a Secular Charge; for, in the Parliament of 1560, he Sat and Voted for the Abolition of the Roman Catholic Religion in Scotland, and was an avowed Protestant. He Died at Fearn in 1569.

20. THOMAS ROSS OF CULNAHAL, Provost of the Collegiate Church of Tain, and Vicar of Alness. He was forced, by troubles and oppression from the neighbouring Barons, to reside for many years in Forres, during which period he received little or no benefit from the Revenues of his Monastery. Abbot Ross Married Isobel, daughter of Alexander Kinnaird of Cowbin, and, Dying in 1595, was Buried in S. Michael's Aisle at Fearn.

21. WALTER ROSS OF MORANGY, son of the preceding. It would appear that he was little more than *Titular Abbot*, or *Commendator*; for, in 1597, the Lands belonging to the Abbey were erected into a Temporal Lordship, called the *Barony of Geanies*, and granted by James VI. to Sir Patrick Murray, who was a great Favourite of his; and, in 1607, all the other Lands not contained in that Barony were, by Act of Parliament, annexed to the Bishopric of Ross. Whether Abbot Ross, who was not consulted in making these arbitrary Grants, was living at that Period, or when he Died, is not known.

#### VALUATION OF WHITE FRIARS, FEARN.

Money—£165 7s 1½d. Bear—80 Chalders, 2 Bolls, 2 Pecks; Oats—1 Chalder, 6 Bolls.

In 1792, the Abbot's Lands and Thurlage in the Parish of Fearn amounted to upwards of £900 a year. [*Old Stat. Acc.*]

All these different Orders followed the Rule of S. Augustine and some Private Constitutions.

## THE BENEDICTINES, OR BLACK MONKS.

S. BENEDICT, or BENNET, Founder of this Order, was the first who brought the Monastical life to be esteemed in the West. He was Born at Nursi, a Town of Italy, about A.D. 480, and established his Followers about the Fifth Century, who were sometimes called *Benedictines*, from the proper name of their Founder, and sometimes *Black Monks*, from the colour of their Habit. Berno built a new Monastery near Cluniacum, and began to reform the Benedictines about A.D. 940. Thence came the Congregation of Cluny. Moreover, the Order of S. Bennet hath been the source of several others, who follow the Rule of their first Founder. These Monks were either brought from Monasteries depending upon the Abbacy of Fleury la Riviere, on the River of Loire, in France, from Tyron, in the Province of Perche, or Cluny, in Burgundy; as also the Cistertians, and those of the Congregation of Vallis-caulium, Val-des-choux, likewise in Burgundy. [*Spottiswoode.*]

Benet was the son of a Roman Senator of an Anician Family. He was Born at Nursia, in Italy, A.D. 480, and he stole away very young from his parents, in the times of the Troubles and Wars of the Emperor Justinian, to retire into a Wilderness. He made choice of a Desert called Sublac, distant 40 miles from Rome, and practised there an Hermetical life, being only assisted by a Monk, whose name was Romanus. He was afterwards invited by the Monks of a Monastery in the neighbourhood, to come and take upon himself the care of their Society, which he did. But these Monks being soon weary of him, and having even endeavoured to poison him, he retired himself to Mount Cassin, where he pulled down an old Temple of Apollo, and built upon its ruins a Monastery for Monks, desirous to establish in the West the same manner of living which Basil had begun in the East. Pope Gregory (called the Great) has written the Life of S. Benet in his Dialogues. Benet Founded himself twelve Monasteries, which were endowed and enriched by the liberalities of many Roman Lords and Ladies, particularly that of Mount

Cassin, which, according to *Volateran's Testimony*, had yearly a Revenue of above 40,000 Golden Crowns, which was a prodigious sum of money in those times. Those Monks not only got Houses and Farms, but Burghs, Towns, and Provinces. Benet Died A.D. 542, in the 62nd year of his age. He wrote a Rule for his Monks, which some attribute to Gregory III. It is divided into 73 Chapters, and the following is the substance of each :—

The *Prologue* contains an Exhortation of Benet to his Monks to bring them into the practice of Obedience, and of these his Rules, by which he said they should infallibly come to God, and promises if they found anything hard, the practice thereof will make it easier. S. Benet takes upon him the quality of a Master and good Father, who speaks to his Child—“Hear, my Son, the Precepts of thy Master, and incline thy heart to the Admonitions of thy Father,” &c.

Chapter 1. Concerning the four sorts of Monks. 1st, *Coenobites*, who live in a Monastery under the same Rules and Abbot; 2nd, *Anachorets*, or Hermits; 3rd, *Sarabaites*, who were a sort of people following only their own wills; 4th, certain Vagabond Monks, who had no place of abode. S. Benet declares that his Rule belongs to none but the *Coenobites*, whom he exalts above the rest.

2. In this is described the good qualities which an Abbot ought to have, who in a Monastery represents the person of Jesus Christ.

3. That in important affairs the Abbot ought to call all his Monks to Council, even the youngest, because God often reveals to them what is best. And after having heard every one's opinion, he ought to put in execution what he shall think best.

4. Treats of the Instruments of Good Works, which he reduces to 72 Precepts, which are the most eminent duties of Christian life; of which the first is to love God with all one's heart, and the second to love our Neighbour as ourself, &c. S. Benet says that the Monastery is the proper place to put them in execution.

5. Commands Obedience, without delay, to their Superiors.

6. Commands silence; and it is added that, for the love which we should bear to silence, we ought sometimes to abstain from good and edifying Discourses.

7. This Chapter treats of Humility, of which there are twelve Degrees, which S. Benet asserted composed that mysterious Ladder which appeared to the Patriarch Jacob. The first Degree of Humility is to fear God, and to think Him always present; the second, not to love to do our own will; the third, to submit to the Superior in all Obedience for the love of God; the fourth, to suffer with patience all sorts of injuries for the love of God; the fifth, to discover all most secret faults and sins to the Abbot; the sixth, that one ought to be content with the meanest things, and the most abject employments; the seventh, to think meanest of oneself; the eighth, to do nothing but what the common Rule of the Monastery and the example of the Ancients give a precedent for; the ninth, to speak nothing



unless being asked; the tenth, not to laugh easily; the eleventh, being obliged to speak, to do it without laughter, with gravity, in a few words, and a low voice; the twelfth, a Monk ought not only to be humble in heart, but also in behaviour, and that in all places he ought to hang down his head and his eyes towards the ground. S. Benet promises to him who shall have surmounted all these degrees of Humility, to arrive at that perfect Charity which drives away Fear.

8. Appoints the hour when the Monks ought to rise in the Night to go to Church, viz., at the Eighth Hour—that is, according to our way of reckoning, two hours after Midnight.

9. Orders the Office and the number of Psalms which the Monks ought to sing in the Night, during the Winter.

10. Orders the same Office for the Night in Summer.

11 and 12. Settles the Divine Office for Sunday Night.

13. Appoints the Night Office for the Days of the Week.

14. Prescribes the Office for Holydays during Night.

15. In what time they ought to sing Alleluia.

16, 17, and 18. Ordains the Office of the Church for the Day, and will have them every Week Sing through the Psalter.

19. That the Monks Singing at Church ought to remember they are in the presence of God and of his Angels.

20. That they ought to accompany their Prayers with a profound and inward respect. That the Common Prayers ought to be short, and that they go out of the Church all together, when the Superior gives the sign.

21. If the Congregation is numerous, it must be divided by tens, with a Dean over each, to be chosen from amongst the Brethren of the best life.

22. After what manner the Monks ought to Sleep, viz., all in one place, or divided into several Rooms by tens or twenties, with their Deans. A Lamp must burn in the place where they sleep all night. They ought to sleep clothed, with their Girdles on. The youngest must not have their beds near one another, but be mingled with those of the oldest.

23. If a Monk be rebellious, disobedient, proud, or a murmurer, after secret admonitions and public reprehensions, he ought to be Excommunicated; and if for all this he does not mend, then to be corporally chastised.

24. That for light faults they ought to be Excommunicated the Table; that is to say, they must Eat alone, and after the others have done.

25. That for great faults they be Excommunicated from the Table, from the Prayers, and all Assemblies.

26. That he who, without the permission of his Abbot, keeps company with Excommunicated persons, be himself Excommunicated.

27. What care the Abbot ought to have of those who are Excommunicated.

28. After any one has been mildly and sharply corrected, and does not amend, that then the whole Congregation pray for him; after which, if he persist obstinate, that they Expel him the Monastery.

29. If he that hath been Expelled, returns and promises to amend, that they shall receive him thrice, after which he shall be admitted no more.

30. That Children, and those who understand not what Excommunication means, be punished by Fasting, or be Whipt.

31. The good qualities which the Steward of the Monastery (called by him the House of God) ought to have, are here set down.

32. The Abbot ought to commit the Habits and the Goods of the Monastery to certain Monks, who shall look well after them, and keep an Inventory of them.

33. The Monks ought to possess nothing at all as their own in particular, but every thing in common.

34. All things ought to be distributed according to every one's necessities.

35. The Monks ought to serve Weekly by turns in the Kitchen and at Table. They ought, during their Week, to wash the Feet of the others, and on Saturday to clean all the Plates, and the Linen which served to wipe the Feet of their Brethren.

36. Care above all things must be taken of the Monks that are Sick. There shall be for them an Apartment by itself, with an Officer to serve them. The use of the Baths and of Flesh is permitted to them, till they be well.

37. The austerity of the Rule ought to be moderated to Children and old Men, who shall have leave to Breakfast in the morning.

38. Reading ought to be appointed during their Meals. He who reads is to begin on the Sunday, and so to go on the whole Week. Special Prayer ought to be made for him at Church, that God would be pleased to take away from him the spirit of Pride. The Monks must Eat in silence, and, wanting any thing, must ask for it rather by a sign than by word of mouth.

39. Two different Dishes are granted to the Monks at Dinner, with some Fruits, and one Pound of Bread, leaving to the direction of the Abbot the diminishing or increasing the quantity of their Food according to the Season, their labours and ages, and all without any superfluity. He forbids eating Meat to all but the Sick.

40. In this is set down the Measures of Drink, and the Measure of Wine, called *Hemina*, which the Monks were allowed.

41. Orders the hour for Meals, both for Summer and Winter, at Dinner and Supper.

42. A Spiritual Lecture to be read every Day before Evening Prayers, after which they are to be very silent in the Night.

43. Orders Punishments for those who come late to Church, or to the Table, making them to sit in a place appointed for the lazy ones, taking from them their portion of Wine, or depriving them of their whole allowance.

44. Punishments are also ordered for Excommunicated Monks; to wit, to Prostrate themselves with their Faces towards the ground without the Church-Gate every time that the Friars go to Sing their Prayers.

45. Those who commit any fault in Singing, ought to humble themselves immediately before all.

46. Those who commit any fault in any other place, or Break any thing, ought to come presently, of their own accord, and accuse themselves of their transgression before the Abbot and the Congregation.

47. The Abbot ought himself to take the care of giving the signal for to go to Church, and nobody ought to Sing or Read there without his leave.

48. Orders times both for Working and for Reading. Three hours in the Morning ought to be employed in Working with their Hands, and as many in the Afternoon. They must spend two hours in Reading after the Morning Work is over.

49. Treats of the Observance of *Lent*, in which time is recommended particularly the exercise of all sorts of Virtues, and attributes to Presumption and Sin all the Penances inflicted without their Superior's leave.

50. Those Monks who, by reason of their Labouring or taking a Journey, cannot meet at Prayer-time with the others, ought to say the same at the appointed Hours, wherever they be.

51. Those Monks who go out upon Business, and can return the same day to their Monastery, ought not to Eat abroad without the leave of their Abbot; if they do, they are to be Excommunicated.

52. The Church ought to be looked upon as a Place only designed for Prayer, and accordingly no other use must be made of it.

53. All Guests or Strangers ought to be received in the Monastery as if they were Christ himself. They ought first to go with them to Prayer, then to adore Christ in them by an humble Prostration at their Feet, which the Abbot and the Monks must Wash. But, above all, they ought to make much of the Poor. All the Guests must be admitted at the Abbot's Table, in an Apartment by itself for that purpose, and he ought to Break his Fast to keep them company.

54. The Monks ought to receive neither Letters nor Presents without the permission of their Abbot.

55. The Clothes which the Monks ought to wear.

56. When there are no Strangers in the Monastery, the Abbot may call some of his Monks to his Table.

57. The Workmen, who live in the Monastery, ought to exercise their Arts with all humility, and the Money that comes from their Works must be common.

58. Of the reception of the Novices. They ought to be tried by denials, hard words, and other ill usages, some days before they enter the Monastery. They ought to make a whole year of Probation, during which time these Rules shall be read to them every fourth month, and then they shall be admitted to Profess, by which they ought to promise stability amongst the Monks, the Conversion of their Lives and Manners, Obedience to God and to his Saints; and if ever they do any thing contrary to these Rules, they must expect no less than eternal Damnation. They ought to put, as it were, their Seal to this Promise, by saying three times this Verse of the 118th Psalm—"Suscipe me, Domine, secundum eloquium tuum, et vivam; et non confundas me ab expectatione mea." After which, they shall go and Prostrate themselves at every Monk's feet, and so they are received as Monks. They must give their Estates to the Poor, or to the Monastery, considering that from that very time they have not the disposal even of their own Bodies, and so they must be clothed with the Monastic Habit.

59. Prescribes the manner of presenting Children to the Monastery, as well of the Nobility as of the Poor. The Parents must make the demand in behalf of the Child, and present him to the Altar, by reason they are too young to do it themselves. Afterwards the Parents must oblige themselves by Oath, and before Witnesses, that they will never give, nor permit to be given to them, any temporal Estate, to the end that they may take from them all occasion of leaving the Monastery.

60. If any Priest requires to be Initiated a Monk, after having proved him by delays that he be received, they shall make him sit near the Abbot; but he shall be subject to every observance of the Rule, and he ought not to



presume to exercise any Sacerdotal Function without the permission of the Abbot. That the same thing be proportionably observed towards the Clerks.

61. Orders that they permit those Monks that are Strangers, who desire to make any stay in the Monastery, to remain there; and if they serve to edification, they may be entreated to fix there their continual abode.

62. Those Monks who shall, at the request of the Abbot, be Ordained Priests, ought not thereupon to grow proud, but shall be subject to the Rule, to the Deans, and to those who shall be set over them; otherwise, after a due correction, in the presence of the Bishop, they must be expelled the Monastery.

63. Establishes the Order of Precedence amongst the Monks, which shall be according to the time of their Profession. The first comers shall have the first place, and the youngest, that is to say, those who come last, shall give place in all things to their seniors.

64. The Abbot must be Elected by all the Congregation, with the plurality of voices. The description is given of the good qualities which he who is proposed for Election ought to have, and what he ought to consider, or do, after being Elected.

65. The Superior of the Monastery ought to be Elected by the Abbot, who may also Depose him in case of Disobedience.

66. Requires that they give the Office of Porter of the Monastery to a wise old man, who can receive and give an answer, that he be diligent to open the Gate. And that he may take away from the Monks all pretence of going out of the Monastery, he should have, if possible, Water, a Mill, a Garden, an Oven, and all other Mechanical Arts, within the Monastery.

67. The Monks who go a Journey, ought to recommend themselves to the Prayer of their Brethren, and they must be Prayed for when they are returned, for any transgression they might have committed during the time of their being out of the Monastery.

68. If a Monk be commanded anything impossible, after having represented the impossibility of it with all humility to his Superior, yet if he persists in his command, the Monk must at last obey, and rely upon the assistance of God in the performance of it.

69. That they ought not to defend or excuse one another's faults in the Monastery.

70. It is not permitted to any one to strike, or to Excommunicate, without the permission of the Abbot. Nevertheless, every one may, upon occasion, correct the Children with discretion.

71. The Monks are exhorted also to a mutual Obedience one towards another, provided they do not neglect the commands of their Superiors; and if any one of their Superiors be angry with them, they ought to Prostrate themselves at his Feet till his anger be over.

72. That in every thing they do, they ought to be possessed with a good zeal, and to esteem nothing above the love of Christ.

73. S. Benet ends his Rule by saying that all the observances of Justice is not contained in it. He exalts the Holy Scriptures, and asserts that every Page of the Old, as well as of the New Testament, is a just Rule of human life. He recommends to his Monks the reading of the Fathers, particularly the Collations of Cassian, and the Rule of S. Basil; and says that his own Rule is no more than a small beginning of Perfection, which opens the way to a far greater. [*Emillianne*, p. 57.]

Those Monks who had relation to Fleury la Riviere had three Convents in this Country, which were situate at the following Places :—

I. COLDINGHAM, A.D. 1098,

In the Shire of Berwick, two miles from Eyemouth, was a Priory Founded by King Edgar, in honour of S. Cuthbert, at this Date, who bestowed it upon the Monks of Durham, in England. It formerly was a Nunnery, renowned in our History. Bede called this place *Coludum*, and Ptolemy *Colania*. Hugh, Bishop of Biblis, in the Holy Land, obtained of Pope Benedict XI. all the Profits and Revenues of this Priory during his lifetime, after that the Saracens had seized upon his Bishopric; which King Edward I. finding prejudicial to the Crown, stopped, and declared the Gift null. [*Prynne, vol. iii., p. 1059.*] King James III. annexed this Place to his Royal Chapel of Stirling, and made an Act of Parliament discharging all subjects to attempt any thing contrary to this Union under the pain of Treason. After his Death, Alexander Stuart, natural son to King James IV., was made Commendator hereof, and was Killed, with his father, at the Battle of Flodden, in 1513. The last who bore that Title was John Stuart, son to Francis, Earl of Bothwell. There are a vast number of Original Charters, granted by our Kings, &c., to this Monastery, still extant in the Archives of the Church of Durham, an exact List of which is to be seen in a MS. in the Advocates' Library. [*Spottiswoode.*]

The "Surtees Society" has Printed the Charters of Endowment of this Priory, together with numerous other Documents of a general nature relative to the Monastery, from the early Period of Duncan the Usurper to the time of its disjunction from the Church of Durham, in the Fifteenth Century. The two Volumes are ably Edited by the Secretary, the Rev. James Raine.

From the locality of the Priory of Coldingham, and its connexion with England, its History is of more importance than that of any other Border Monastery, inasmuch as, from these circumstances, its Inmates became of necessity, from time to

time, implicated in transactions of a character less connected with the Monastic Institute than with the public affairs of the two Kingdoms. But there are other prominent features in the History of this Monastery, which give it a peculiar character, and invest it with additional interest. Although locally situated within the Territory of Scotland, and Endowed by the Monarchs and Nobles of that Kingdom, it was subordinate to the English Church, which exercised over it an absolute control, and appropriated to its own use a considerable portion of its Revenues. The Church of Coldingham was, therefore, not unnaturally a source of jealousy to Scotland in times of peace, and an object of open attack in time of war.

Recent discoveries afford the most conclusive evidence that, previous to the erection of the ancient Priory, and almost on the same place, there existed a Religious House or Institution of this description. In recently excavating the Floor of the Priory, now the Parish Church, the workmen came upon the Foundation Walls of the more ancient Structure. The whole extent of these Foundations was distinctly traceable; and this part of the Building appears in the Original, as in the after Erection, to have formed the Church of the Monastery, but stretching a few feet farther towards the South than the more recent Structure. With the exception of the East end, it is of the same form—namely, an Oblong Square, of somewhat smaller dimensions than the after Priory. The East end consisted of a Circular Projection or Apse, in all probability used as the Sanctuary, or space for the Altar. The Stone is of the same description as that of which the Priory is built, of a reddish colour, and supposed to have been brought from a Quarry called Greenheugh, in the Parish of Cockburnspath, the nearest place where such Stone is now to be found.

In further proof that the Priory was reared on the Site of a more ancient Building, there was found a Stone Coffin deposited directly over, and 2 feet above, the Foundation of the North Wall. The Coffin was in an entire state, the Sides being of rude Stone-work, and the Covering, a Dressed Slab, bore the impress of ancient Chisel-work, and is now



preserved against the Wall to the South of the Archway. From the Insignia, among which is a *Cock*, it must have been some person of distinction in the vicinity, and not improbably one of the Cockburns of Langton, who possessed a Fortalice at East Renton. We find the name of Cockburn frequently mentioned in the ancient Charters of the Priory. A Silver Coin of the Reign of James V. was found under the Slab which covered the Grave. It seems obvious that this Interment must have taken place after the demolition of the more ancient Building, and in the Interior of the Church of the Priory, afterwards erected on the same Site. These Foundations were not disturbed or visible to human eye for nearly 800 years, until 1854, or probably since the days of King Edgar, when the Monastery was Founded. So early as the year 660, Coldingham is distinguished in History as the Site of a Religious Establishment of high order. In 1854, the Foundations of that Establishment, by whomsoever laid, were for the first time discovered, which is noticed in this Work under the Nuns who followed the Rule of S. Francis.

The Priory of Coldingham is one of Scotland's most ancient Monastic Establishments, of which any characteristic fragment remains. Founded by King Edgar, in honour of S. Cuthbert, A.D. 1098, the Relics of this once stupendous Structure have now braved the ravages of nearly 800 years.

There is a Legendary Story related by Fordun in his Chronicle, that as Edgar, with the auxiliary Forces which had been supplied to him by William Rufus, was marching toward Scotland, with the intention of wresting the Sceptre from his adversary, he rested at Durham, where, during the night, he received a visit from S. Cuthbert, who encouraged him in his Enterprise, and assured him that, if he caused his Banner to be carried with him in the Van of his Army, his enemies at the sight of the sacred Ensign would flee in terror before him. Edgar, accordingly, on the following morning, obtained from the Monastery the Banner of the Saint, and having displayed it as he had been directed, the result corresponded with the Prediction. The Soldiery of Donald's Army deserted to the side of him whom they had been led forth to oppose. The Usurper himself was taken

Prisoner, and, his eyes being put out, he was consigned to a Dungeon for the brief remainder of his life. To the assistance which the King conceived himself to have received from the Saint, the Foundation and ample Endowment of the Priory is usually ascribed.

King Edgar attended personally in the Church on the day of Consecration to the three Saints, Cuthbert, Mary, and Ebba, which, in his Charter, he informs us, "was performed in a manner acceptable to the glory of God and his own pleasure." At the Altar he Endowed it with "the whole Village of Swinton," according to the same Boundaries by which the Saxon Liulf held it; and this they were to enjoy for ever, "exempt from all claims, and disposable solely at the pleasure of S. Cuthbert's Monks." He at the same time bestowed upon them "twenty-four Beasts for re-cultivating the Land of Swinton," and established the same terms of peace in going to and returning from Coldingham, as was observed at Lindisferne and Norham. He further enjoined that the Inhabitants of Coldinghamshire should pay a yearly Tribute to the Monks of half a Merk of Silver for every Carucate of Land which they possessed. All these Donations, he says, he "made for the souls of his father and mother, for the salvation of his own soul, and that of his brothers and sisters." Among the Witnesses to this Charter are Thor Longus, Ælfrie the Butler, Algar and Osbern (Priests), Ligulf of Bamburgh—men of whose history little or nothing is known. By two distinct Charters, he bestowed upon them Paxton, with the Men [Bondmen or Slaves], Lands, and Waters, with the Territory extending between Cnapdean and Horndean. Along with Coldingham, he granted, by another Charter, to S. Cuthbert and his Monks, the Mansions or Villages of Aldcambus, Lumsdean, Renton, Reston, Swinewood, two places called Eiton (now Ayton), Prenderguest, Farndun, and Cramesmuth, with their Lands, Woods, Waters, Tolls, Wrecks of Ships, and all Dues belonging to them, to be held ever afterwards at their free disposal. He then made a more ample Donation to the Monks of S. Cuthbert, of which the Members of our Monastery shared the profits, viz., the Mansions of Berwick, Greiden, Leinhalle, Dilsterhalle, Brygham,

Edrem, Chirnesid, Hilton, Blakedir, Chynbrygham [Kimmergham, in Edrom Parish], Huton, Fulden, Morthyngton, two places called Lamberton, Hadrington, Ffyschewike, Horford, Vpsetinton, and Hadynton, with the usual Immunities and Privileges. In the Preamble to this Charter, Edgar plainly acknowledges the Feudal Tenure by which he held Lodonium, or Lothian, from William Rufus, King of England, respecting which there has been so much controversial discussion between the Scottish and English Historians. A Supplement informs us that it was granted on the 4th of the Calends of September of that year, in which "King William, son of the great King William," built a new Fortress near Bamburgh, against Robert, Earl of Northumberland. The Donation was made "for the souls of his father and mother, his own soul and body, and the souls of his brothers, Edward and Duncan."

At the death of this munificent Prince, Thor Longus, a Saxon follower, who had received from him a Grant of Ednam, in Roxburghshire, imitated his Sovereign's example of liberality to the Monks. The following is a literal Translation of a singular Charter :—

Unto all the sons of Holy Mother Church, Thor Longus, Greeting in the Lord. Know ye that Edgar, my Lord, hath given me Ædnam, a Desert, which I have peopled by his assistance and my own money, and (there) erected a Church in honour of S. Cuthbert, which Church, with one Ploughgate of Land, I have given to be possessed by God, S. Cuthbert, and his Monks, for ever. This Donation I have made for the soul of my Lord, King Edgar, and for the souls of his father and mother, and for the Salvation of his brothers and sisters, and for the Redemption of my well-beloved brother, Lefwin, and for the safety of my own soul and body. And if any one shall presume, by any force or fraud, to take this my Gift from the aforesaid Saint, and the Monks who serve him, may God Almighty take from him the Life of the Heavenly Kingdom, and may he endure Eternal Punishment with the Devil and his Angels. Amen.

The Charters of Edgar's brother and Successor, Alexander, surnamed "The Fierce," are ten in number, and are merely Confirmations of the Grants already noticed. The Donation of the Land between Horndean and Cnapdean, and of Swinton, are specially adverted to, and the Prior and Monks are prohibited



from engaging in any Pleas respecting the latter, without previously receiving his sanction, either personally or by letter.

David, Prince of Cumberland and Earl of Northumberland, in 1124, ascended the Throne, left vacant by the Decease of his brother, Alexander. Notwithstanding that he was engaged, during a great part of his Reign, in Wars with England, this illustrious Monarch has immortalized his name by the zeal which he displayed in the erection and endowment of Religious Houses throughout his Kingdom. During his brother's lifetime he began his career of pious munificence, by Founding the Monastery of Selkirk, and confirming some of the Donations made to that of Coldingham; and in the course of his Reign were reared, under his auspices, the Abbeys of Holyrood, Melrose, Dryburgh, Jedburgh, Dundrennan, Kinloss, Newbottle, and Cambuskenneth. He Founded also the Priory of Lesmahago, and a Convent of Cistercian Nuns at Berwick; Translated the Monks of Selkirk to the newly founded Abbey of Kelso, erected the Episcopal Sees of Ross and Dunkeld, and conferred upon the Church innumerable Benefactions.

Before ascending the Throne he decided a dispute which had sprung up between the Coldingham Monks and the Drengs of the Land of Horndean, upon the testimony of Legal Witnesses, and the Charter of his brother Edgar, in favour of the former. Drengs were a species of *villeyns* attached to the soil, and liable to be bought and sold along with it. They held their Tenements in *drengage*. [*Chalmer's Caledonia*.]

He then Granted the Lands of Swinton, which Edgar had given to the Monks, to his soldier Hernulf, to be held of himself and S. Cuthbert, by the same tenure by which Liulf, the son of Edulf, and Udard, his brother, had formerly possessed it, viz., an annual payment to the Monks of Forty Shillings, without any other service. This Hernulf or Arnulf was the Founder of the ancient family, Swinton of Swinton.

By a Charter, Dated at Peebles in the third year of his Reign, A.D. 1127, he conferred upon them some valuable Privileges, which tended to elevate them considerably in consequence. The most important of these was *Socna*, a Saxon word, which seems

to have implied the power of holding Courts upon their Lands for the settlement of Disputes, and the arraignment of Offenders, with authority to compel their Vassals to attend and aid the Judge in the administration of justice. It has also been supposed that those to whom such a Privilege was ceded by the King, could compel their Tenants to cultivate the Land as it were with *soc* or plough. The Prior was the Judge who presided in these Courts, of which there were three head ones held yearly, which are frequently adverted to in the Chartulary. The Chapter House of the Abbey appears to have been the place where they were most commonly held, though occasional Meetings for this purpose were convened at Ayton, and other places throughout Coldinghamshire. Thus, in 1198, we find Edward de Aldcambus pledging himself to produce his four sons at the Plea Courts of Coldingham (ad placita de Coldingham), to swear away their right to the Village of Auldcambus; and during the Reign of William the Lion, a similar transaction, relative to Land at Renton, and the Wood of Auldcambus, belonging to David of Quixwood, was gone through (in plena curia præfati prioris, Ernaldi, apud Homelenolle) in Prior Ernald's full Court at Homelinolle—a conical eminence close to Coldingham Shore, still retaining the name of Homeliknow. In like manner, and about the same time, there occurred the “magna placilatio in curia de Eyton pro duodecim denariis male receptis per J. Kinkborne, nomine sedis unius navis apud Eyemouth,” or the great Plea in the Court of Ayton, about twelve Pennies unduly received by J. Kinkborn for the anchorage of a Ship at Eyemouth.

The next Privilege bestowed upon the Priory was that of *Sacca*, whereby the Prior could levy Fines, and pass sentence of Forfeiture upon Debtors or Delinquents summoned to this Court. In the Laws of Edward the Confessor, it is said to have signified a Fine imposed upon a Prosecutor who summoned a person to trial, and failed in proving the accusation which he had brought against him; or upon one who, being accused, rashly subjected himself to trial, and failed in proving his innocence.

The three other Privileges ceded to it were those of *Toll*, *Team*, *Infangethef*, which were also a valuable acquisition. By the first

of these the Monks were empowered to buy and sell without paying Toll or Custom for their Merchandise within their Territory, with the right of exacting such Custom from others who did so ; and by the second they were enabled to dispose of their *Villains* or *Slaves* in whatever way they thought proper. *Infangethief* is supposed to be merely the power of trying thieves or robbers detected in the act of committing depredations upon the Property, the owner of which possessed that Privilege. It is doubtful, however, whether this explanation of the term be not too limited. We are rather inclined to believe that it granted the powers of punishing as well as trying the culprit. In a Charter granted to the Burgesses of Berwick by Queen Elizabeth, it is ordered "that a Gallows be erected, so that the Mayor and Bailiffe of *Infangethief* and *Outfangethief* may doe justice." About half a mile South from the Ruins of the Priory is an eminence which is called the *Gallow-side*, where several human Skeletons have been at various times dug up ; but whether the Executions of Malefactors here undergone were in virtue of sentences passed in the Court of the Priory, or in that of the Justiciary of Lothian during his *Itinera*, or Circuits, we shall not pretend to determine.

It may here also be remarked that a circular Pit, 12 or 14 feet deep, near the South Door of the present Church, was filled up within these few years, which was not improbably the Dungeon to which the more offensive class of Criminals were consigned, previous to being subjected to trial, or the sentence of the Law.

King David next Granted them the Church of S. Mary at Berwick, with the Lands, Tithes, and Rights belonging to it, in exchange for the Church of Melrose and its Property. By succeeding Charters he bestowed upon the Monks of *Colhinheham*, one Toft with Houses in the Village of Ednam (Edenham), which Gilbert, the Priest of Stichel, formerly held of him, at a Rent of Two Shillings yearly, exempt from all other services ; a Fishing Water which Swain, the Priest of Fishwick, had formerly held and cleared from stones ; and unto Edward, Monk of Coldingham, he granted the whole Tithe of Fish in the Fisheries of



Halwarestelle and of all the other Waters justly belonging to the Church of Holy Island. The Fishery of Halwarestelle was situated at the mouth of the Tweed near Spittal, and is now commonly called Hallowstel.

During the Reign of King David, and his amiable son Henry, Earl of Northumberland, many other Grants of property were made to this Monastery by wealthy individuals, to most of which the former added Charters of Confirmation.

In presence of Earl Henry, Swain, the Priest of Fishwick, appeared at Berwick, and renounced, in favour of the Coldingham Monks, Fishwick, with all its Purtenances, the half of Prendergust, with some Land at Coldingham and Lumsdean.

But from Robert, Archbishop of St. Andrews, they obtained, in 1127, a Donation of Privileges of a much more satisfactory nature, in a Charter, of which the following is a Translation :—

Unto all faithful men of Holy Mother Church, Clergy and Laity, present and to come, Robert, by the Grace of God, Bishop of St. Andrews, Greeting. Be it known to you all that, in the presence of our Sovereign Lord, King David; Turstin [Thurstin] Archbishop of York; Ranulph (Ralph Flambard), Bishop of Durham; the Bishop of Glasgow; and Gaufrid, Abbot of S. Albans; and many others; we have summoned Algar, Prior of S. Cuthbert at Durham, before the Door of the Church of S. John the Evangelist at Roxburgh, and there, as far as pertaineth unto our Episcopal authority, by attesting and ratifying the present Charter, we have Granted and Confirmed the Church of Coldingham to be free and exempt for ever from all Claims made by us or our Successors, of *Custom, Can, or Cuneved*, and from all services which pertain unto us or our Successors. Wherefore we Will, and, by our Episcopal authority, Grant, that the Church of Coldingham, and all the Churches and Chapels which in any way belonged Canonically to the Church of S. Cuthbert, be henceforth *more free and exempt from all Episcopal Aids, &c., &c., than any other Abbey Church in Loudoneum [Lothian]*; and we forbid that any Bishop, Archdeacon, or Deacon, hereafter exact any Custom or Aid from them, saving what they may voluntarily offer. All this we have done by the request and advice of our Lord and King David, and our brother Bishops aforesaid, in love to S. Cuthbert and the Brotherhood of the Monks of Durham, on the xvi. of the Calends of August, at the Feast of S. Kenelm, the Martyr, in the Year from the Incarceration of our Lord, m<sup>c</sup>xvii., before these Witnesses—our Brother, Robert Blahan, Priest of Lintun; Aldulf, Priest of Haldehamtoce [Aldhamstocks]; Henry, Priest of Leinhale; Orm, Priest of Ledgaeswude [Legerwood]; and many other Religious men, both Clergy and Laity.

Such were the principal accessions of Property or of Privilege acquired by the Priory during the Reign of David I.

Malcolm IV., who swayed with feeble hand the Scottish Sceptre, between the years 1153 and 1165 issued six Charters in favour of the Monastery, by which the Monks acquired the Privilege of Free Warren, or the right of exclusive hunting within their Territory, and of transporting the men of Coldinghamshire to the Village to inhabit it.\* He at the same time prohibited them for responding to any Pleas that might be entered against them, except in his own presence, or in that of his Chief Justiciary, and granted them the liberty of seizing and detaining their fugitive *Villains* wherever they might detect them.

William the Lion (1165–1214) confirmed the Charters of his Predecessor, and augmented their Privileges and Property. He prohibited his Justiciaries for illegally maintaining any of the men belonging to the Monastery against the Prior or his house, and exempted them from a payment of Two Shillings, which his Bailiffs of Berwick had been in the habit of exacting. By a Charter, Dated at Berwick, he commanded that the following Woods should be in the keeping of the Prior and his Monks—viz., Greenwood, the whole Wood of Reston, Brockholewood, Akeside, and Kirkdeanwood, Harewood, Deanwood, Swinewood, Houndwood, with their Groves and Wastes; prohibited any one from Hunting in them, under a penalty of Ten Pounds, without permission from the Prior or his Monks; but allowed his Servants at Berwick to take what Wood was necessary for the use of the Castle from such part of the Forest as the Prior or his Deputies might point out. The greater part of these Woods sheltered the sides of the Vale of the Eye; and during the Reign of William the Lion, between the years 1198 and 1210, Prior Ærnald bestowed upon Richard de Renton the Office of Forester, with several valuable Emoluments belonging to it, to be held by him and his Heirs for ever. He further bestowed upon the Monks a Grant of a Toft of Land in his Burgh of Haddington.

During this Reign, also, Waldeve, Earl of Dunbar, who, in 1174, was one of the Hostages delivered up to Henry II. of England, in accordance with the Treaty of Falaise, to purchase

the Scottish King's Freedom, confirmed the Charter of Cospatrick respecting Edrom and Nesbit. His son Patrick, who held the Earldom of Dunbar for the unusually long period of 50 years, followed the example of his ancestors in liberality to the Monks. He bestowed upon them the Land which lies between Fogo and Swinton; also that part of Billy which extends between Auchencraw and the two Villages of Reston, and the Village and Lordship of Swinewood.

About the same period, William de Veterepont, who held the Barony of Langton, in Berwickshire, in conjunction with the Northumbrian Roger de Ow, Confirmed to them some Land near Horndean, which he acknowledges he had for some years previously usurped. From Walter Olifard, who Died in 1242, they obtained the right of exacting yearly from the Church of Smailholm, in the County of Roxburgh, two Merks and a Half of Silver, after the Death of Fulco, the Clerk, to be paid at two Terms, the one half at the Feast of S. Martin, the other at that of Pentecost. Clarebald de Esseby, his Vassal, granted them two Fishing Waters in the River Tweed, viz., one below the Garden of Fishwick, and another at Shipeswell. They also acquired from William de Mordington another Fishery, with a *Stilnet* at the latter place. William de Bosco, or de Bosch, the Chancellor of Scotland, made them a Donation of three Acres of Land on the Tay, on the Moor of Carruthers, which afforded Pasturage for 100 Sheep, 40 Oxen, 50 Goats, 20 Swine, and 3 Horses, for an acknowledgment of three Shillings yearly. From Ranulf, the Baron of Buncle, they received a Grant of the Lands then called Toddehalech, but now Todheugh, on the Whitadder (juxta Edere), in the Parish of Edrom. He, at the same time, renounced a Claim which he seems to have held over the Woods of Brockholes, Harewood, and Deanwood, which, in after years, was Confirmed by Margaret, Countess of Mar, in a Charter Dated 5th January, 1415.

William de Vaux, Baron of Dirleton, in East Lothian, bestowed two Oxgangs of Land in the Territory of Gulane [Golan], the situation of which is minutely described in the Charter, and a Toft in that Village, situated near the Hospital



of S. John of Jerusalem, for which he was to receive four Pennies at the Feast of S. Michael. From Edward, son of Peter, Baron of Lastailrig [Restalrig, near Edinburgh], they obtained two Tofts at Eyemouth, and one at Leith, for which he and his Heirs were to receive yearly three Teases of Silk Lace (*tres teisas de lacio sericeo*); and William Cumming, one of the most distinguished characters of his time, made them a yearly Grant of 12 Pounds of Wax (*petra ceræ*), for lighting the Church of Coldingham at the Festival of S. Cuthbert's Translation, on the 4th September.

But all of these benevolent individuals were far outvied in liberality by David, the Baron of Quixwood, a Territory adjacent to Coldinghamshire, in the Parish of Abbey St. Bathans. Besides endowing the Leper Hospital of Auldcambus, he granted to S. Cuthbert, S. Ebb, and the Monks of Coldingham, 26 Acres of Land adjacent to it, which he thus describes in one of his Grants:—6 Acres under cultivation at Leyes, 6 Acres in Milne-ales, 3 at Arkilesmidhope, 3 in Hagethornedales and Emunds-acre, 1 Acre at Windilawe, 4 at Medwedales, half an Acre at Midhope, and another half at Wascel, toward the North, with the Toft of an Acre opposite the Garden, near the Rivulet, toward the South. He then granted them the whole Land, together with a Wood—[Perhaps the same Wood of Auldcambus, in after years renowned in History as the place which furnished the immortal Bruce with materials for the Siege of Berwick, and where he indignantly rejected the Bull of the Pope]—which he possessed upon the Moor of Auldcambus, extending as follows:—From the top (*a primo fonte*) of Bertolvisakisclow to Aksideburne, from the Road of Aksidesclow Westward to Aksideburne, in exchange for two Oxgangs of Land, with a Toft and Croft at Coldingham. He further, with the consent of his wife and his heirs, resigned in their favour all the Property which he had in the Village of Auldcambus, for 60 Acres of Land in the Territory of Coldingham, 100 Shillings, a Toft and Croft which Waldevus Pethun had formerly held, 10 Acres under cultivation with Flowers, and a Messuage near the Workshop of Benedict, the Carpenter. He finally resigned all his right to the Lands of Auldcambus, cultivated and uncultivated, reserving only to himself the Privi-

lege of Pasturing upon them his Cattle, and of abstracting from them as much Bark and Brushwood (*pelo et virga*) as he might require for Building.

Alexander II. Confirmed the Charter of his Predecessors, and exempted the Prior and his Monks from a sum of 20 Merks, which they had been in the custom of paying yearly to his Exchequer, under the name of *Wattinga*—a Tax which appears to have been levied from the Landowners in Scotland for the purpose of erecting and maintaining in repair the Government Fortresses. He also discharged Robert de Bernham, the Mayor, and the Bailiffs of Berwick, from molesting Foreign Merchants when on their way to the Priory to purchase the Wool and other Commodities belonging to the Monks; and that no one should seize any Property, moveable or unmoveable, belonging to the Convent, within the Barony or Lordship of Coldingham, for Debt on Forfeiture. He also released “the twelfth Village of Coldinghamshire, or that in which the Church is founded,” from the aids and Military service which had formerly been exacted.

Alexander III. Confirmed to the Monks their Charter of Free Warren and Free Forestry, at Selkirk, 16th June, 1276; and, during his Reign, by Charter, dated at Chirnside on Friday following the Feast of All Saints (1st November), Patrick, Earl of Dunbar, restored to them the Wardship of East-Nesbit, with the right of disposing of its Heirs in Marriage, reserving to himself and his Heirs a Payment of 30 Shillings for the Villages of East-Nesbit and Edrom, and the *Foreign service* due to him for the same. He also Confirmed the Grants made to them by his Predecessors.

Robert de Insula, by Deed Dated at Northallerton on the 6th of the Ides of September, 1279, granted to Henry de Horn-castre, the Prior of Coldingham, and to the Monks of that Cell for ever, a place for a Habitation in the Village of Holy Island, on the North side of “*Lamasete*,” 100 feet in length and breadth, for which they were to pay Sixpence yearly at the Exchequer of Norham. An Orchard at Holy Island, called *Coldingham Walls*, which was probably the Site of this Edifice, was, in 1541, granted by the Crown to the Dean and Chapter of Durham, as

the part of their Endowment. The Coldingham Priors, not unfrequently, during troublous times, or when superannuated, took up their abode in this Edifice.

King Robert Bruce, by Charter, at Newbottle, 26th December, 1328, Conferred upon them the Privilege of taking yearly from the Forest of Selkirk, five Stags for Celebrating the Festival of S. Cuthbert's Translation. The Game was to be delivered up to them by the chief Forester, and transported to the Priory in the King's own Wains. He also Confirmed the Charters of Kings Edgar and David, &c. In 1295, they also received a Charter of Protection from Edward I. of England; and, in 1305, he granted them the Privilege of holding a Weekly Market on Wednesday, and a Yearly Fair, which was to commence upon the Eve of S. Luke.

David II. Confirmed his father's Charters, and issued a Writ of special Protection to the Prior and his Convent, Dated at Scone, 16th June, in the 39th year of his age (1368). Edward III. also granted a similar Charter at York; and, on the 6th June, 1359, empowered the Prior to grant Leases of his Lands and Tenements lying in the County of Berwick to whom he chose. He also, by another Charter, gave him permission to purchase in England, through his servants, a supply of Victuals for the support of the Monks, viz., 100 Quarters of Wheat, 140 Quarters of Malt and Barley, and 50 Quarters of Oats, with the power of conveying them to the Priory by sea or land.

From James II. and from Henry VI. they also received Charters of Protection for their House and Property.

Robert III. granted a Confirmatory Charter at Linlithgow, 26th January, 1391; and, on the 12th June, 1402, James I. took the Prior and his Convent under his special protection.

The preceding is an enumeration of the Privileges, Possessions, and Immunities enjoyed by the Monks, of which Grants are preserved in the Chartularies. It is probable, however, that they possessed many others which have not been so carefully recorded. Much of the Land originally conferred upon them was *let out* in Leases of considerable extent. Thus, some time before 1333, Richard Whiteworth, the Prior, granted a 20 years'



Lease of the Manor of Fishwick to William de Prenderguest, at the Rent of £20 per annum; and, on the 6th June, 1359, Edward III. gave his special License to Prior William de Bamburgh, to let his Farms to Scots as well as English. In more recent years, the Chartulary abounds with Deeds connected with their Lands disposed of in this way. Besides the Rents thus payable, the Tenant was bound to supply a certain number of days' Ploughing, and Labourers to assist in the *casting* of Peats for Fuel, and in Hay-making. This service was, however, in many cases commuted into money.

The Revenues of the Monks must have varied at different Periods. At one time we find them almost reduced to the necessity of abandoning the Monastery for want of nourishment, and at another, in the receipt of an Income scarcely equalled by any other Religious Establishment in the Kingdom.

A Charter of Protection granted by Henry VI., Translated below, exhibits the deplorable condition to which the Monks were on more than one occasion reduced. It is Published in *Rotuli Scotiæ*, vol. ii., p. 298, and headed, "Protectio pro monachis Coldynghamiæ per utriusque gentis exercitus spoliatis."

We, the King, unto our Warden of the West and East March, unto each of our Captains, Leaders, and Governors of Men-at-arms, Archers, &c., Greeting. On the part of the Prior and Convent at Coldyngham, which is a Cell of Durham, we are humbly Petitioned that, as the said Priory is so situated with the Land of Scotland; at one time our own subjects making inroads into Scotland, and at another the subjects of Scotland making inroads into England, and going down by the aforesaid Priory very frequently refresh themselves in the same, and in the Manors and Granges pertaining to it, and destroy and consume the Victuals and Animals, as well dead as alive, which are ordained and provided for the support of the Prior, Convent, and their Domestics, that they have often neither Meat nor Drink which they can set before them; on which account the number of Monks who used and ought to serve the Most High (Altissimo) in the same, is exceedingly reduced and diminished, and it is probable that, for want of Food and due support, it will be wholly abolished, so that Divine Service will necessarily cease in the same. From reverence to God, and for the promotion and support of His service in the same, we would piously sympathize with the probable desolation and destruction of the said Priory of Coldyngham, and generously provide in this respect for the security and quiet of the Prior and Convent of that Place. That the same Prior and

Monks of Coldyngham may be enabled more quietly to serve the Most High, and that they may be preserved from being molested and disturbed by our subjects of the Marches of Scotland, by the advice and consent of our Council we have taken the Prior and Monks of Coldyngham under our *very special* protection, care, and defence (in protectionem tuitionem et defensio-nem nostros *maxime speciales*). Therefore, we command you to maintain, protect, and defend the Prior and Monks of Coldyngham, their Servants, tenants, &c., &c., neither doing to them yourselves, nor suffering to be done to them by others, any injury, molestation, loss, &c. And if they have incurred any forfeiture or injury, that shall ye cause without delay to be corrected and duly reformed.—Witness the King at Westminster the xxviii. day of November.

Situated within a District which was the scene of almost perpetual Warfare, and the tract by which the Armies of Scotland and England usually penetrated into either Kingdom, the Monastery of Coldingham, as might be expected, was not exempted from the usual calamities of War. In 1214, King John of England having devastated the Counties of York and Northumberland, in which were the principal Strongholds of his disaffected Barons, resolved to wreak his vengeance upon Alexander II., the young Scottish Monarch, who had espoused their interests. Having stormed Berwick, he marched into Lothian, Burnt the Towns of Dunbar and Haddington, and laid waste the neighbouring Country. Disappointed in his expectations of Plunder, on his retreat he also Pillaged and Burnt the Priory of Coldingham. During the succeeding Century, notwithstanding that Charters of Protection were Conferred by the Kings of both Nations, the Monks were frequently reduced almost to a state of destitution, in consequence of the rapacity of their Armies, and the equally destructive sallies of the Border Bandits. On several occasions, the Prior and some of the Fraternity found it expedient to abandon the Convent from this cause, and take refuge at Holy Island. Unable longer to hold out against these grievances, the Monks entrusted the charge of their Establishment, about the year 1406, to one of the most powerful Noblemen and bravest Warriors of that day, Archibald, Earl of Douglas, and afterwards Duke of Turenne; at the same time granting him full power to let their Lands to whomsoever he chose, levy their Revenues, and hold Courts for the amercement

and punishment of transgressors ; and for his services he was to receive a yearly Pension of £100 (Scots). But this great man was too much engaged in the Civil and Military transactions of the State to have much time to devote to the interests of the poor Monks. He, therefore, in 1406, appointed as his Substitute or Bailiff, his retainer, Sir Alexander Home of Dunglass, to whom he granted a yearly Pension of £20 Scots from his own Salary. In this Assignment the Earl styles himself *Keeper to the Lands and Rents of the Priory*. Douglas commanded the French and Scottish Army of 14,000 men, at the Battle of Verneuil, on the 17th August, 1424, where both himself and Sir Alexander were slain. In 1422, the Knight of Dunglass appears to have resigned the Office of Bailiff, when it was conferred upon his third son, George ; and at a Meeting held at Buncle, on the 31st February, 1427, John, Prior of Durham, constituted William Douglas, Earl of Angus and Lord of Liddisdale, *Special Protector and Defender* of the Priory and its Appurtenances. He received for his yearly Salary 113 Merks, which was the Rental derived from the Lands of Brockholes, Deanwood, and Harewood, as appears from his Letters of Receipt preserved in the Chartulary. Sir David Home of Wedderburn was appointed Bailiff by the Prior and Chapter of Durham, 16th September, 1441, but resigned the Office very soon afterwards to his cousin, Sir Alexander Home of Dunglass, who was appointed his Successor, with a Pension of £10, on the 4th January of the ensuing year. The Knight of Wedderburn made many attempts to be reinstated in the Office which he had voluntarily resigned, but the Chapter of Durham, on the 16th March, 1449, issued a Testimonial, declaring that he had been *duly paid* and *asseithed* by the late Prior, John Olle, for the time that he had officiated. A serious Dispute between these rival Clansmen, attended with considerable bloodshed, followed this decision ; and, to procure a reconciliation, it was found necessary, during the same year, to bestow an equal share of the Emoluments upon both, by appointing Sir David and Sir Alexander joint Bailiffs. At the death of the latter, in 1456, his son Alexander, who was afterwards created Lord Home, was appointed his Successor by the Prior



and Convent, and, in 1465, he was constituted Hereditary Bailiff. His Family, who had at this time attained a degree of power scarcely surpassed by any other in the Kingdom, and no longer placed under the surveillance of the powerful House of Douglas, now viewed with invidious eyes the rich Revenues enjoyed by the Prior and Monks, and resolved on making them their own. Accordingly, they commenced by seriously annoying the new Prior Pencher, who had been instituted in the same year as Sir Alexander, and afterwards compelled him, with many of the Monks, to flee from the Monastery. John and Patrick Home, Prebendaries of the Collegiate Church of Dunbar, were appointed by their Kinsman, the Bailiff, without consulting the Mother Church of Durham, nor yet the Chapter of St. Andrews, to fill up the Offices thus left vacant. A Usurpation so unprecedented, it may readily be conceived, was by no means passively tolerated. Portentous threats, followed by an appeal to the Pope, were launched against the intruders in vain. Relying more on their military resources than on the justice of their cause, they held the Sentence of Excommunication that was pronounced against them at defiance. Besides the Bull of Pope Sextus IV., the Kings of England and Scotland, Edward IV. and James II., issued Precepts against the intruders. For nearly 20 years they persisted in their Usurpation. In 1474, however, a powerful opponent arose in the Duke of Albany, who was created Earl of March, and, as such, began to assert his right to many of the Estates and Offices upon the Marches, which the Homes had retained unmolested since the forfeiture of their ancient Superiors, the Earls of Dunbar. Successful resistance to an individual whose authority would be supported by the whole strength of the Kingdom, was scarcely to be expected. The Homes, therefore, found themselves compelled to make many reluctant concessions, and their Chieftain was permitted to retain the Bailiery of Coldingham, and the Emoluments annexed to it.

But a blow from another quarter was about to be levelled, which threatened to prove equally disastrous to the Homes as to the Monastery itself. James III. had, about this Period, caused to be erected, at immense expense, a Chapel Royal at Stirling,

which, in the elegance of its Architecture, and in the number of its Functionaries, he designed should eclipse all the other Religious Establishments of the Kingdom. But finding that the support of this splendid Edifice would bear too heavily upon the Royal Revenues, he resolved on raising the necessary supplies by the suppression of some other Religious House, and by annexing its Property to his favourite Chapel. The Priory of Coldingham, for several reasons, appeared to him the most suitable for sacrificing to this extravagant project. Its Revenues would at once supply him with the means of making a Princely Endowment, and from its being inhabited for the most part by English Monks, who, during his own Reign and that of his Predecessors, had often showed themselves disaffected to the interests of the Nation; and, from its situation in a part of the Kingdom where the executive power of the Laws could with difficulty be applied, he conceived that, by dissolving it, he would also confer a great boon upon his subjects. Accordingly, in 1485, he laid his scheme before the Parliament, who passed an Act of Annexation, and despatched the Archbishop of St. Andrews and others to Rome to procure the consent of Pope Innocent VIII. The Envoys soon returned, bearing with them a Papal Bull, sanctioning the Suppression of the Priory, and enacting that one half of its Revenues should be applied to the support of the Chapel Royal at Stirling, the remainder to the erection of a Collegiate Church at Coldingham. However politic to James and his Parliament these enactments may have appeared, by Lord Home and his Kinsmen they were considered as acts of the grossest injustice, and as such they energetically opposed their enforcement. The Commissioners despatched by the See of S. Andrews to the Priory, for the purpose of formally dissolving it, were compelled to retrace their steps at the peril of their lives. Offers of Indemnification, and the Denunciations of James and his Emissaries, were alternately employed in vain upon the Homes, who, from passive resistance, at length broke forth into open Rebellion, with the daring design of Dethroning the King. Other Malcontents espoused their cause, and rallied round the Standard of Rebellion uplifted by the Homes. The Earls of Angus,

Argyle, and Lennox, Sir Patrick Hepburn of Hailes, the Sheriff of Berwickshire, with most of those Barons in the South and West, who had anciently been Vassals of the House of Douglas, entered eagerly into the Conspiracy, and soon collected together followers to the number of 18,000 men. To secure in places of strength the two objects dearest to him on earth—his Son and his Treasure—was the first object of James on receiving intelligence of the formidable force which the Homes and their Allies were leading against him. The former he entrusted to Shaw of Sauchie, the Governor of Stirling Castle, on whose loyalty he placed great reliance; the other he deposited in the Castle of Edinburgh, under the care of one in whom he had equal confidence. But the hearts of these men were by no means proof against the Bribes which the Insurgents held out to them, and by which they succeeded in gaining possession of both. The newly-created Duke of Montrose, and other Northern Earls, with their followers, hastened to the aid of their Sovereign, and mustered an Army of about 30,000 men. The hostile Forces encountered each other at Sauchie-Burn, near Stirling, on the 11th June, 1488; but no sooner did the King perceive that the Troops of the Conspirators were headed by his own Son, than the little courage with which nature had fortified him died away. Heart-broken he abandoned the Field, where the air already reverberated with the victorious acclamations of the foe, fell from his horse, and was afterwards stabbed through the heart. His Army, already thrown into disorder by the Rebel bowmen, and dispirited by their Sovereign's disappearance, made no further resistance, but took to flight.

Such was the lamentable result of James' attempt to alienate from the Homes the Revenues of Coldingham Priory. Their Chieftain, the Bailiff, who had acted so prominent a part in the Tragedy, did not survive long enough to reap those favours from his Sovereign which he expected in reward for his services in having elevated him prematurely to the Throne. These, however, were copiously showered by the young Monarch upon his Successor and Grandson, Alexander, Lord Home, who was successively appointed to the high Offices of Lord Chamberlain



for life, a Member of the Privy Council, Captain of Stirling Castle, and Warden of the three Scottish Marshes.

From the period of the Battle of Sauchie, till the commencement of the following Century, the history of the Priory is involved in obscurity, neither the Chartularies nor Parliamentary Records tending to throw light upon the subject. It is more than probable that Lord Home, who enjoyed so many high honours, was allowed to retain undisputed possession of it; as, on the 15th November, 1500, the Parliament passed an Act confirming to him a third part of its Revenues. Two years before his death, however, on the 8th June, 1504, another Act passed, annexing the Priory to the Crown; and, in 1509, the project originally devised by Robert II. was successfully carried into effect. In that year, by Order of Pope Julius II., the Monastery was finally withdrawn from the Church of Durham, to which it had been subordinate from the time of its Foundation, and unalienably annexed to the Abbey of Dunfermline. Under this new Jurisdiction it continued till the eventful year 1560, when, in common with the other Monastic Establishments of Scotland, it sustained a final overthrow.

The Remains of the Priory are insignificant indeed, when contrasted with its ancient importance as a Religious House; the greater part of the Buildings, which had withstood the ravages of time, and the Artillery of the Regent Arran and of Cromwell, having been sacrilegiously applied by the Inhabitants of the Village to the construction and repairing of their Houses. The Ruins of the Cloisters and other Buildings scattered around the Church, are said to have been formerly so extensive and labyrinthine, that it was reckoned a feat of no ordinary difficulty for a person led among them blind-folded to make his way out from among them. The Church of the Monastery, which was Dedicated to S. Mary, appears to have been a magnificent Structure. It was built in the form of a Cross, the Remains of its Choir exhibiting a beautiful specimen of the Transition from the Norman to the Early English Style of Architecture. The Foundations of the Walls of its Nave are alone traceable; but, from measurement, its Area is ascertained to have been of the

same dimensions as that of the Choir, viz., 90 feet in length, and 25 in breadth. It does not seem to have been situated in a direct line with the Choir, but to have diverged a few feet to the South—a peculiarity observable in the construction of several other Abbey Churches, but not very easily accounted for. The length of its Transept internally was 41, and its width 34 feet. Of this part of the Building two Arches are standing. The largest of them is circular, ornamented with coarse Moulding, and appears to have been one of the principal Entrances; the other is low and somewhat angular, and probably formed a portion of the Aisle of the Transept. The North-West Angle of the Transept was fortified by a massive square Tower, which fell about 100 years ago, and is said to have been upwards of 90 feet high. The Exterior of the Northern and Eastern Walls of the Choir, which form half of the present Parish Church, present inferiorly a series of Norman Arches, arranged in pairs, and decorated with Chiffon Moulding, each Arch being united to its fellow mesially by one slender circular Column, surmounted by a plain and unornamental Capital, and separated from each succeeding pair by a projecting Buttress. The upper part of the Wall indicates a more advanced Style of Architecture, in a range of Lancet-shaped Windows, with massive Canopies. The Windows internally are long, narrow, and nearly elliptical above; those of the North Wall, which are seven in number, having two deep Niches about two-thirds of their height intermediate to them, while the three Windows of the Eastern Wall have only one separating Niche. The Columns of both Arches and Niches are plain and clustered. The Capitals, from which the Arch springs, are richly adorned with Foliage; and it is remarkable that, throughout the whole range of these Walls, it is impossible to discover the Ornaments of one Capital exactly similar to those of another. Behind these is an Arcade or Gallery, constructed in the heart of the Wall.

About 80 years ago the Foundations of an octagonal Building, of neatly dressed freestone, were discovered 30 yards from the Eastern Wall of the Church, which was in all probability the Site of the Chapter House, in which the Prior and Convent held

their Courts, and Elected their Officers. Distant about 35 paces from the South Wall stand the remains of a very ancient Building, bearing the name of *Edgar's Walls*, which is traditionally reported to have been the occasional residence of the Royal Founder of the Priory. It seems from its Foundations to have been about 50 feet in length, but only 18 broad. Some detached fragments which stood on a spot, now a Garden, at its Western extremity, were long known by the name of the *King's Stables*. The situation of the Cloisters, Refectory, and other Buildings, can only be conjectured, the ground on which they probably stood having been long under cultivation.

In a Dean a little Westward from the Village, is a Spring of excellent Water, called *S. Andrew's Well*, from which the Monastery used to be supplied by leaden Conduits, portions of which are occasionally exposed. On several of the eminences in the neighbourhood stood in former days a number of Stone Crosses, which served to mark the limits of the Sanctuary. None of them are still standing, but the places called Cairncross, Friarscross, Crosslaw, Whitecross, and Applincross, seem to have derived from them their names.

Before concluding, it will be necessary briefly to notice the Churches and Chapels subordinate to the Priory. Besides those situated within Coldinghamshire, and already described, the Monks possessed—1. The Church of Edrom, of which they received a Grant from Cospatrick, Earl of Dunbar, which was Confirmed to them by David I. at Roxburgh, in September, 1139. It was rated in the ancient *Taxatio* at 100 Merks, being more highly assessed than any other Church in the Deanery of the Merse, excepting that of Coldingham, which, with its Chapel, contributed 120 Merks. 2. The Church of the Holy Trinity at Berwick, Founded and Endowed by Anthony Bec, Bishop of Durham, between the years 1282 and 1309. William, its Vicar, swore fealty to Edward I. at Berwick, 24th August, 1296; and, in 1368, it was agreed that its perpetual Vicar, *John de Insula sacra*, should receive a yearly Stipend of £20 from Robert Walworth, Prior of Coldingham, or his Successors, with a portion of the Wax Tapers bestowed upon the Church at the Feast of the



Virgin's Purification; and at the same time the Vicar agreed to sustain all Burdens incumbent on the Church, except the expense of erecting and repairing the Chancel, which was to devolve on the Monks of Coldingham. 3. The Churches of Fishwick and Swinton, of which the Monks received a Confirmatory Charter from Robert, Bishop of St. Andrews, in 1250, at Berwick. The Donation of the former was afterwards ratified by an *inspeximus* Charter of Robert III. In the *Taxatio* the Church of Fishwick was valued at 30, that of Swinton at 35 Merks. 4. The Church of Ednam, in Roxburghshire, Founded by the Saxon, Thor Longus, during the Reign of Edgar, with the Chapels of Newton, Nenthorn, and Nesbit. 5. The Church of Earlston, or Ersildun, granted about the middle of the Twelfth Century by Walter de Lindsay to the Monks of Kelso, who, in 1171, exchanged it and the Church of S. Lawrence at Berwick, for the Church of Gordon, in Berwickshire. 6. The Chapel of Stichel, regarding which the Monks had many Disputes. It was rated at 35 Merks. 7. The Church of Smalham, or Smailholm, granted by Walter Olifard, Justiciary of Lothian, who Died in 1242. It was rated in the *Taxatio* at 45 Merks. [*Carr's Coldingham Priory.*]



A Monk sitting at a Lectern, reading. [*Dean and Chapter of Durham.*]

#### LIST OF PRIORS.

1. SIMON, A.D. 1141, is the first Prior on record. He held Office during the Reign of David I., and is casually noticed in a Charter connected with the Abbey of Dunfermline, and in a Grant made to his grandson by William the Lion. A Toft in Coldingham, and 26 Acres of Land, are granted to Richard, "nepoti Simonis quondam prioris de Coldingham." [*History of N. Durham, Appendix, p. 12.*] His Retinue is said to have coped with any in the Kingdom. He occupied the chief and extensive rooms in the Priory, and had a Hunting-Seat or Tower at Houndwood.

2. HERBERT, A.D. 1151-75, was a Churchman of more celebrity. When the Nobility of Scotland had, in 1174, ingloriously sacrificed the independence of their Country, by

acknowledging Henry II. of England to be Lord Paramount, in order to procure the release of King William from captivity, Herbert, and other magnanimous Ecclesiastics, stood boldly forward in defence of the Scottish Church, whose liberties the English Monarch attempted also to undermine.

The Names of several of his Successors are all that is known of them.

3. BERTRAM, A.D. 1188-99, is alluded to in a Renunciatory Charter of Edward de Auldembus in 1198, and in the Confirmation Charter of William the Lion.

4. ÆRNALD, A.D. 1202-08, attested a Donation to the Monastery of Arbroath. The Initial Letter of his Name occurs in a Deed contained in the Chartulary of Melrose.

5. RADULF, or RALPH, A.D. 1209. During the Reign of King William, David de Quixwood did homage to Radulf, or Ralph, the Prior, and the Monks of Coldingham.

A most interesting discovery during the excavations at Coldingham Priory, was the Tombs of two of the Priors—Ærnald and Radulf. They were found within a square Apartment, near the West end of the Building; the Foundations of the Apartment, to the height of about 2 feet, being still remaining. The Bodies were laid in juxtaposition to each other. The Coffins, built of Stones of various forms, obviously fragments of chisel-work, were covered with solid Slabs, the one having carved on it, in large and distinctly legible characters,

ÆRNALDVS. PRIOR.

And on the other,

RADVS PRIOR. D.G. COLDINHAM.

The Bodies were enclosed, the former in Leather, and the latter in Sackcloth, neatly formed like a Mummy Case, and perfectly entire, the top part being shaped to the form of the head. Alongside of Ærnald lay a long Hazel or Rowan Tree Wand, with the bark upon it, as fresh, to appearance, as if it had been cut from the tree only the day before. Upon being lifted, this Rod, light as a feather, went to pieces; the largest, about 15 inches long, has been preserved. A portion of the side of each Coffin was removed to admit of a minute examination of the contents. The Coffin of Ærnald is 6 feet 5 inches long, and the Body, including the Case, is 6 feet; the Stature may, therefore, have been 5 feet 10 or 11 inches. During the short period these Tombs were open, either curiosity or accident had led to a small opening at the head and feet of Ærnald; the former exhibiting the Skull in a pulverized state, and the latter demonstrating, what was frequently the case among the Ancients, that the Prior had been interred in his Sandals or Shoes. The Sole of the Shoe was removed, and is preserved in the small Museum of the Priory. It consists of strong Leather, and the stitching regularly and well executed. It has evidently borne the pressure of its wearer, being hollowed at the bend of the foot, and somewhat worn outside. The removal of the Wand and this small piece of Leather was the only



desecration of those Sepulchral Remains, which had lain undisturbed for the long period of nearly six and a half Centuries. They were carefully enclosed as formerly, and Iron Gratings have been placed over each Grave to protect them against further invasion. Diligent search was made for the discovery of similar Relics, but none other were found. [*Hunter's Coldingham*, p. 92.]

6. GAUFRE, or GALFRID, A.D. 1210-14, appears to have been a person of considerable erudition. He had previously held the Office of Sacrist, during which time he wrote a Metrical History of the Church of Durham, under the following Title:—"Incipit Liber Gaufridi Sacristæ de Coldingham de statu ecclesiæ Dunelmensis, qui incipit ab obitu Willelmi de S. Barbara episcopi (1143) usque ad electionem domini Morgani." It contains 22 Chapters of very unequal length.—About the time of Gaufrid's Sacristanship, or during the latter half of the Twelfth Century, a Monk of Coldingham, called Reginald, wrote a Work in Latin on the Miracles of S. Cuthbert, which has been Published by the Surtees' Society of Durham. It was Dedicated to S. Ethelred, the Abbot of Rievaulx, who furnished Reginald with many of the Legends contained in it. Besides an ample addition to the Stories narrated by Bede and other hagiologic Writers of the miraculous virtue of S. Cuthbert's Relics in the curing of disease, preservation from shipwreck and starvation, the ejection of Demons, &c., it contains many passages which tend to throw light upon one of the "darkest" Periods in our National History.

7. THOMAS DE MELSONBY, A.D. 1215-18, appointed a Monk of Durham in 1233, succeeded, and held the Priorate for upwards of three years. In the Spring of 1218, he and his Convent were absolved from the Sentence of Excommunication, which they had incurred in common with the other Scottish Monasteries, by William, Prior of Durham, and Walter de Wisbech, Archdeacon of York, who, by order of the Pope, traversed Scotland upon that errand. On their return they halted at the Abbey of Lindores, where the Prior was nearly suffocated with smoke, a fire having broke out in the Chamber where he slept, through the carelessness and rioting of those who had the charge of the Wine. He was with difficulty conveyed to Coldingham, where he breathed his last on the 13th May. Prior Melsonby was appointed to fill the Office thus left vacant; and, in 1237, on the Promotion of Bishop Poor to the See of Salisbury, he was made Bishop of Durham. He was Elected by the unanimous voice of the Monks, without consulting the King, who urged no fewer than 17 Objections against his Instalment, which are crowded upon a small Sheet of Parchment. One of these Objections is ludicrous enough. It accuses him of Homicide, inasmuch as a certain Rope-Dancer, by his consent and in his presence, attempted to walk along a rope stretched between two of the Towers of Durham Church, and, in the prosecution of his mad attempt, had fallen to the ground and been killed. His other Objections are of a more weighty character. He alleged that Melsonby was an enemy to himself and his Kingdom, because he had previously been Prior of Coldingham, and had



taken the Oath of Allegiance to the King of Scots; and that in the event of his becoming Bishop, he would have in his possession many Places of great strength on the Borders of Scotland, and be master of a Tract of Sea Coast well adapted for landing Forces from France and Flanders. Notwithstanding the disapproval of their Sovereign, the Monks maintained the validity of their Election, and despatched Melsonby to the Court of Rome to solicit the interference of the Pope in his behalf. But while crossing the Channel, he was overtaken by the Emissaries of Henry, who forced him to return. On the 8th April, 1240, he Resigned the Bishopric, and soon afterwards the Office of Prior, and retired to Farn Island, which was then the Retreat of a Hermit called Bartholomew. "But Bartholomew's humble fare and austerities," says Mr. Raine, "soon disgusted the ex-Prior, and sent him home again to Durham. After a while, however, he returned, conscience-smitten, to the Hermit, and was soon afterwards attacked by a mortal Disease. Heming, the man who watched over him in his last moments, saw Choirs of Angels, clad in White Apparel, hovering over the Hermitage to receive his spirit; and at the same instant of time, Bartholomew detected the Devil sitting in a corner of the little Mansion, in the shape of a Bear, lamenting grievously that the dying man had escaped his snares, and was going to his reward. Bartholomew, not much relishing the presence of such a Guest, sprinkled the Beast and the place where he was sitting with Holy Water, but without effect; at last, however, he dashed at once the vessel and its contents full in the face of the Evil One, who straightway disappeared. Thomas had by this time breathed his last, and his body was forthwith conveyed over the narrow Channel which separates Farn from Bamburgh, and placed in a vehicle, in which it was intended to be conveyed to Durham for Sepulture. But the horse destined to draw it was lame: this defect, however, was speedily remedied by a Miracle. The body, on its road, rested during one of the nights of its journey before the Altar of S. Mary's Church in Gateshead, and was guarded through the hours of darkness by snow-white Doves which hovered over the Coffin, and afforded it their protection. At last it reached Durham, and was Buried in the Chapter House." [*Whart. Anglia Sacra*, vol. i., pp. 735, 736, 737. *Raine's S. Cuthbert*, p. 56, where reference is made to an anonymous Life of Bartholomew in the British Museum, Harleian MSS., p. 4843.]



The B. Virgin seated, holding a Globe ensigned with a Cross Patée in her left hand, her right lying on her breast. The name "MARIA" on a Scroll at the right side. [*Dean and Chapter of Durham.*]

Thomas de Melsonby appears to have been a man of refined taste. Mr. Raine particularly refers to a Charter granted by him of a Carucate of Land in Renton, as being perhaps one of the most beautiful specimens of ancient Caligraphy to be found in the Treasury of Durham. Every other Charter in which Prior Thomas is mentioned is very beautifully written; and when it is recollected that some of the finest parts of Durham Cathedral owe their origin to his munificence, it is more than probable that the Caligraphy of those Charters which he witnessed was not a work of chance.

8. THOMAS NISBIT, A.D. 1219-40, the Successor of Melsonby, occurs occasionally in the Chartulary as Prior between the above years. On 18th June, 1221, he attested the Dower-Charter of Alexander II. at York, granting to his Queen Johanna the Baronies of Jedburgh and Lessudden.

9. ANKETIN occurs 1239.

10. RICHARD, 1245.

11. HENRY, 1253.

12. HENRY DE SILTON, 1258.

13. ROGER, 1266.

14. ROGER DE WOLVISTON, 1275.

15. HENRY DE HORNCASTRE, A.D. 1276, was Elected to the Priorate about this year, when he granted an Annuity of £108 10s. to the Prior of Durham, whose services in obtaining his advancement to the Office he thus probably endeavoured to recompense. He swore fealty to Edward I. at Berwick in 1291 and 1196, and in return received a Protection for himself and Convent. [*Rymer's Fœdera, Prymne's Records.*] In the Rolls is the following Entry, Dated at Roxburgh, 16th May, 1296:—"Prior de Coldyngham cum familia et propriis rebus suis habet literas regias de protectione sine claus' dur' usque ad festum Sti Michaelis proximo futuro." There is also a Mandate to William de Dumfries, 1290-1, requiring him to deliver up to the Prior of Coldingham, and Adam de St. Edmunds, Parson of the Church of Restalrig, the property of the late Alan, Bishop of Caithness, to be distributed by them for the soul of the said Bishop. Robert de Greystanes, the Durham Annalist, relates that Horncastre, previous to his Elevation to the Priorate, admiring the uncommon talents and virtues of Robert de Stichel, a Priest's son, procured for him, without his knowledge, a dispensation from the Pope, enabling him to be Elected to the Episcopal dignity. He thus became Bishop of Durham in 1260. [*Rot. Scot., vol. i., pp. 6, 23; Ang. Sac., vol. i., p. 742.*]

16. WILLIAM DE MIDDLETON retired from Office, by reason of old age, in 1303, in which year he had an Allowance of Meat and Drink granted to him by the Prior of Durham, for the remainder of his life. He is said to have intruded himself into the Priory "per vim et potestatem Roberti de Brys tempore guerræ." [*Rot. Scot., vol. i., p. 265.*]

17. WILLIAM DE GRETHAM, A.D. 1304, was Prior at a very critical period, when the pompous Anthony Bek, Patriarch of Jerusalem, Presided over the See of Durham. The Bishopric of Biblis, in the Holy Land, had been



seized by the Saracens, and Hugh, the Bishop, reduced to extreme poverty. To mortify the pride of the Prior of Coldingham, with whom he was at variance, Bek solicited the Pope, Benedict XI., to bestow the Monastery and its Revenues upon the exiled Bishop for life, or till such times as he should be enabled to recover possession of his Charge. The Pontiff, instead of affording him any relief or maintenance at the Court of Rome, or in any of his Italian Churches, issued a Bull of Provision in the terms dictated by Bek. Furnished with this singular Instrument, Hugh hastened to England, and personally presented it for approval to the King and Parliament assembled at Westminster, 5th April, 1305, by whom it was deservedly rejected as unconstitutional and unjust. "In this Bull," says Prynne, "we may observe—first, the strange injustice of the Pope in supplying the poverty of this Bishop with all the Rents, Profits, and Emoluments of this Priory, which should relieve and support the Monks therein, and removing those placed therein by the Prior (only to collect and distribute them for the use of the Priory) without cause or hearsay; secondly, his most execrable tyrannical Injunction to put this Bishop into the actual possession thereof, and Excommunicate and Interdict all who should oppose him therein, without benefit of Appeal, notwithstanding contrary Custom, Statutes, or Oath of that Church to the contrary, though corroborated by the Confirmation of the See Apostolic, or any other firm assurance, be it by Charters of our Kings or Acts of Parliament. And which is more observable, notwithstanding any temporal or spiritual privilege or exemptions granted to this Priory, or others severally or conjointly by the Popes, and See Apostolic, that they should not be Excommunicated, Suspended, or Interdicted, or their Cells or Livings should be totally exempted from, and not liable to, any Provision or Disposition whatsoever of the See Apostolic, which might hinder or delay the execution of this monstrous Bull."

18. HENRY, A.D. 1321.

19. RICHARD DE QUIXWOOD, QUITWORTH, or WHITWORTH, was grandson of the benevolent Baron of Quixwood, whose liberal Donations to the Monastery have been already enumerated [page 370]. In 1320 he was summoned before the Archbishop of St. Andrews, to answer to a charge of intemperance and remissness in the discharge of his Official duties; and in 1322-3, on the representation of the Justiciary of Lothian, he was summoned before the Parliament, for having harboured Adam de Paxton, Gaufrid de Goswick, Robert de Hagerston, and other Border Barons who were denounced as Traitors and Rebels. It is not certain whether he obeyed this Summons; he appears, however, either to have been ejected or to have Resigned the Priorate in the course of the succeeding year.

20. RICHARD DE WHITEWORTH, a Monk of Durham, was instituted to the Priory by Robert the Bruce, without the approbation of the Mother Church of Durham. [*Wardrobe Acts in British Museum.*] The latter, however, granted him a Provision on his Resignation. Thus, in the twenty-third



year of his Reign, we find Robert the Bruce, by a Charter Dated at Berwick, and attested by several of the most distinguished men in the Kingdom, confirming "the Donation made by the Prior and Convent of Durham to Richard de Wyteworth, Monk, late Keeper of the Priory of Coldingham, of 40 Merks Sterling, as yearly Rental assigned to him in the Mills of Ayton and Fordholm," for the maintenance of himself and a brother Monk in the Priory.

21. ADAM DE PONTEFRAC, having Celebrated Divine Service during the period of the Interdict, applied to Cardinal Guacelin for Absolution to himself and his Convent, which he was so fortunate as to obtain in 1328. From the Chartulary it appears that he held Office in 1332. Hume of Godscroft tells us that while riding between Lindisferne and Coldingham, he was pitched from his horse upon his head, and was so seriously injured that he never afterwards recovered.

22. ROBERT DE GRAYSTANES, S.T.D., 1333.

23. WILLIAM DE SCACCARRO, was Excommunicated by the Bishop of Durham in 1339, for Incontinence and Embezzling Money belonging to the Monastery.

24. ADAM DE LAMESLEY, 1339.

25. JOHN FORSOUR, 8th January, 1339-40.

26. WILLIAM DE SCARESBURGH, OR SCARISBREEK, A.D. 1341, Resigned the Priorate in 1354, when he received a provision of meat and drink from John, Prior of Durham, and lived during the remainder of his life in retirement at Holy Island.

27. WILLIAM DE BAMBURGH, who had previously been Prior of Lindisferne. In 1359, he received a Charter from Edward III. calculated to improve the condition of his Monastery, which had suffered seriously during the late Wars. In 1362, he was accused of the same fault as his Predecessor Scaccaro, and expelled from his Charge by Bishop Landell of St. Andrews, who appointed in his stead

28. ROBERT DE WALWORTH, who seems to have deported himself with greater propriety, and was accordingly looked upon by his Contemporaries with more respect. In 1368, he was appointed by David II. as an eligible person for assisting the Commissary of Lauder in the exercise of his new functions. [The Commissariate of Lauder was made to supersede, during the Reign of David II., the Ecclesiastic Jurisdiction previously exercised by the Archbishops of St. Andrews over the Merse. *Chalmer's Caledonia, vol. ii.*] In the following year a Dispute, which pended between the Nuns of S. Bathans and of Gulane, respecting the Lands of Fenton in East Lothian, was submitted to his Decision. His probity and superior qualifications induced the Chapter of Durham to Elect him their Prior in 1374. He continued to hold that Office till 1390, when he retired from the public Services of the Church upon a handsome provision.

The following Inventory was taken in 1374, when Robert Walworth,

then Prior of Coldingham, was Promoted to Durham, and the Effects were delivered over to his Successor, Robert Claxton. It is described as "State of the House of Coldingham delivered to Robert Claxton, Prior, by the hands of Hugh of Sirrburne, Monk of Durham, on the part of Robert of Walworth, Prior of Durham, in the year 1374 :"—

*In the Pantry.*—1 Service of Plate; 1 Platter of Silver, for Spices; 3 Dishes, of which two are somewhat broken, and 12 Spoons of Silver, of one pattern, with the name of Robert of Walworth engraved on them; 6 other Silver Spoons, not strong; also, Salt-holders and Candlesticks sufficient for the Hall Table; also, sufficient Vessels for serving Bread and Beer; also, 20 Stones of Cheese; also, 2 Tweeled Tablecloths; 1 Tweeled Napkin; 9 Tablecloths of Linen, &c., &c.

*In the Kitchen.*—1 Kettle for Furnace; 1 Yetling-Pan of 12 Gallons; 2 ditto of smaller size; 8 Brass Pots; 1 Brass Mortar, with Iron Pestle, and other Mortars of Stone; 2 Hand Irons; 1 Roast Iron; with other Utensils for Cookery.

*In the Brewery.*—2 large new Kettles; 1 small do.; and other instruments for Baking, as well as Brewing.

*In the Larder.*—25 Oxen and 8 Cows, salted; 24 Salmon, salted; 2 Casks of White Herrings; 16 Cod; 42 Stock-Fish; 12 Magre, each 500, of Red Herrings; Vessels and other Utensils sufficient.

*In the Cellar.*—1 Pipe of Wine, and half a Pipe of Gascony Wine; 2 Pitchers of Pewter; 4 Pair of Flagons.

*In the Granary.*—4 Quarters of Wheat, of home growth; of Barley, 2 Chalders and 1 Boll; of Oats, 10 Chalders, excepting the Sheaves given to the Horses of Guests, and also of the Prior, and to Oxen employed in cultivation; also, 2 Casks of White Flour. [*Hunter's Coldingham.*]

29. ROBERT CLAXTON, a Durham Monk, succeeded Walworth in the Priorate, which he did not hold with so much credit. In 1379, he was summoned before William, Bishop of St. Andrews, to answer to several serious charges of misconduct adduced against him. He was in the course of the ensuing year accused and convicted before the Scottish Parliament of Felony, exploring and revealing to the English the King's Councils, and the private affairs of the State, and of purloining its Revenues. Fordun, who communicates these circumstances regarding him, mistakingly calls him *William*. He was ejected from Office, and expelled from the Kingdom. He took refuge at Holy Island, where he seems to have lived in a private capacity for several years. From the Account Roll of Holy Island Priory, we learn that Prior Claxton paid at the rate of 2s 6d per week for board and lodgings. In the Roll for the year 1380-1, the following Entry occurs:—"Received of Dom. Robert de Clakston for sixteen weeks, 40s;" and again in 1381-2, "Received for the board (mensa) of Dom. Robert de Clakston, £4." [*Hist. N. Durham, vol. i., p. 109.*] In 1379, however, he was elevated to the Priorate of that Monastery, which he held till his Death, which happened four years afterwards. At the time of Claxton's expulsion from Coldingham, the Priory was in such a state of misrule and desolation, that

Robert II. determined upon withdrawing it from Durham, and annexing it to the Abbey of Dunfermline. Accordingly, on the 5th July, 1378, with consent of the Bishop of St. Andrews, he issued a Charter to that effect, appointing a Colony of Dunfermline Monks to take up their abode in the Priory. This Mandate of the King, however, proved insufficient to alienate from the See of Durham one of its most ancient and valuable Appendages, which was not effected till more than a Century afterwards.

30. MICHAEL, the name of Claxton's Successor, is alone known.

31. JOHN STEEL, the next Prior on record, was a person of some consequence. After having Presided in our Monastery for several years, he was elevated to the dignity of Abbot of Lindores, in Fifeshire, as appears from a Note to the Cupar MS., quoted by Fordun in his Chronicle.

32. JOHN DE AKECLIFF, or OAKCLIFF, was appointed Prior in 1400-1, after a long competition with a Monk of Dunfermline called Richard Mougall. During the turbulent Regency of Albany, he was compelled to abdicate the Office, and seek an asylum at Lindisferne, leaving his Convent under the protection of the powerful Archibald, Earl of Douglas. Towards the end of his life he removed to Durham, where, in 1477, he Died and was Buried.

In the Inventory of Holy Island Priory, made up at Whitsunday 1401, at the death of Prior Claxton, is the following Entry:—"In the hands of D. John de Aclyf, Prior of Coldingham, there is one Book of Homilies;" and again in 1401-2—"Received £6 10s for the board (co' ib's) of the Prior of Coldingham, Dom. John Durham, and D. John Steele," two of the Monks, who had taken refuge there with Akecliff. [*Hist. N. Durham*, pp. 114, 115.]

33. WILLIAM DRAX, or DRAKE, who had been formerly Sacrist, was, by Charter Dated at Falkland, 9th May, 1418, admitted to the Temporalities of the Priory by Robert, Duke of Albany; and, in the following year, he was formally instituted by Wardlaw, Bishop of St. Andrews. William Brown, an eminent Theologian of Dunfermline, strongly opposed his Election; but James I. and his Parliament, assembled at Perth on the 26th May, 1424, declared Drax to be in lawful possession of the Priorate. Fordun charges him with many crimes of a Sacrilegious nature—with having instigated his Countrymen, the English, to set fire to the Monastery and its Offices, in which were contained the Images of the Holy Crucifix, the B. Virgin Mary, and all that was calculated to excite veneration. He tells us that having so behaved, Drax fled into England, and never dared to re-enter the Kingdom while the King lived. The Writer of the Cupar MS. charges him with having surreptitiously possessed himself of a red Volume, which contained a Register of the Infestments and Charters belonging to the Priory, and of having delivered it up to the English, to the great prejudice of the Scots. It also appears that Drax and Alexander Home of Wedderburn devised a plan for robbing one James Colstoun, who had been deputed with six trusty men of the Realm to transport to England the sum of 2000 Merks, which were to be delivered up to the King of England on the Tuesday



following the Feast of Pentecost, in 1429. Hayne, the Author to whom we are indebted for a knowledge of this plot of our Prior, does not inform us of the purpose to which this large sum was to have been devoted; but in a Note states that the Ambassador to whom the money was assigned, "was, near Colbrandspath (Coulbrandispith), attacked by several men on stout horses, who inflicted upon the bearers many wounds, and carried off the bags (saccos) which contained the treasure, to a strong citadel nigh at hand, called Fastcastle (Faulstcastle)." He was succeeded in 1441, by

34. JOHN OLL, whose name frequently occurs in the Chartulary, though little is known of his history. He was instituted to the Priory by Bishop Kennedy of St. Andrews, contrary to the wish of the Abbot of Dunfermline, who favoured the pretensions of a Monk belonging to his own Establishment. In 1436, when Sir Patrick Hepburn of Hailes held out the Castle of Dunbar against his Sovereign, he and several other Borderers were taken Prisoners, and compelled to come under certain obligations to the knight, from which they were released by a special mandate from James II., Dated at Stirling, 28th April, in the tenth year of his Reign, 1447; and, on the same day the King laid an Embargo upon the Knight, prohibiting him, "under all pain and offence," from exacting what they had agreed to give.

It may be proper to give the contents of another Inventory, somewhat different from that already referred to, and which is Dated 10th January, 1446, and contains the Effects delivered over by Prior Oll to Prior Nesbit:—

*In the Church.*—1 Cassock; a Cope of one pattern, with 3 Albs for the same; also, a White Cassock, with Stars interwoven of Silk, along with an Alb of the same pattern; also, a Red Cassock, with an Alb for Festivals; also, 2 Tweeled Mantles, with 2 Fronts of Silk, with Arms gilded, for covering the Altars; also, 2 other Mantles for do.; also, 2 Cups, of which one gilded and another silvered; also, 2 Missals; also, 1 Portiforium, for the use of the Monks at Berwick; also, 2 Chaunting Books; 4 Books for Office of Sprinkling of Holy Water; 1 Procession Book; 1 Book of Legends; 1 Book of Collects; 3 Boxes for holding Christ's Body; 1 Book of the Evangelists; 1 Book for Saints' Festivals; also, 1 Book in which are contained the Proverbs of Solomon, Books of Psalms, Prophecies of Merlin, with many other things in the same Book; 1 Pair of Altar Cloths, ordered by William Drake; also, 1 Ditto, bought by John Oll, the late Prior; a Cup, made of Tin; a pair of Cruetts; also, 1 Veil for Lent, with a Cloth having the Sepulchre of our Lord depicted on it.

*In the Hall.*—4 Tables; 4 pair of Forms; 2 Long Forms (Trestle); a Bench fixed to Wall, with a Back; 2 Basins, with 2 Washing Stands.

*In the Sleeping Apartments.*—1 Bed of green colour, with Tapestry of same pattern, with figures of Pelicans and small red Roses woven into it; also, another of same pattern, with Zones and white Flowers; also, another Bed of green colour, without Tapestry; also, a Bed of light blood colour; also, a Bed, with figures of Trees and Pelicans interwoven; several other Beds; also, 3 pair of (the rest not intelligible), &c., &c.; also, 1 Coverlid of green colour, with figures of Griffin; a Dormande; a Quilt; a Feather Bed; 3 Curtains; 4 Dust Pans; a small Table, with an Iron Lock;

2 Chests, with Press; also, in Coldingham, a Chest, with Iron Lock, for holding Robes and other things.

*In Bakehouses.*—2 Pipes for the Bowting; 2 Bowting Clogs; 2 Moulding Boards; 6 Kneading Troughs; 1 Round braced of Iron; 1 Gridiron.

*In Pigstye.*—1 Steeping Vat; 2 Firlots, &c., &c.

*In Brewery.*—1 Kettle; 1 Cauldron; 1 Mash Vat; 4 Cooling Vats; 1 Wort Vat; 2 Wort Dishes; 7 Hogsheads; 6 Barrels for holding Beer, &c., &c.

Then follows an Inventory of Articles in the Kitchen at Berwick, and in the Pantry at Coldingham, which it is unnecessary to enumerate.

From these details, which show the variety of Gowns and Surplices worn by the Prior and officiating Priests, the number of Beds, besides other Furniture, in the Sleeping Apartments, and the ample Stores of Provisions and good cheer in the Kitchen, Larder, Cellar, Brewery, and Farm-Yard, we can easily infer what must have been the magnitude and opulence of an Establishment of which those were only some of the component parts. [*Hunter's Coldingham.*]

35. THOMAS AYER succeeded him in 1449. He had, for some years previously, been Prior of Holy Island, during which time an accusation appears to have been brought against him of being of *servile condition*. While Prior of Coldingham, no notices respecting him are met with.

36. THOMAS NESBYT, A.D. 1446.

37. JOHN PENCHER was Instituted by Bishop Kennedy, and received a Charter of the Temporalities from James III., Dated under the great Seal at Edinburgh, 23rd October, 1456. Annoyed by the Usurpation of Patrick and John Home, two Canons of the Collegiate Church of Dunbar, who, supported by the influence of their kinsmen, Lord Home, had intruded themselves into the Priory, Pencher found it expedient to abdicate his Charge in 1469.

38. THOMAS HALGHTON, A.D. 1466.

39. THOMAS WREN, A.D. 1478, a Monk of Durham, who had previously been Master of the small Benedictine Cell of Farne Island. This Island, situated on the Coast of Northumberland, was long employed as an Hermitage by S. Cuthbert and others, had a small Cell or Priory subordinate to Durham erected on it at the beginning of the Thirteenth Century, for the accommodation of six Benedictine Monks. After an arduous litigation, he had the satisfaction of seeing the Homes expelled from the Priory, and of continuing unmolested in the exercise of his Office for upwards of ten years, till his Death or Resignation in 1483.

The remarkable circumstances, hereafter recorded, in which the Priory was involved during the next 20 years, may, in some measure, account for the obscurity which hangs over the history of its officers during that Period. Indeed it has been doubted, whether, for the ensuing 20 years, an Officer, holding the title of *Prior*, presided in the Convent. From the Parliamentary Records, however, it appears that a "Prior of Coldingham" was appointed

a Member of the Privy Council, 5th June, 1489; was present in Parliament on the 7th February, 1491, and on the 5th of the same month in 1505. Their names are unknown, though it is more than probable that they were members of the then powerful House of Home.

40. ALEXANDER STUART, "natural son" of James IV., in 1509-10, was appointed Prior. By a Dispensation from the Pope, he was about the same time created Archbishop of St. Andrews, and Abbot of Dunfermline; and in 1511, he was Elevated to the dignity of Legate of the Pope and Chancellor of Scotland. He is described as having been a most amiable and accomplished youth, well versed in all the branches of Scholarship in vogue at that day. By the celebrated Erasmus of Rotterdam, to whom his education while on the Continent had been entrusted, his character and talents have been depicted in the most glowing and flattering colours. He did not survive long to enjoy his well-merited honours, but shared his father's hapless fate on the bloody Field of Flodden, in September, 1513.

41. The Priorate was next conferred upon one of the most eminent Churchmen and Politicians of his day—ANDREW FORMAN, Bishop of Moray. He is said to have been a member of the Family of Forman of Hutton, in Berwickshire. While a young man, he assumed the Monastic Habit in the Monastery of Arbroath, where he soon began to distinguish himself, not so much by his learning or application to Clerical duties, as by his superior share of Political sagacity. This, aided by his insinuating manners, introduced him to the notice of his Sovereign, James IV., by whom he was created Bishop of Moray. He also enjoyed the friendship of Louis XII. of France, at whose Court he remained for some time as Ambassador. He had the merit of negotiating a peace between that Monarch and Pope Julius II., for which service the latter rewarded him with the Archbishopric of Bourges in France, a Seat in the Sacred College of Cardinals, and, on his return to Scotland, with the important Office of Papal Legate. He also was appointed Abbot of Dryburgh, and at the death of Alexander Stuart he aspired to the Ecclesiastic Dignities then left vacant. The Priorate of Coldingham he succeeded in procuring, but he had scarcely held it a year, when he Resigned it in favour of David, the seventh and youngest brother of Lord Home. He is said to have done so with a view to conciliating that powerful Nobleman's interest in procuring his Promotion to the Archbishopric of St. Andrews, for which Gavin Douglas, Bishop of Dunkeld, and James Hepburn, Prior of the Monastery of St. Andrews, were also Candidates. Notwithstanding that the former of these had the influence of the Queen-Dowager, the latter that of the Chapter and See, Forman, supported by the Bull of the new Pope, Leo X., and the influence of Lord Home, was Elevated to the opulent Office.

42. DAVID HOME, his Successor, was included in the Sentence of Forfeiture passed against his Brothers, and which was reversed in 1516. In the following year he fled with them into England, when he returned shortly



afterwards under the protection of the Earl of Angus, only to lose his life; for he was Murdered by James Hepburn, aided by Hately of Mellerstan and other Borderers, who thought to ingratiate themselves with the Regent Albany by avenging the Assassination of De la Beauté. Godscroft furnishes us with the following particulars respecting him and his Assassins:—"David, the youngest, Prior of Coldinghame," says he, "was of a brisk, enterprizing genius. Being at a distance from the Court, he both was cautious with regard to his own personal safety, and had also frequent meetings and consultations with his friends with regard to what was most proper to be done. The inquiet minds of his enemies, who had polluted their hands with his brothers' blood (Alexander Lord Home, and his brother William), thought that they were not safe while he survived. But the young man was not obnoxious to the Laws, nor could any pretext be openly laid hold of for putting him to death; and as, on the other hand, he gave them no opportunity of doing it privately, it was agreed with James Hepburn of Hailes, his sister's husband, that he should do the horrid deed; nor did the innocence of the youth, or the Sacred bond of affinity or friendship, give this wretch the least remorse for perpetrating this most shameful and scandalous crime. He invited out the young man to come and chat with him; he, dreading no harm, intrusting himself with him, his friend, his brother, and an attendant or two, went out upon the invitation, and was butchered to the grief of all, and even pitied by some who were partakers of the Murder. One of these, in ambiguous and doubtful admonitions, told him to mount his swiftest horse, and consult for his safety by flight, which, he either not understanding or not believing any danger near, was all in vain; so that, while he was off his guard, he was slain by one who, of all men, had least reason to do it. He was a young gentleman of a friendly and virtuous disposition, and a courteous behaviour; and, for his humility, was in the highest regard with the common people, insomuch that he had the title bestowed on him of *David the Innocent*. But though his death was not revenged by his friends, yet the curse of God, as generally happens, pursued the Murderer; the Deity set apart to Himself the glory of punishing such wretches. For many years after, when Hepburn had arrived at a ripe old age, his body was bowed down and drawn together in such a manner that he could not stand but with his face always fixed upon the ground, and was reduced to so great want that, being carried to the street on a hurdle, he was there necessitate to beg his daily subsistence from passers. This was very much spoken of at the time, and may serve as a striking example to posterity. He was even so pitied by his enemies that John Home of Blackadder, when he was passing by him, refused to hearken to one of his Vassals, who begged to be allowed to take revenge for the inhuman Murder of his kinsman David. He, smiling, asked, 'What has he done to entitle him to this good office from you? nay, rather let him live this most miserable life, which is worse than death itself.' Nor did the

partakers of his crime meet with any better fate. Chirnside of East-Nesbit, Nesbit of that Ilk, Haitly of Mellerstane, all of them Died in a wretched manner, a curse pursued their very memories; nor are they remembered in that Country but with disgrace and detestation for the Murder of the Innocent, nor by any other name than *the wicked traitors.*" [*Lindsay's Chronicle of Scotland*, p. 238; *Ridpath's Border Hist.*, p. 505. *MS. History of the Homes.*]

43. ROBERT BLACKADDER was appointed Prior in January, 1519, but was slain, with six of his attendants, by his inveterate enemy, David Home of Wedderburn, while hunting, on the 6th October of the same year. Holinshead informs us that the scene of this slaughter was the Village of Lamberton, while others allege that it occurred at Harecraigs, a place on the Banks of the Eye, about a mile above the Village of Aytoun.

44. WILLIAM DOUGLAS, brother of Archibald, Earl of Angus, now seized the Priorate, with the aid of the daring Knight of Wedderburn. He was opposed by Patrick Blackadder, the cousin of the late Prior, and Archdeacon of Dunblane, who wished to succeed his kinsman; but this opponent was speedily removed by Wedderburn, by whom he was slain in a Skirmish at the outskirts of Edinburgh. Prior Douglas, in 1522, was constituted, by his brother Angus, Abbot of Holyrood, which gave great offence to the Queen-Dowager, whose consent had not been solicited. He acted a prominent part in the busy scenes of that turbulent period. A rupture occurring between Angus and the Homes, the latter used many unavailing efforts to expel him from the Priory, over which, however, he continued to preside till his Death in 1531.

45. ADAM, his Successor, whose Surname is unknown, held the Priorate till 1541, when, according to Chalmers, he was Translated to the Abbey of Dundrennan, in the County of Dumfries, to make way for

46. JOHN STUART, "natural son" of James V., who, though a mere infant, was created Prior with the consent of the Pope. The King enjoyed the Revenues of Coldingham and the other Abbeys which he had conferred upon his sons till their majority, by which, says Lesly, "there came no less monie unto his coffers, than did arise out of his kingly inheritance." During Prior John's minority, the English, as has already been noticed,



A figure of the Virgin crowned, holding the Infant Jesus in her arms, within a Gothic Niche, in the background of which is suspended a Dorsal or Reredos. In the lower part, supported by a Crozier, is a Shield, bearing on a Chevron three Cinquefoils. A.D. 1516. [*Dalhousie Charters.*]



seized, and afterwards burnt the Priory. He Married Lady Jean Hepburn, daughter of James, fourth Earl of Bothwell. The Marriage was solemnized at Seton, on the 4th January, 1561—Queen Mary honouring the Nuptials with her presence. He Died in 1563, when on a Northern Circuit with his brother, the Earl of Murray, at Inverness, leaving two sons, Francis and John, the former of whom afterwards became Prior. He is described by Godscroft as “a man of a mild disposition, who cultivated the greatest familiarity with all the Nobles in the County, particularly with Home of Wedderburn.”

47. SIR ALEXANDER HOME of Manderston was appointed to the vacant Priorate by Queen Mary, whose cause he at first energetically espoused against her rebellious Lords. Godscroft states that the Abbacy was bestowed upon him, with a view of enabling him to cover the great expenses that he incurred in the service of his hapless Princess. He did not, however, continue long stedfast to her fallen fortunes, as he appears upon the list of those who fell fighting against her at the Battle of Langside, 18th May, 1568. He always entertained a numerous retinue, and himself and dependants never failed to boast of his greatness. Whatever he did, was done with the greatest pomp and ostentation: he alone could cope with any Nobleman in the Kingdom, when he gathered together all his forces. He did not hold Office till his Death, but in 1565 was succeeded by

48. FRANCIS STUART, eldest son of the late Prior John Stuart. The history of this turbulent individual is well known. King James VI. lavished upon him many Honours and Estates, notwithstanding that he was perpetually engaged in treasonable intrigues against him. The King created him Earl of Bothwell, Constable of Haddington, Sheriff of Berwick, Bailie of Lauderdale, and High Admiral of Scotland. In 1595, however, he was obliged to flee the Country, on James' release from the confinement to which he had been subjected by him for some weeks in Holyroodhouse. In 1624 he Died at Naples, in obscurity and want. He was Prior of Coldingham for little more than a year, having in the Spring of 1565-6 Resigned the Priory to

49. JOHN MAITLAND, second son of Sir Richard Maitland of Lethington, in exchange for the Abbey of Kelso, of which the latter was Commendator. Maitland had a Letter of Provision, under the Great Seal of the Priory and Monastery of Coldingham, for his life, 8th March, 1565-6. On his father's Demise, 16th August, 1567, he was appointed Keeper of the Privy Seal, and constituted an ordinary Lord of Session, 2nd June, 1568. He was forfeited for his adherence to the Queen's party in 1570, deprived of his Offices and Benefices, and took refuge in the Castle of Edinburgh. On its surrender in 1573, he was sent prisoner to Tantallon Castle, but, in February, 1574, the Council passed an Act allowing him to remain with Lord High Chancellor Somerville, at his House of Couthellie, and two miles thereabout, under penalty of £10,000. In February, 1578-9, he was released from captivity,



and on the following year a Letter of *Rehabitation* of John Maitland, formerly Commendator of Coldingham, passed the Great Seal. He was re-appointed Lord of Session, 26th April, 1581, was Knighted, and constituted Secretary of State for life, by Letters Patent, Dated 18th May, 1586; and by Commission, of Date 31st May, 1586, in consequence of his successful exertions to bring about a reconciliation with the exiled Nobles on their return to Scotland in the year previous, he was, by King James, appointed Keeper of the Great Seal for life, with the title of Vice-Chancellor. In the following year, the Earls of Arran and Bothwell made several unsuccessful attempts to lower Maitland in the eyes of his Sovereign. He was soon afterwards created High Chancellor and a Peer of the Realm, by the Title of Lord Maitland of Thirlestane. He Died on the 3rd October, 1595, and was Buried at Haddington, where a splendid Monument, with an Epitaph composed by James VI., was erected to his memory. Spottiswoode describes him as "a man of rare parts, and of a deep wit, learned, and full of courage, and most faithful to his King and Master. No man did ever carry himself in his place more wisely, nor sustain it more courageously against his enemies."

50. ALEXANDER, LORD HOME, who had rendered good service to his Sovereign in quelling the Insurrections of Bothwell, on the ejection of Maitland in 1570, had the Priory and its Revenues conferred upon him. He was Excommunicated by the Church, to which he was compelled to make the usual humiliatory concessions. According to Calderwood, "he Subscribed ye Confession of Faith at Edinburgh, in December, 1593. He confessed, in the presence of God and His holy Angels, that he professed from his heart the Religion of the Kirk here present, whereof he had already Subscrivit the Articles before the Presbyterie of Edinburgh, promising to defend it to the uttermost; and abrenounced the Roman Catholick Religioun as the Antichristian Religion, and directly opposite to the truth of God, which he testified by holding up his hand, and solemnly testified before God, that he hath no disposition nor indult to Subscribe nor Swear to the above Articles. In the Fourteenth Session he craved to be absolved from the Sentence of Excommunication. With a Solemn Oath, holding up his right hand, he agreed to the Articles, and Signed the same—to remove and hold out of his Companie all Papists and Traffickers against the true Religioun, and entertain in his house Mr. Archibald Oswald as his Ordinar Pastor, and failing of him, some other, by advice of the Presbyterie of Dunbar; to resort to the hearing of the Word, and to Communicate; to make his Familie, his Tenants, and Servants subject to the Discipline of the Kirk; to repair ruinous Kirks, and to provide sufficient Stipends for Ministers within his Bounds; to have no intelligence with the Excommunicate Popish Lords, Jesuists, Seminary Priests or Trafficking Papists," &c., &c. Birrel tells us that he "maid his repentance in the new Kirk before the Assemblie upon his knies," upon which the Sentence of Excommunication was removed.

There is reason for supposing, however, that his Lordship's contrition was more affected than real. He accompanied the King to England in 1603, and two years afterwards was created by him Earl of Home and March. He Died 6th April, 1619, when

51. JOHN STUART, the second son of Francis, Earl of Bothwell, was constituted *Commendator*, and, according to Spottiswoode, he was the last who bore that Title. He received a Charter of the Lands and Baronies belonging to the Priory united into one Barony, 1621. To support him in his extravagant career, he alienated the greater part of the Property thus acquired, in small lots, to private individuals; and the Charters in possession of many of the small Proprietors in the neighbourhood were granted by him.

#### OTHER OFFICERS.

The first of the Seneschals on record is GAMELLIN, who lived between



A figure of the B. Virgin, with Crown and Nimbus, and Infant Jesus in her arms; the background ornamented with foliage. [*G. Logan, Esq., Teind Office.*]

the years 1166 and 1182. Between 1174 and 1214, GREGORY, Senescald de Cold., appears; and before 1242 ROULAND held the Office. In 1341 there was an agreement made by the Prior and ADAM DE PRENDERGUEST—"ubi remittentur varii redditus cum *Paschwating*, *assis*, &c., in diversis locis ad terminum 14 annorum pro restitutione decimarum piscariæ de Twede et pro executione officii senescalli." About 1284 GUALTERUS, and in 1412 ROBERTUS, appear as *Camerarii*. Between 1166 and 1182 GUILIELMUS, and before 1214 RICARDUS, were *Cellarers*; and intermediate to the years 1115 and 1214, LAMBERT, ALDEN, RADULF, and WALTER, held the Office of *Dapifer*. In 1304 ADAM, *fil Gualteri*, appears as *Hostiarius*. Between 1174 and 1214 DAVID, ALDEN, and HERVEIUS, and in 1342 GREGORY, officiated as *Marescalli*. In 1392-3 HERBERT is set down as *Medicus*. [*Chart. Coldingham; Chart. Dunfermline; Chalmer's Caledonia, vol. ii.; Rolls of Scottish Parliament, vol. ii.*]

#### VALUATION OF THE PRIORY OF COLDINGHAM.

Money, £818 10s 9d. Wheat—6 Chalders, 7 Bolls, 3 Firlots, 2 Pecks; Bear—19 Chalders, 12 Bolls, 1 Firlot, 2 Pecks; Oats—66 Chalders, 8 Bolls, 2 Firlots; Pease—3 Chalders, 18 Bolls, 2 Firlots; besides a number of Cain, Fowls, and Services.

For the foregoing *Memorabilia*, I acknowledge myself indebted to Alex. Allan Carr, Surgeon, and to Mr. William King Hunter, of Stoneshiel, Authors of "A History of Coldingham Priory."



## II. DUNFERMLINE,

A noble Monastery, in the Shire of Fife, situated 4 miles above the Queensferry. It was begun by King Malcolm III. (or Canmore), and was finished by King Alexander I., surnamed "the Fierce." This City is famous for being the Burial-place of several of our Kings, and is the place that gave birth to King Charles I. It was formerly governed by a Prior; for Eadmerus [*Hist. Novel., lib. v., p. 130*] speaking of the messengers that were sent by the above King Alexander, in 1120, to Radulph, Archbishop of Canterbury, for procuring Eadmer to be Bishop of St. Andrews, says, "Horum unus quidam Monachus, et Prior Ecclesiae Dumfermelinae, Petrus nomine." Perhaps it was then an Hospital; for it is designed in some old MSS. "Monasterium de monte infirmorum." However, King Malcolm and King Alexander gave several Lands to this place, which was afterwards changed into an Abbey by David I., who brought thither thirteen Monks from Canterbury in 1124. Musselburgh and Inveresk, with the Parish Church, Mills, and Harbour, were given to this Abbey by King Malcolm and his son, S. David. Burntisland, called of old Wester Kinghorn, with its Castle and Harbour, belonged also to this place, with Kinghorn, Kirkealdy, and several other considerable Towns and Lands mentioned in the Chartulary of this place in the Advocates' Library.

The first Abbot of this Monastery was Gosfridus, of whom the History of Florentius Vigorniensis gives the following account:—"Vir religionis eximiae, Cantuariæ prior, Gosfridus nomine, Rege Scotorum David petente, et Archiepiscopo Wilhelmo annuente, abbas eligitur ad locum in Scotia qui Dunfermlin dicitur: ordinatus est autem a Roberto episcopo Sti Andreæ anno 1128." This Gosfrid, or Gaufrid, Died in 1154; for the *Chronicon Stæ Crucis*, "ad annum prædictum," says, "Obiit Gaufridus, primus abbas de Dunfermlin, et nepos ejus Gaufridus in loco ejus successit." The last Abbot of this place was George Durie, Commendator and Archdeacon of St. Andrews. The Church and Monastery were Dedicated to the Holy Trinity, and S. Margaret, Queen of Scotland. It was united to



the Crown by the 189th Act of King James VI.'s thirteenth Parliament.

At the general Dissolution of the Monasteries, Dunfermline was first given to Secretary Pitcairn, then to the Master of Gray, and in the end was conferred upon Alexander Seton, who was first advanced to the honour of a Lord of the Realm by the Title of Lord Urquhart, the 3rd August, 1591, and thereafter was created Earl of Dunfermline, the 3rd March, 1605.

Musselburgh was likewise erected into a Lordship in favour of the Lord Thirleston, and excepted from the general annexation made in 1587; and, by the same Act, the Conventual Brethren of this place, having embraced the Reformation, were nowise to be deprived of their portions during their lifetime. [*Spottiswoode.*]

Dunfermline first makes its appearance in authentic History under Date A.D. 1070; but although this is the earliest notice of it on record, it is by no means to be inferred that it did not exist before this Date, as it comes at once into notice as a fortified Town, and as a Royal Residence.

As will be observed in the foregoing, it is mentioned by Spottiswoode as probable that Dunfermline had its origin from an Hospital founded in the locality, and he notices that "it is designed in some old MSS. *Monasterium de monte infirmorum*," which means "the Monastery on the hill of the infirm." As neither Spottiswoode nor any other Writer on this subject mentions where this old MS. is to be seen, I shall do so, and also show that the word or name "infirmorum" has not the slightest connexion with either an Infirmary or an Hospital.

The old MS. above referred to is the Charter known to Antiquaries as the Foundation Charter of Dunfermline Abbey, granted by Malcolm III., and Margaret, his Consort, the Queen. The Original Charter has not been seen since about the year 1662, but several Transcripts of it have been preserved; a Printed Copy is to be found at page 417 of *Registrum de Dunfermelyn*, Published by the Bannatyne Club in 1842. This Charter is held genuine by many of our most eminent Antiquaries,

while it has been disputed by others, and that on very superficial grounds. For various good reasons, we are of those who hold the Charter to be authentic. The beginning of it, which is that part of it which embodies the words quoted, is as follows :—

In nomine Sancte Trinitatis. Ego Malcolmus Dei gracia Scottorum basileus, autoritate regia ac potestate. Margarete Regine uxoris mee episcoporum comitum baronumque regni mei confirmatione et testimonio clero etiam adquiescente que populo. Sciant presentes et futuri me fundasse *abbaciam in monte infirmorum* in honorem Dei omnipotentis et sancte et individue Trinitatis pro salute anime mee et omnium antecessorum meorum et pro salute anime Regine Margarete uxoris mee et omnium successorum meorum, &c.

In name of the Holy Trinity. I, Malcolm, by the grace of God King of the Scots, of my Royal authority and power, with the confirmation and testimony of Queen Margaret my wife, and of the Bishops, Earls, and Barons of my Kingdom, the Clergy also and the people acquiescing. Let all present and future know that I have founded an *Abbey on the Hill* of the infirm, in honour of God Almighty, and of the holy and undivided Trinity, for the safety of my own soul, and of all my ancestors, and for the safety of the soul of Queen Margaret my wife, and of all my Successors, &c.

As in all early Charters, there is neither Date nor year of the Reign affixed to it; but as Margaret became Malcolm's Consort and Queen of Scotland in 1070, and as they both Died in 1093, it is obvious that this Charter must have been granted by Malcolm and Margaret between 1070-93. The most likely Date of it would appear to be between 1070-74.

In this Charter is found *Monte infirmorum*, and it will be seen presently to what they refer. Dr. E. Henderson, some years since, during his readings of the early Charters in *Registrum de Dunfermelyn*, observed that the letters *e* and *i* were used indiscriminately; he also observed that the name of the Rivulet, or Burn, which sweeps round the base of the *Monte*, or Hill, on which Malcolm III.'s Tower stood, was anciently known as "*aquā de ferm.*" [*Reg. Chart.*, 443, p. 335.] On which discovery, Dr. Henderson at once saw that this "*ferm*" was the key to unlock and answer the puzzling word *infirmorum*, or *infirm*. Thus, *infirmorum* should read *infermorum*, and consequently *infirm* becomes *inferm*. There can be little or no doubt that some early Scribe has been the cause of this blunder, or, if

it is not a blunder, then since the letters *e* and *i* are used in Dunfermline early Charters indiscriminately, why not turn the Abbey Scribe's letter *i* into an *e*, and make sense of it? By doing so, we shall have *Monte infermorum* instead of *Monte infirmorum*, meaning "the Hill at or near the Water of Ferm." This word *ferm* is the middle syllable of Dunfermline, and must have, from the remotest period, a distinctive feature and natural boundary for reference in early Writs, &c.

It is not improbable but that *Monte infermorum* was the name of Roman Dunfermline, and it is remarkable how close an affinity they have to each other. Thus the Roman *Monte*, and the Gaelic *Dun*, signifies a Hill; *Ferm*, the name of the Rivulet. *Dunferm* and *Monte inferm* therefore means "the Hill at the Ferm Water." The last syllable is an affix probably appended to the name somewhere about 1100. *Line*, or as it was anciently written, *Lyn*, refers to the Waterfall on the Ferm Rivulet, a little below the *Dun*, or Tower Hill. Thus, all the objects which go to form the name Dunfermline are in close proximity.

The Tower, commonly called "King Malcolm Canmore's Tower," and which is undoubtedly the nucleus of Dunfermline, stood on the crest of the *Monte* or *Dun*, above mentioned. There is neither Record nor Tradition referring to the Period of its erection; but it is certain that Malcolm III. resided in this Tower in 1070, and that within its walls in that year were solemnised and celebrated the Marriage and nuptial festivities of Malcolm the Third and Margaret his Queen, and it is most likely that some, if not the whole, of their children, were Born in it. Part of the Foundations of the South and West Walls remain, which are thick and strong; but from the limited space on the top of this Hill, for building, the Tower would be of small dimensions—about 50 feet square and about 60 feet in height, two Storeys high, with an angular roofed Apartment. The Site of the Tower is about 70 feet above the *Ferm* Burn, which makes a graceful curve round its base, throwing Tower-Hill into a miniature Peninsula. The Tower was deemed impregnable on all sides excepting the East, and was on that side defended by a deep dry



Ditch, Drawbridge, and Portecullis. Our early Historian, Fordun, in referring to this Stronghold, says, *Non homini facilis, vix adeunda feris*—"It is difficult of access to men, scarcely accessible to wild beasts."

David I., who ascended the Throne in 1124, was a zealous son of the Church. He founded during his Reign many Abbeys, Chapels, Cells, &c., in almost every District in his Dominions. As soon as he ascended the Throne, he raised the Church of the Holy Trinity at Dunfermline to the dignity of an Abbey, introduced into it thirteen Monks from Canterbury, and nominated Galfridus, or Galfrid, as Abbot. In consequence, however, of their being no Consecrated Bishop of St. Andrews at this period, Galfrid was not Consecrated Abbot until 1128, on the Consecration of Robert as Bishop of St. Andrews. In *Registrum de Dunfermelyn*, there are 34 Charters and Writs granted and confirmed by David I. in favour of this Abbey; and every succeeding Monarch down to near the period of the "Reformation," as well as the Nobility and other pious persons, contributed greatly by Gifts of Land, Donations in Money, Patronage of Churches and Chapels, to enrich this favoured Abbey.

About 1244, the Abbey was found to be too small for the due and convenient performance of the Worship, Rites, and Processions, in consequence of the increase in the number of Monks, and of so many Tombs, Altars, &c., which had from time to time been erected within it. It was, therefore, by the Abbot and Chapter, resolved that an addition or extension should be erected in an Easterly direction, in connexion with the old Walls of the Abbey. This new Eastern Edifice, united to the original Building, was finished and opened with great pomp in 1250, when



A Font within the Porch of a Church.  
Cir. A.D. 1200. [Dean and Chapter of  
Durham.]

the Remains of Malcolm and Margaret were transferred from the old Building to the Lady Chapel of the Abbey; on which occasion there was a splendid Procession, carrying the Royal Remains, keeping time to "the sounds of the Organ, and the melodious notes of the Choir singing in parts." This is known in History as the "Translation of S. Margaret." The Procession consisted of "ane grate companie," the King and a large gathering being present, as also seven Bishops, the Abbots, Monks, and other Officials and Dignitaries connected with the Abbey. The Original High Altar and other Altars were transferred from the old to the new Building. With this new addition, a very large Church was formed, having Nave, Choir, Transepts, Lady Chapel, Chapter House, Great Lantern Tower, with two Towers facing the West. In length from Western Façade to East Wall of the Lady Chapel, it was 275 feet; the Nave and Choir, 65 feet, and Transepts, 136 feet, outside measurement; each of the Towers on the West was 72 feet in height, and 24 feet in breadth; while the great Central or Lantern Tower was 156 feet high, and 36 feet square.

The Eastern part of the Abbey Church (the Choir), erected in 1250, was totally destroyed by the "Reformers" on 28th March, 1560, as also the whole of the Monastery which stood immediately to the South of the Abbey, of which last only the South Wall and Western Gable, with its beautiful Tracery Window, and a Tower above it, remain.

In 1244 it became a Mitred Abbey. Pope Innocent IV., at the request of Alexander II., empowered and authorised the Abbot to assume the Mitre, the Ring, and other Pontifical Ornaments; and in same year, in consideration of the excessive coldness of the Climate, he granted to the Monks the privilege of wearing Caps, suitable to their Order; but they were, notwithstanding, enjoined to shew proper reverence at the Elevation of the Host, and other Ceremonies.

In 1249, Pope Innocent IV. Canonised Margaret Queen of Scotland, Consort of Malcolm III.; he also granted an Indulgence of forty days to the Faithful visiting her Shrine on the day of her Festival.

In 1252, Innocent IV. declared by a Bull that the Abbey should not be compelled to pay Debts unless it were proved that they had been contracted for its benefit; and that any Lands or other Possessions belonging to it, which had been alienated, should be recalled and restored to it.

In 1300, William de Lamberton, Bishop of St. Andrews, in consequence of the high state of Discipline, the praiseworthy lives, and the charity of the Monks, in order to render them still more fervent, bestowed on them the Vicarage of the Church of Dunfermline.

The Abbey enjoyed a high celebrity, partly on account of its possessing the Relics of S. Margaret, the Tutelar Saint, and of its being the place of Royal Sepulture, as also from the extent, wealth, and magnificence of the Buildings. Matthew of Westminster, who visited Dunfermline in the latter end of the Thirteenth Century, in referring to its extent, says that its limits were so ample as to contain within its precincts three Carucates of Land, and so many princely Edifices, that three distinguished Sovereigns, with their Retinues, might be with ease accommodated within its Walls, without inconvenience to one another. Of the wealth of the Abbey, some idea may be formed when it is mentioned that the greater part of the Lands in the Western, part of those in the Southern and Eastern Districts of Fife, as also various Lands and Properties in other Counties belonged to it, such as—Kildun near Dingwall, Buckhaven, Carnbee, Newburn, Crail, Kinglassie, Abbotshall, Kirkcaldy, Kinghorn, Burntisland, Kinross, Orwell, Perth, Scone, Bendothy, Kirkmichael, Dunkeld, Dollar, Tillicoultry, Clackmannan, Stirling, Logie near Stirling, Linlithgow, Cramond, Liberton, Hailes, Mastertown in Newbottle, Newton, Inveresk, Musselburgh, Tranent, Haddington, Berwick, Coldingham, Roxburgh, Renfrew, Inverkeithing, Beath, Saline, Cleish, Carnock, Torryburn, and, of course, Dunfermline and District itself.

Those Properties in Dunfermline District which paid in Teinds may be here particularized, as found in "The Rentall of the Haill Patrimonie of the Abacie of Dunfermling, gevin in and sus<sup>t</sup> be Allane Cowttis, Chamberlane thairof, &c., 1561":



—Baudrick (Middle), Hoill, Blacklaw, Cavil, Craigluscar, Clune, Craigduckie (East and West), Galrick, Gask, Grassmuirland, Knockhouse, Knock, Legattisbrig, Limekilns, Logie, Lathalmond, Dunduff, Drumtuthil, Gelllets, Luscar (East and West), North and South Millhills, Mortlandbank, Middlebaldridge, Meldrum's Mill, Newlands, Outh, North Queensferry, Pitliver, Pitreavie, Pitfirrane, Pittencrieff, Pitbauchlie, Pitconnochie, Randel's Craigs, Roscobie, S. Margaret's Stone, Touchmill, Tinnygask, Fod, North and South Breryhill, Halbank, East and West Luscar, Pittennis, Carnock, Kinneder, Bandrum, Saline, Lassodie, Cocklaw, Lathangy, Arlay, and Spittalfield near Inverkeithing.

The Abbey, also, had a right to the whole Wood, necessary for Fuel and Building, within its Jurisdiction; likewise every seventh Seal, caught at Kinghorn, after being tithed, and the half of the Fat of the Whales that were caught or stranded in the Forth, excepting the Tongue. The Abbot had a Ship which was exempted from all Custom Duties, and had a right to the Queensferry and the Ship of Inverkeithing, on condition that those belonging to the Court, as also Strangers and Messengers, should be passage free; and also had the Custom Dues of all Vessels entering the Harbour of Inveresk. The Abbot and Monks had also Houses, Lands, Annuities, Salt Pans, a Stone Mine, and a Coal Pit; the Skins and Fat of all Animals killed at Festivals at Stirling, and were at one time entitled to certain Duties from the King's Kitchen; the first Ships arriving at Perth and Stirling paid them 5 Merks of Silver yearly for Vestments.

They had likewise a tenth of all the Hunting between Lammernmuir and the Tay; a tenth of all the wild Mares of Fife and Fothrif; a tenth of all the Salt and Iron brought to Dunfermline for the use of the King, and a tenth of all the Gold that might come to him from Fife and Fothrif; the tenth of the Can payable to the King from Fife, Fothrif, and Clackmannan, in Grain, Cheese, Malt, Swine, and Eels; and of all his Lordship's, in Corn, Animals, Fishes, and Money. The men belonging to the Abbey were exempted from labouring at Castles, Churches, Bridges, &c.

The Abbot was Superior of Lands, the Property of others, and received the resignation of his Vassals sitting on their bended knees, testifying all due humility. The Abbot and Convent had full and unlimited power in exercising all the Rights of Property, and was invested with the formidable power of enforcing its Rights by Excommunication, which was enforced on several occasions.

In 1587, there was, as is well known, a general annexation of Church Property to the Crown by Act of Parliament, from which, however, the Abbacy of Dunfermline was exempted. In consequence of this exemption, King James VI. gifted the Ecclesiastical Domain to Anne of Denmark, his Consort and Queen, as a Dowry on his Marriage in 1589, which Gift was confirmed by Act of Parliament and by Crown Charter on 7th March, 1593.

In 1611, Lord Urquhart (then Earl of Dunfermline), obtained a Charter from Queen Anne, with the consent of her husband, King James VI., proceeding on his own Resignation, and containing, among other subjects, the heritable Offices of Bailiary and Justiciary of the Lordship and Regality of Dunfermline, on *both sides* of the Water of Forth.

In 1637, Charles, second Earl of Dunfermline, son of Alexander, first Earl of Dunfermline, obtained a Charter under the Great Seal from King Charles I., for himself, and as Lord of the Lordship of Dunfermline, conferring upon him the same Office, with all its Rights and Privileges (excepting those belonging to the Bailiary of Musselburgh), which was ratified by the Scottish Parliament in 1641. In this latter year he also obtained a Crown Lease, afterwards ratified by Act of Parliament in 1663, for three nineteen years, commencing in 1639, of the Feu-Duties and Teinds of the whole Lordship and Regality of Dunfermline, with the special exception of the Lordship and Regality of Musselburgh, whereby, from this Date, he collected at once the whole Payments due by the Vassals of the Lordship, having a right to the Feu-Duties pertaining to the Office of Bailie, as the holder of that Office, and to the surplus, as Lessee of the Crown.

About this period, Lord John Hay, afterwards first Marquis of Tweeddale, became engaged in cautionary obligations, partly by himself, and partly with the Earl of Callander and others, for Charles, Earl of Dunfermline, his uncle, to the extent of



On the *Obverse* Seal is a curious design, probably intended to represent the Monastery. A section of the lower part is given, divided into three Arches, supported by Spiral Columns. Beneath the first Arch, on the sinister side, is a Priest at Mass, attended by an Acolyte. In the next or centre Arch, is a female figure, probably S. Margaret, holding an open Book in her hand, standing before a Lectern; in the dexter Arch is a Monk standing before a Lectern, holding a Book. Above the Roof of the Building is a Crescent, an Estoile, and two Birds.

[The Matrix of the *Obverse* of the double Chapter Seal of Dunfermline Abbey is preserved in the Library at Oxford. The Matrix of the *Reverse* was long lost, but was accidentally discovered a few years ago by the late Mr. Bell of Gateshead, on the top of a barrow-load of earth, which a labourer was wheeling there; but I am uncertain in whose possession it is now, as his effects would doubtless be sold after his death.—*Communicated by E. Colquhoun, Esq., Glasgow.*]

renewal of the Lease from King William and Mary, for three nineteen years, after the expiry of the first Tack, to which, by

a million of Merks Scots. In the years 1650 and 1665, he applied for and obtained, with some additions, a right, by a decree of apprising, to the Office of heritable Bailie, and also to the Lease of the Feu-Duties and Teinds held by the Earl of Dunfermline. In 1669, he obtained an absolute Charter under the Great Seal to the Office of heritable Bailie, and to the right of the Feu-Duties and Teinds, whereby he was constituted in his own person heritable Bailie of the Lordship, and was duly infeft therein shortly afterwards.

In 1693, Lord Tweeddale obtained, in his own name, a



virtue of his apprising, he had acquired a right, upon ground of eminent services done by the then Earl to the Crown, and other considerations.

In 1749, the then Marquis of Tweeddale obtained from King George II. a further prorogation for twenty-seven years, which continued to 1780—the Tack-Duty being the whole time only 100 Merks Scots, or £5 11s 1½d Sterling yearly. This last Lease, like the preceding, contained a protecting Clause to the Marquis of Tweeddale's heritable rights, the more necessary in consequence that the heritable Jurisdiction of the Bailiary of Regality had been abolished, and reverted to the Crown since 1748.



The Marquis, although no longer performing the duties, still continued to draw the Emoluments of the Office. In 1780, the Crown Lease in favour of the Marquis of Tweeddale having

On the *Reverse Seal* are the figures of four Angels supporting an Aureole, within which the Saviour, with Cruciform Nimbus, is sitting on a Rainbow, his feet resting on a lesser one, his right hand raised as if calling to Judgment, his left holding an open Book. At the dexter side is an Estoile of five points, and above the sinister hand is a Crescent. Below the Rainbow is a Quatrefoil on the dexter, and a Cinquefoil on the sinister side. Inscription—"MORTIS ET VITE BREVIS EST VOX, ITE VENITE DICET REPROBIS ITE VENITE PROBIS." *Cir. A.D. 1590. [Morton Charters.]*

come to an end, he again applied for it, but without success, in consequence of a counter application by one of the Vassals of the Lordship. The new Lease was granted to the Countess of Rothes, the Earl of Elgin, and others. This last Lease, being one of nineteen years, expired in 1799, but continued to subsist by *tacit relocation* till 1838, when it was terminated by a process of removing against Thomas, Earl of Elgin, the only surviving

Lessee. The Feu and Teind Duties payable to the Crown are now under the management and collection of the Commissioners of her Majesty's Woods and Forests.

In 1748, heritable Jurisdictions were abolished, but compensations were given to all parties concerned, according to the opinion of the Court of Session as to the amount of loss during life sustained by them, and £150,000 was voted by Parliament for this purpose, out of which the Marquis of Tweeddale received as a *solatium* the sum of £2,672 7s, as the value of the Bailiary of the Regality of Dunfermline, and Mr. Black, his Clerk, £500.

Within the Walls of the Royal Cemetery in Dunfermline Abbey, were Interred the Remains of eight Kings, five Queens, seven Princes, and two Princesses of Scotland. Their once magnificent Tombs were all destroyed on 28th March, 1560, when the Choir of the Abbey and the Monastic Buildings were overthrown. Not a vestige of them remains, excepting the lower Stones of S. Margaret's Tomb. Modern Historians, when referring to the Sites of the Royal Tombs at Dunfermline, have, one and all, blundered most sadly. They inform us that the place of Royal Sepulture was on the North side, or in the North Transept of the Choir of the new Edifice erected in 1250, in consequence of their finding in this locality six very large flat Stones. All our early Authorities show that the Royal Remains were Interred *before* the Great or High Altar. The position of these Stones being so much out of the way, and so much to the North of the High Altar, ought to have convinced any one that such could not possibly be the site of the "*Locum Sepultura Regium*" of History. Modern Historians, as also other Writers copying from them, have further confused the question of the Site, in consequence of their supposing that Dunfermline Abbey, from its partial opening about 1074 down to the "Reformation" in 1560, had but one Great or High Altar. There were two High Altars in the Abbey at different and distant periods of time, viz.,—In the original Church or Abbey, now known as "the Auld Kirk," the first Great or High Altar stood near its Eastern end from 1074 to 1250, and before *this* Altar were interred the Royal Remains

brought to the Abbey between these years. As before noticed, the original Building becoming too incommodious for the Services, a large new Church was added to the old Building in 1250, when the Great or High Altar and other Altars were taken down, and new Altars erected in this new Great Eastern Church, the new High Altar of which stood near its East end, where it remained until the destruction of the Abbey in 1560; and, consequently, between 1250 and 1560 all the Royal Remains Interred in the Abbey were deposited in Sepultures immediately in front of it.

The following Table will show the Reader the Royal Remains Interred in Dunfermline Abbey, with Names, Dates, and before what Altar deposited:—

*Royal Remains Interred before the original Great or High Altar, 1047-1250.*

KINGS.					A.D.
1. DUNCAN II.,	...	...	...	...	1095.
2. EDGAR,	...	...	...	...	1107.
3. MALCOLM, translated from Tweedmouth,	(circa)				1109.
4. ALEXANDER I.,	...	...	...	...	1124.
5. DAVID I.,	...	...	...	...	1154.
6. MALCOLM IV.,	...	...	...	...	1165.
QUEENS.					
1. MARGARET, Queen of Malcolm III.,	...	...	...	...	1093.
2. ISABELLA,	...	...	...	...	1120.
PRINCES.					
1. EDWARD, eldest son of Malcolm III.,	...	...	...	...	1093.
2. ETHELRADE,	...	...	...	...	1105.
3. EDMOND,	...	...	...	...	1108.
4. HENRY, son of David I.,	...	...	...	...	1152.

*Interred before the Great or High Altar of the Church of 1250-1560.*

KINGS.					
1. ALEXANDER III.,	...	...	...	...	1285.
2. ROBERT BRUCE,	...	...	...	...	1329.
QUEENS.					
1. MARGARET, Queen of Alexander III.,	...	...	...	...	1274.
2. ELIZABETH, Queen of Robert I.,	...	...	...	...	1327.
3. ANNABELLA, Queen of Robert III.,	...	...	...	...	1403.



PRINCES.						A.D.
1. ALEXANDER,	...	...	...	...	...	1280.
2. DAVID,	...	...	...	...	...	1280.
3. ROBERT,	...	...	...	...	...	1602.

PRINCESSES.						
1. CHRISTINA,	daughter of Robert Bruce,				...	1356.
2. MATILDAS,	do.,	do.,	do.,	do.,	...	1366.

Besides the Royal Remains, there were Interred in Dunfermline Abbey the following persons of note and renown :—

MALCOLM, Earl of Fife.

ANDREW, Bishop of Caithness.

EARL and COUNTESS OF ATHOL.

THOMAS RANDOLPH, Earl of Murray, A.D. 1332.

ROBERT, Duke of Albany, &c.

ROBERT HENRYSON, "Scholemaister and Poet."

ROBERT PITCAIRN, Secretary of State.

WILLIAM SCHAW, "Maister of the King's Wark."

ELIZABETH WARDLAW, Authoress of "Hardycanute."

Rev. THOMAS GILLESPIE, founder of the "Relief Church."

And immediately outside the Walls, the Rev. RALPH ERSKINE, one of the chief founders of the "Secession Church."

Besides a long list of Abbots, Priors, Monks, and Abbey Officials.

It will thus be seen that, from the number of Royal Remains that lie Interred within the venerable Walls of Dunfermline Abbey, it may well be called "the Westminster of Scotland."

It may be noted that the Abbey Church or Choir, built in 1250 and destroyed in 1560, was replaced in 1821, by a new Church very much out of keeping with its venerable neighbour on the West. This new Edifice was founded in 1818, and opened for Public Worship at the end of the Summer of 1821. The following, inscribed on Parchment, was, along with a few Coins of the day, put into a bottle and placed in a cavity of the Foundation Stone :—

THIS FOUNDATION STONE

OF THE

**Parish Church of Dunfermline,**

Now to be Rebuilt at the joint expense of the

Heritors, Magistrates, and Town Council  
of the Burgh,  
On part of the Site of the  
OLD ABBEY CHURCH,  
Founded in the Eleventh Century by  
MALCOLM III. (Canmore), King of Scotland;  
And afterwards destroyed,  
Partly by the English, under the Reign of  
EDWARD I. in 1303, and  
Partly at the REFORMATION in 1560,  
WAS LAID  
This 10th day of March, in the year of our  
LORD, 1818,  
and  
In the 58th year of the Reign of GEORGE III.,  
King of Great Britain and Ireland,  
By the Right Honourable  
THE EARL OF ELGIN AND KINCARDINE,  
In presence of a numerous meeting of  
Heritors and Magistrates, and Town Council  
of the Burgh.

It is to be regretted that the Inscription on this Parchment Roll is so seriously incorrect. There are two undoubted historical errors in the composition, viz.,—(1) This modern Church, founded in 1818, is here said to be built on “part of the Site of the old Abbey Church, founded in the Eleventh Century by Malcolm III. (Canmore), King of Scotland.” This Church of 1818 does not stand on any part of the ground ever occupied by Malcolm Canmore’s Church. It stands on part of the ground on which the great Eastern Church of 1250 stood, which Church or Choir, as previously noticed, was destroyed at the “Reformation” in 1560, and the ruins of which lay scattered about on this Site until 1817, when they were cleared away to make room for the new Church here commemorated. Malcolm Canmore’s, founded about 1070, now known as the “Auld Kirk,” never occupied any more ground than it does at the present day. In 1070, the ground East of it, on which the great Edifice of 1250 was built, was waste ground, partly a swamp or bog, frequently covered with water. (2) It is also stated in this Inscription that Malcolm

Canmore's Church was "destroyed partly by the English under the Reign of Edward I. in 1303, and partly at the Reformation in 1560." Malcolm Canmore's Church stands entire to this day, and so did the great Eastern Church of 1250 until the year 1560, when it was not only "partly destroyed" but wholly destroyed by the "Reforming Vandals" of 1560. Edward I., with part of his train and soldiery, wintered in Dunfermline from November 6th, 1303, to February 9th, 1304, on which occasion he took possession of the Royal Palace and Monastic Buildings for his domicile. At his leaving, on 9th February, 1304, he ordered his soldiery to destroy the Palace and the Monastery: the Church was kept Sacred, and received no injury. Mathew of Westminster, referring to this, says that Edward's soldiery "levelled all its splendid Edifices to the ground, sparing from the flames the *Church* only, and a few Lodgings for the Monks."

The earliest Royal Residence at Dunfermline was the Tower in which Malcolm and Margaret's Nuptials were celebrated in 1070. It is not on record, and there is not even the breath of Tradition referring to the time, when the Royal Palace of Dunfermline was built; but most likely the time would be between 1230 and 1250. Be this as it may, this Royal Palace and the Monastic Buildings were destroyed by fire on 9th February, 1304. In consequence of the then disturbed and distracted state of the Kingdom, it is not likely that any effort would be made to rebuild the destroyed Edifices until after the Battle of Bannockburn in 1314, when the Country was under the rule of a Scottish Sovereign. It is therefore highly probable that a second Palace and a second set of Monastic Buildings would be erected between 1314 and 1320. At all events, the Palace was so far habitable in 1323 as to afford accommodation for the accouchement of Elizabeth, Consort and Queen of Robert the Bruce; for it is authentic history that "David II., son of Robert the Bruce, was Borne in ye Palais of Dunfermling on ye 5th March, 1323." Next to nothing is known of the history of this Palace. It is, however, on record that besides David II. having been Born within its Walls, James I. was Born in it in 1394. The Princess Elizabeth (from whom her present Majesty is descended), eldest



daughter of James VI., afterwards Queen of Bohemia, was Born here in 1596; and it is also the birthplace of that unfortunate Monarch, Charles I., who was Born here in 1600. Prince Robert, his brother, who died in infancy, was likewise Born here in 1602. The Palace was habitable until 1695, when it became ruinous, and in 1708 its roof fell in. About the year 1736, the front or East Wall being much dilapidated and in a dangerous state, was removed; and shortly afterwards the North Gable and an adjacent Building tumbled down, and was also removed, the ruins being taken by parties in the Burgh to assist in building new and in enlarging old Tenements, &c. So all that now remains of the once magnificent Palace of Dunfermline is its West Wall, 205 feet in length, 59 in height, with Walls 7 feet thick near the foundation. This Wall, supported by eight Buttresses, overlooks the romantic Glen of Pittencrieff, and has a very fine effect when seen from the Banks on the opposite side. There is a sunk Apartment under the South Wall, now called the "Magazine," in consequence of its having been used to store gunpowder in during the troublous times of 1715 and 1745; but, anciently, this apartment was no doubt the King's Cellar for the storage of his Wines, &c., and would, as a matter of course, be a place of considerable importance when

"The Kynge sat in Dunfermelyng toune,  
Drynkyng the bluid-reid wyne."

Above the "Magazine" was the "King's Kitchen," now nearly obliterated. Near the North end of the Wall is still to be seen the Fire-place of the apartment in which Charles I. was Born.

In the top of the projecting Window above the entrance to the "Magazine," there is a sculptured Stone of a semi-circular form, commonly known as the "Annunciation Stone," on which is a representation of the Angel Gabriel, with uplifted face, holding a Scroll, on which, in Latin and old Saxon characters, are the following words and abbreviations:—

AVE · GRATIA · PLENA · DNS · TEC.

That is—"Hail, full of grace; the Lord is with thee." On the left is the Virgin Mary, in a kneeling attitude of devotion; a

table stands before her, having on it a Bible, open at Luke i. 38, being Mary's answer to the salutation of the Angel. Also, in old Saxon letters, and partly abbreviated in Latin, are the words—

ECCE · ANCILLA · DNI · FIAT · MICHE · S.V.T.

That is—"Behold the handmaid of the Lord; be it unto me according to Thy Word." And underneath, also in Latin and same characters, is the word

CONFIDO.

This sculptured Stone was accidentally discovered in 1812, during the process of repairs being made on the old Wall. The letters were filled up with Lime, which they cleared away, excepting the three first letters of CONFIDO. As the top of the F is much worn, it appears from below as an I; and the D being fashioned somewhat like an O, FIDO appeared to be 1100, and was at once adopted as the Date of the founding of the Palace. From 1812 to 1859 it was taken as such, even though it was a puzzle to Antiquaries. In 1859, however, the late Mr. Jones wishing to have a Photograph from the Stone, ascended on a ladder to clear some of the words, and on coming to the supposed Date 1100, he found something before it, which, on scraping away the lime, proved to be the letters CON: 1100 he at once perceived to be FIDO. In this way was successfully unravelled what had for nearly half a Century been a "vexed question."

#### LIST OF ABBOTS.

1. GAUFRID I., Galfred, Gosfrid, or Geoffrey, Prior of Christ's Church, Canterbury, was Elected first Abbot of Dunfermline in 1128, on the petition of David I., in the fourth year of his Reign, with consent of the Archbishop William, and Ordained by Robert, Bishop of St. Andrews. He is characterised as a man of singular piety, *vir religionis eximia*. He is Witness to a Charter of King David I., granting to the Abbey of Reading, in England, Rundalgros, in Perthshire, and to another of Confirmation by King Malcolm IV. to the Monks of Kelso, and also to a Charter of Robert, Bishop of St. Andrews (ante 1147). He Died in 1154, and his Obit was annually Celebrated on 2nd Ides (or 14th) of October.

ROGER, Prior, previous to 1153 while Galfrid I. was Abbot, in the Reign of King David I. [*Reg. Prior. S. Andr.*, p. 182.]

2. GAUFRID II., nephew of the former, succeeded A.D. 1154. He received a Bull from Pope Alexander III., Dated at Senon, 6th August

(without year), consenting to him and the Convent having the Church of the Holy Trinity of Dunkeld and Lands belonging to it, with the approbation of the illustrious King of the Scots (Malcolm IV.), who had granted the same Church and Lands to the Church of the Holy Trinity of Dunfermline.

He received another Bull from the same Pope, Dated at Turon on 7th June, 1163, and fourth year of his Pontificate, enumerating and confirming to him and his Convent the various Churches, Lands, and other Possessions previously granted by Kings and faithful Nobles, and confirming even what might, in future, be so bestowed, or be otherwise lawfully acquired. He is a frequent Witness to several Charters of King Malcolm IV.; one of these is to the Abbey of Scone, in the eleventh year of his Reign (1164); and also to several Charters of King William the Lion, in the *Register of St. Andrews*; and to Charters of Arnold and Richard, Bishops of St. Andrews, in the same *Register*. He is noticed in a Conversation between Henry II. of England and William, King of Scotland, in 1175. In the same year, in a "Deed for the subjection of the Scottish Churches to the English Church," Gaufrid is mentioned along with Herbert, Prior of Coldingham, as "granting that even the English Church may have that right in the Church of Scotland, which it ought to have *by right*, and that they will not be against the right of the English Church;" which was just equivalent to saying in another way, by the insertion of the cautious phrase, "*quod de jure habere debet*," that the Church of Scotland was, and always had been, independent of England. Accordingly, it was soon after declared to be completely free, as it had been before, by a Bull from Pope Clement III. about 1188-9, declaring it to be subject to Rome only. Gaufrid Died A.D. 1178.

GILLEBRIDUS was Vice-Comes, or Sheriff of Dunfermline, before 1178, while Galfrid II. was Abbot, in the Reign of King William. [*Reg. Prior. S. Andr.*, p. 216.]

3. ARCHIBALD succeeded in 1178. He is a Witness to Charters of Hugh and Roger, Bishops of St. Andrews, in the *Register* of that Priory. From the use of the initial letter only of his name in Instruments, as in the Copy of a Charter of Confirmation by King William the Lion, to the Church of Mernis [Newton Mearns], before the Chancellorship of Hugo, between 1189-98, Alanus has sometimes been given by mistake as the name of the Abbot in his time. Archibald received two Bulls from Pope Lucius III., the one Dated the 2nd May, 1182, and first of his Pontificate, the other on the 14th November, 1184, and fourth of his Pontificate, both of a somewhat similar purport to those of Alexander to Gaufrid, being Confirmations of Royal and other Grants to the Monastery. There was issued also a Precept in his favour by King William the Lion, requiring the Burgh of Haddington to pay him three Merks annually, one-half at the Feast of S. Martin, the other at that of Pentecost, for lighting the Church of Dunfermline. He Died in 1198.

LAMEINUS was Prior previous to 1198, while Archibald was Abbot, in



the time of Earl Duncan, and Reign of King William the Lion. [*Reg. Prior. S. Andr.*, p. 353.]

4. ROBERT DE BERWICK succeeded in 1198. He granted a Charter, without Date, for an Acre of Land, &c., on the Northern part of the Esk, at Musselburgh, to one Symony Stury, a Burgess there, on condition of making a small Payment at the Feast of the Nativity of S. John the Baptist; and another, also without Date, to Robert de Moray, of some Lands at Kyndun, near Dingwall, in Ross, for a Payment at the same Feast to the Superior of the Cell of Urquhart, in Moray, belonging to the Monastery, and for doing due homage and service to the Abbot and Convent. He was Deposed for some irregularity, by the Cardinal Legate, John de Salerno, at a general Court held at Perth in 1202, towards the end of William the Lion's Reign. This was the same Ecclesiastic who, "before departing furth of the Realm, kept a Convention at Perth in 1201, in which some Priors were Deposed for taking Orders on Sunday." He is Witness to a Charter in the possession of the Pitferrane Family, Dunfermline, beautifully written, and in good preservation, without Date, containing a Grant by the widow of Michael Scott, of the third part of *Pethfuran* to one of her sons.

5. PATRICK, who had been Sub-Prior of Durham, and Dean and Prior of Canterbury, succeeded in 1202. He is Witness in transactions along with William de Malvoisin, Bishop of St. Andrews; and "it must have been during his Incumbency that that lordly Prelate is said to have levied on the Abbey the mulct of no less than two Churches [Kinglassie and Hailes, now Colington], for supplying Wine too scantily in the Bishop's Chamber, when visiting Dunfermline." He is Witness to a Charter, without Date, by Alicia, grand-daughter of one Rannulph, granting six Acres of Land in Cramond to the Monastery; and he receives from Pope Innocent III., in 1207, a Bull of Protection in the Possessions and Privileges confirmed by the second of the Bulls of Pope Lucius III. to Abbot Archibald, before noticed, word for word, with the additions of the Churches and Lands of Molin and Strathardolf. Patrick Died in 1223, which is thus recorded in Dart's Obituary of Canterbury—"15 Kal. Oct. Obiit Patricius, Abbas de Dumfermelin."



A female figure sitting before a Lectern perusing a Book, and holding a Crozier in her left hand. *Cir. A.D. 1202.* [*Melros Charters.*]

6. WILLIAM I. succeeded in 1223, who designs himself "Abbot of the Church of Christ of Dunfermline." He Died in the same year.

7. WILLIAM II. succeeded in 1223. He received from the Prior and

Convent of St. Andrews, a Grant and Confirmation, without Date, of the Church of Hailes [*in laudonia*, Lothian], for the support of the Poor and Strangers. He appears, along with Hugh, first Abbot of Culross, in a Controversy between the Monasteries of Culross and Dunfermline, as to certain Payments due to the latter for the Church of Abercromby, within the Territory of Culross, settled by Composition, Dated in 1227; and in an Agreement between Thomas of Lastalric and Mr. Richard, *Person* of Hailes, regarding the right to the Mill-Pool of Hailes, &c., Dated in 1226. William Died in 1238.

8. GAUFRID III., "Prior of the same House," succeeded in 1238, and Died in 1240.

9. ROBERT DE KELDELECHT, or KELDELETH, a Monk of the Convent, succeeded in 1240, and was afterwards Chancellor of Scotland, towards the end of the Reign of King Alexander II., and in the Minority of King Alexander III. In 1244, he obtained for his Convent, from Pope Innocent IV., the Privilege of exercising within their Abbey the Functions, and assuming the Badges of Bishops, viz., the Mitre, Ring, and other Pontifical Ornaments. About 1248, he is Witness to an undated Charter of Sir Roger de Moubray to an ancestor of the Moncrieff Family, granting to him the Lands of Moncrieff, of which the Family of Moubrays were Superiors. In 1250, the year of the Coronation of Alexander III., he assisted at the solemn Translation of Queen Margaret from an inferior to a more dignified part of the Abbey. In 1251, he was suspected of being engaged in the Plot of Alan Durward, the Justiciary, for procuring the legitimation of his Lady, sister to the King, at the Court of Rome, so as eventually to succeed to the Throne. On this becoming known, he resigned the Seals of Office, and retired to his Abbey. But, quarrelling with the Monks, who probably treated him with disrespect after his disgrace at Court, he in a few weeks after withdrew as a simple Monk into the Cistercian Monastery at Newbottle. The charges against him as a Chancellor having probably been discredited, he was Elected Abbot of Melrose in 1268 or 1269, and Died either three or five years after. According to Dempster he wrote "*De Successione Abbatum de Melros, lib. i.*;" "*Florilegium Spirituale, lib. i.*"

10. JOHN succeeded. He is characterised as "a man of wonderful mildness," and is styled in the Chartulary of Paisley, in 1251, "Judge and Preserver of the Privileges of Paisley." Having gone to the Court of Rome, to negotiate a release from a Papal Interdict, imposed on the Monastery for failure of a pecuniary engagement towards promoting the Confirmation of Gamelin, the new Bishop of St. Andrews, he Died on the Road, at Pontigny, in 1256.

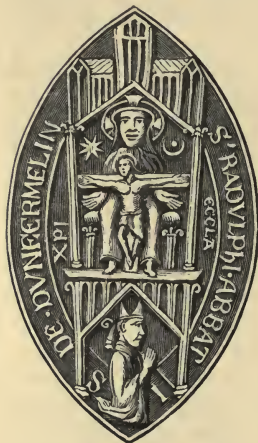
11. MATTHEW, the Cellarer of the Monastery, succeeded in 1256, and must have Died or ceased to be Abbot before 1270, in which year,

12. SIMON, Abbot of Dunfermline, was sent, with William, Earl of Mar, as Ambassadors to the King of England, for the recovery of the King's



Earldom of Huntingdon. He granted Charters of Confirmation for the Lands of Balbard (supposed to be in the North-East of Fife), Pitbauchly, in Dunfermline Parish, South-East of the Town, and Bendachin, belonging to the Church of Dunkeld. He was Deposed by Baiamund [Bagimont], the Papal Legate, in 1275, for obstinacy, and crossness to the poor.

13. RALPH (RADULPHUS) DE GRENLAU, Sub-Prior, succeeded Simon in



Within a Gothic Niche is a figure of the Father sitting with the Cruciform Nimbus, holding between his knees the Son extended on the Cross. Above the right shoulder of the Father is a Star, and above the left a Pellet within a Crescent. At the sides of the Niche are the words—"ECCLA XPI." Beneath, within a Niche, is an Abbot kneeling. A.D. 1292. [*Chapter House, Westminster.*]

A.D. 1275, and is described as "mild, cautious, and well trained in Monastic Discipline." In the first year of his Incumbency, he granted a Charter to seven persons (named) to have eight oars in the Boats at Queensferry, which belonged to the Monastery. In 1280, he granted another to Sir Michael Scott of Balweary for the Mill-Pool of Kirkaldy, and also entered into a Convention with him for the same, in which it is said "that he and his Heirs shall possess the course of the Water running between Balweary and Invertule [Invertiel], and between Balweary and the Land of Milneton." This last Deed is styled *Cyrophaphus*, most probably intended for *Chirographus* (Gr. *Χειρόγραφον*), "Handwriting." A beautiful lithographed Fac-simile of the original Document is given in the *Register*. A Charter was also given by him for some Lands to William of Cramond. In 1291, he swore fealty to King Edward I. at Dunfermline, along with many others, some of them above the Great Altar, and others in the Chapter House of the Monastery. He again did so at Berwick in 1296.

14. HUGH was Abbot, "by Divine permission," in 1309, and also in the seventh year of King Robert I. (1313). He appears, at the former Date, as a leading Witness in an "Inquisition made by the Reverend Father in Christ, Lord William, by the grace of God, Bishop of St. Andrews, and Master John of Solerium, Clerk of the Lord Pope, against the Order of the Templars, and two Brethren (named) of that inferior Order, alone remaining in the Kingdom of Scotland in their own Habit, by a Mandate of our Most Holy Lord Pope Clement V., by Divine Providence, in the Abbacy of the Holy Cross of Edinburgh, of the foresaid Kingdom and Bishopric, on the 15th December, in the year of Grace 1309." Hugh granted two Charters, without Date, one relative to Land that belonged to the Shire-Mill of Musselburgh, and the other relative to part of Pitbauchly, in Dunfermline



Parish, for so much White Lime annually, with an exemption to the persons, in whose favour it was given, from coming to the Mill or Smith-Forge of the Monastery.

15. ROBERT DE CRAIL was Abbot in 1316, when Duncan, twelfth Earl of Fife, did homage to him in the Monastery, before the Great Altar, for the Lands of Cluny, near Kinglassie, Fifeshire, held of the Abbey *in capite* (in chief). He is noticed also in 1323, in a Deed of King Robert I. given at Scone, concerning the Lands of Molyn in Athol, Perthshire; in a Deed of the same King, without Date, concerning the Common of Gatemilk (near Kinglassie), and other things; and in another of his, also without Date, about Canonical Obedience due to the Bishop of Dunblane, for Teinds from Cometon and Airthrey, in the Parish of Logie, Diocese of Dunblane; and farther, on the 10th March, 1327, in a Deed for the distribution of certain Charities, arising from provisions used in the Abbey, to be made to the poor at the Eleemosynary House *without the Gate* (at the Manse-Gate, where a portion of the old Archway still remains), near to the Chapel of S. Katherine, which stood at the West end of the Netherton, for which service the Eleemosynaries received a Grant of said Chapel, and adjacent houses below the Bridge, commonly called the *Gyrthbow*.

16. ALEXANDER DE BERWICK continued Abbot for twenty-two years from 1331. He received a Procuratory from King David II., conferring upon him certain Privileges in Legal transactions, and a Letter of Obligation from the same Monarch, to make certain Payments to him, both in 1335. He granted seven Acres of Land to Simon Stury, at Musselburgh, in 1340. He appears in an Agreement with James of Dundas about the Queensferry Passage in 1342; and afterwards in a Deed regarding the Churches of Kinross and Orwell, with the approval of Pope Clement VI., granted by the Bishop of St. Andrews. Having gone to Rome to solicit a Grant of a General Indulgence, he Died on his return at the Village of St. Stephen, in Lombardy, in 1353.

17. JOHN BLACK, Cellarer, was chosen Abbot by the Convent, with the License of the King and the Bishops of the Diocese, and is spoken of as an excellent Governor of the House; but

18. JOHN (III.) OF STRAMIGLAW, a young Monk of the Abbey, then studying at Paris, hastened to Avignon, and obtained the Abbacy by Apostolic Bulls. John Black yielded to his Rival, and accepted from him first a Pension, and afterwards the Priory of Urquhart, in Moray, a Cell of the Abbey. The following Story of John obtaining the Abbacy by Apostolical Bulls, as related by Fordun's Continuator, is rather curious:—

“ At the same time, a certain Monk of this Monastery, John of Stramiglaw by name, then studying at Paris, and fearing that his Monastery would sustain damage on account of the general reservation made by the Supreme Pontiff, concerning all the Dignities of those who departed on a journey of this sort; lest that Dignity should fall into the hands of a stranger, he

repaired to the Court of Avignon, and obtained the Abbacy of Dumfermelyn by Papal Bulls. But these things being heard of, the said Lord John Blak, having consulted the Lords Secular and Temporal, pretended that he would not give up his Dignity as Abbot even to the Papal Legate himself; but having learned the Apostolic Reservation and Collation made to him by Papal Bulls, whilst the Apostolical Legate himself was entering the Cemetery of the Monastery with a few attendants, the aforesaid Abbot, by the advice of his Brethren, for the preservation of the indemnity of the Monastery, adorned with the Ecclesiastical Vestments, and wearing his Mitre, proceeded to meet him, the Convent following him in procession, and placed the Mitre on the head of the Apostolical Legate, put the Pastoral Staff in his hand, and led him to the Choir and the Altar, singing *Te Deum Laudamus*, with a melodious tone and loud voice, and having made a Speech, he, with not less humility than cheerfulness, caused him to be Installed; and he first, with bended knees, rendered his manual Obedience, the others following in like manner. To whom, in his turn, the Apostolical Legate showed himself grateful, by providing for him an honourable Pension; and he was afterwards Elected to the Priory of Urchard." Which same John of Stramiglaw, on account of the Taxation of his Monastery made in the Court, paid 50 Merks Sterling to the Apostolic Treasury. It is to be noted that he received that Dignity from the liberality of the Apostolic See upon this condition, that the right of the Monastery should remain thereafter as at first, and the right of Confirmation to the Lord Bishop [of the Diocese] as clear, unimpaired, and entire as of old, and [as it was] from the first Foundation of the House, without any diminution of its right, or prejudice or exaction whatsoever.

19. JOHN IV. (without any Surname) is mentioned as Abbot on 5th December, 1363, when he obtained a Safe-conduct for many Scots about to stay in England, along with six Horsemen.

20. JOHN (V.) OF BALYGERNACH is similarly noticed on 20th May, 1365, having a Safe-conduct, along with Sir D. Fleming, for one Company and six Horsemen.

21. JOHN VI., Abbot in 1380, grants a Charter of the Lands of Aldecambus, belonging to the Priory of Coldingham, to Lord George Dunbar, and another to John, Lord Glamis, who was Lord Chamberlain of Scotland from 1378 to 1383, when he was Killed, and which (without Date) must have been between that time.

John, Abbot (still without any Surname), grants a Charter to William Scot of the Lands of Balweary, in the Viceroyalty of Fife (near Kirkaldy), on the 13th June, 1393, for Payment of a small Sum at the Feasts of Pentecost and S. Martin; and an Indenture is made between him and his Convent, and the Alderman and Community of the Burgh of Dunfermline, on the 13th October, 1395. And he grants a Charter concerning the Hospital Lands lying on the East side of the Town of Inverkeithing.

22. JOHN (VII.) DE TORRY, appears as a Witness, in 1399, to a Charter of William de Scot de Balwearie, granting to his cousin Philip of Halket, Laird of Ballingall, a third part of the Lands of Pitferrane, &c. He is styled

son of Philip, in the Genealogical Table of the Family. He obtained a Safe-Conduct from Henry IV. of England, with Sir Richard Comyn and six Horsemen, Dated at Westminster, 20th March, 1404. He is noticed in the *Register of Dunfermline* on 4th December, 1404, as also on 13th June, 1409, on which last occasion he augmented the allowances of his Monks, on a statement of the increased dearness of their clothing.

23. WILLIAM (III.) DE SANCTO ANDREA, was Abbot in 1414 and 1419. Nothing particular is known of him, except that a Bull was directed to him by Pope Benedict XIII., to whom, bad as he was, the Church of Scotland appears to have adhered.

24. ANDREW I. was Abbot on the 31st July, 1437, and he is found in various transactions till 8th February, 1442; as in a Contract with David Haket of Lunfinnan, as to certain disputed portions of the Lands of Pitferrane claimed by both, Dated 31st July, 1437; in a Charter granted by him of the Lands of Cluny, in the Shire of Gaitmilk, to Sir David Stewart of Rosyth, and a Letter of Sasine respecting the same, on 1st August, 1437; in a Charter of the Lands of Hailes, in the Barony of Musselburgh, to Sir William Crichton, on 6th May, 1438; and in two Charters to different persons of some Lands of Gartinker, in Clackmannanshire, within the Regality of Dunfermline, 9th June, 1439; and in several Deeds of Agreement with the Bailies and Community of Perth, as to granting them the Right of Interment under the Choir of the Parochial Church of that Burgh, for their building and maintaining in repair the Choir and Vestibule, and upholding the Vestments and other Ornaments of the same, &c., in 1440; and in one Deed of the Bishop of St. Andrews, on 30th January, 1441;—all under Popes Eugene IV. and Felix V. and King James II. He is Witness to an Act of Parliament, or rather to a Charter given in Parliament, by this Prince, “in the general Council at Stirling,” on the 8th February, 1442, confirming the Privileges of the Cathedral of Dunblane. In this Deed, the Abbot of Dunfermline takes the precedence of the other Abbots who are also Witnesses to it, viz., those of Arbroath, Cambuskenneth, Inchcolm, and Culross, in the order of Signing.

25. RICHARD DE BOTHUEL appears as Abbot of Dunfermline in 1445, and on 16th December, 1446, and at various other periods till 14th May, 1468. There are eleven Deeds in the *Register* relating to him; among which is a Letter of James II. for repledging the Lands of Luscreviot and Dollar to their inhabitants, which had been granted by him to the Regality of the Monastery of Dunfermline, and a Charter of the same King concerning the Lands of Arlary, in Kinross-shire, granted to Richard for the founding of a Chaplainry in the same Monastery in 1450. He was appointed one of the Committee of Parliament to revise, collate, and authenticate the previous Acts of Parliament since the beginning of the Reign of James I., at Edinburgh, 19th January, 1449. He appears as one of the principal persons in an Act of Parliament passed in the General Council at Perth, on



the Resignation of the foresaid Lands of Arlary, by William Curre, Forester, for the founding of one Chaplainry in the Abbey Church of Dunfermline, Dated 4th May, 1450, about a month previous to the granting of the Charter on the subject by James II.; as Witness to a Deed or Charter, ratified in Parliament on 14th June, 1452; as one of three from the Clergy, chosen and sworn to administer justice and adjudicate complaints in various "cleyne places" of the Kingdom, in a year of Pestilence in Scotland, on 19th October, 1456; and also as one of the Committee of the Kingdom to regulate and average the Bullion and Coinage. He is Witness to a Charter in the Chartulary of S. Giles, Edinburgh, 20th October, 1453.

26. HENRY CREICHTOUN, Abbot of Paisley, succeeded him in 1472. Bishop Leslie states that, on the occasion of the Vacancy, the Convent chose one of their own number, Mr. Alexander Thomson, but that King James III. excluded him from the place, and promoted Henry Creichtoun to it. He mentions the circumstance as an instance of the abuse of Court Patronage. His words are:—

The Abbacye of Dunfermeling vacand, the Convent cheisit ane of their awn Monkis, callit Alexander Thomsoun; and the King promovit Henry Creychtoun, Abbot of Paislay, thairto, quha wes preferrit be the Paip, through the Kingis supplicationis, to the said Abbacye. And siclik, Mr Robert Schaw, Persoun of Mynto, was promovit be the King of the Abbacye of Paisley. And sua than first began sic maner of promotione of Secularis to Abbacies by the Kingis supplicationis; and the Godlie Ereccionis war frustrate and decayde, becaus that the Court of Rome admittit the Princis supplicationis, the rather that thay gat greyt proffeit and sowmes of money thairby; quhairfore the Bischoppis durst not conferme them that wes chosen be the Convent; nor thay quha wer electit durst not persew thair awn ryght. And sua the Abbays cam to secular abussis, the Abbots and Pryouris being promovit furth of the Court, quha levit Court lyk, secularlye, and voluptuouslye. And than ceissit all religious and godlye myndis and deidis; quhairwith the secularis and temporall men beand sklanderit with thair evill example, fell frae all devoisioun and godlyness to the warkis of wikednes, quhairof daylie mekil evill did increase.

Corroborative of Leslie's Account is the following just Statement of Morton:—

The privilege of Electing their own Superiors, originally enjoyed by all the Monastic Communities, had now fallen generally, or rather universally, into disuse, and was become a mere form, the power itself being virtually exercised by the King, who, when an Abbey or Priory became vacant, found little difficulty in obtaining a Mandate from the Pope, directing the Monks to choose the individual whom he nominated or recommended. This began to grow into use about the year 1474, when the King presented to the vacant Abbeys of Dunfermline and Paisley. It soon led to the more corrupt practice of granting the Superiority and Revenues of Religious Houses to Bishops and Secular Priests, who, not having taken the Monastic Vows, were not duly qualified to preside in a Monastery. Out of this grew the

still greater abuse of committing Charges of this nature to Laymen, and even to Infants. All these things were done with the sanction of the Papal Authority; and the Monasteries, thus disposed of, were said to be held *in commendam*, or *in trust*, until it should be found convenient to appoint a regular Superior. [*Annals*, pp. 95-6.]

Henry Creichtoun was *ex officio* a Lord of Parliament. He grants various Deeds between 1472 and 1482; as, the Lease of the Parsonage of the Kirk of Stirling in 1472 and 1479; a Presentation to the Vicarage of Perth, in 1479; and in this last year, also, a Charter of the ancient Chapel and Chaplainry of the North Queensferry to David Story, in which the following particulars are stated:—The Chapel was dedicated to S. James. The Chaplain's Salary was to be 10 Merks Scots, with a Manse and Garden near the Chapel, 2 Acres of Land of the Ferryhill, and the Pasturage of 1 Horse yearly, with all the Oblations of the Altar of the Chapel, except so much as served to light it up for Divine Service, and 20 Shillings Scots yearly, to maintain the Ornaments and Vestments of the Altar of the said Chapel, arising from a Tenement in the Burgh of Dunfermline. Henry continued Abbot till 6th May, 1482.

27. ADAM was Abbot from 1483 till 20th June, 1490.

28. GEORGE was Abbot on 20th June, 1494, and also one of the Lords of Council in that year, and Abbot on 24th February, 1499.

29. ROBERT BLACADER is said to have been Abbot of Dunfermline, and to have Died on his journey to Syria in 1508.—For more of this Abbot, see *Scotichronicon*, vol. ii., p. 512.

30. JAMES STUART, second son of King James III., and of Margaret, daughter of Christian III., King of Denmark, Archbishop of St. Andrews, Duke of Ross, Marquis of Ormond, Earl of Ardmearach, Lord of Brechin and Nevar, Chancellor of the Kingdom of Scotland, and Abbot of Arbroath, held the Monastery of Dunfermline in perpetual *commendam* from 1502, given to him by his brother James IV., till his death in 1503-4, aged 28, and was Interred in the Cathedral Church of St. Andrews.—For more of this Abbot, see *Scotichronicon*, vol. i., p. 235.

31. JAMES BEATON, or BETHUNE, the youngest son of the Laird of Balfour, in Fife, was Provost of Bothwell in 1503. Previous to this, viz., "on the 11th October, 1497, he was presented to the lucrative Office of the Chantry, or Precentor of Caithness, in the Cathedral Church of Dornoch," probably the earliest public appointment given to him after he was made a Priest. [*Ban. Club Miscell.*, vol. ii., p. 162.] He became successively Prior of Whitehorn, Abbot of Dunfermline, and a Lord of Session in 1504, Lord High Treasurer of Scotland in 1505, Bishop Elect of Galloway in 1508, Archbishop of Glasgow in 1509 (when he Resigned the Office of Treasurer), Chancellor of the Kingdom in 1513, 1516, and 1524, Abbot of Arbroath and Kilwinning soon after, one of the Lords of the Regency in 1517 under the Duke of Albany, and Archbishop of St. Andrews in 1522-39.

He appears in Parliament in 1504, 1505, 1513, and 1526, on which last occasion there is the following Record :—

20th June, 1526.—The King's Grace, with advice and consent of the three Estates of his Realm in the present Parliament, has requirit and requiris ane maist Reverend Father in God, James, Archbishop of St. Andrews, Commendator of Dunfermling, that he ceiss fra all proceeding againis our Sovereign Lord's Leigis that has taken of any part of his Landis, be himself or his Commissioners, be vertue of any Commission otherways than conform to the common law, and use and consuetude of this Realm, and that Letters be direct heirupon.

While at Glasgow he enclosed the Episcopal Palace with a magnificent stone Wall of ashlar work, on the East, South, and West, with a Bastion at one angle, and a stately Tower at the other, fronting the High Street, where in different places the Arms of his See and Family were placed. He augmented the Altarages in the Choir of the Cathedral, over which, too, his Arms were affixed, duly Blazoned. He likewise built or repaired several Bridges about Glasgow, as also in Fife, on which his Arms stand as lasting monuments of his public beneficence. Soon after he entered on his Bishopric at St. Andrews in 1522, he founded the New Divinity or S. Mary's College, and began to build it, but did not live to complete it. He is frequently noticed in the *Register of Dunfermline*, and at page 380, with many of his Titles, as granting at Dunfermline a Charter for the Lands of Cluny. In 1527, he superintended the "Martyrdom" of Patrick Hamilton, almost at his own door. On 16th November, 1532, he was chosen by the King a Lord of Session. He had the honour to Marry James V. to Mary of Lorraine, in his Cathedral of St. Andrews, and was godfather to their first son. He Resigned his Abbacy of Dunfermline about 1510 or 1511, after the return of his destined Successor from Italy, resumed it in 1522, and Died at an advanced age in the Autumn of 1539, and was Buried before the High Altar in the Abbey Church of St. Andrews.

He was a good, wise, and charitable man, and promoted all his brethren to honourable Estates, Places, and Offices in the Kingdom, and so great an interest had he then in the Court, that at his death, in 1539, he got his nephew, David Bethune [afterwards the Cardinal] secured to succeed him in the Abbacy of Arbroath, and in the Archbishopric of St. Andrews, and Robert Pitcairn [a mistake for George Dury], his N. [ephew], to succeed to him in the Abbey of Dunfermline.

He built fourteen Bridges, of which there were,—One [over the river Eden] at Dairzie; two over the Orr, the upper and nether; one over the Lochtie; one at Cameron; one at Kemback; one at Leuchars; the two bow Bridges of St. Andrews; and also he completed the Guard Bridge [over the Eden].

His Arms are upon them all, and six times on the Guard Bridge.

He built also the House of Monimail, a Mensal Kirk of the See of St. Andrews; and the Wall about the Yard [Garden] thereof, and planted the



most part of the Yard with fruit-trees brought from France, and when he had completed all, he gave the same freely to King James V., in his minority, for his more commodious hunting in Edin's muir [Strath-eden].

He also built the whole forework of the Castle of St. Andrews, and several other works there. He built [too] the Church of St. Serfs, called Newburn. [*M'Farlane's Genealogical Collections, MS., vol. i. Advocates' Library, Edinburgh.*]

Sibbald notices two of these Bridges—"To the East of Pitewchar, and on the highway from Kirkaldie to Falkland, is a stone Bridge of two Arches, built by James Bethune, Archbishop of St. Andrews; below that bridge it [Lochtie] runs into Or;" and again, "in the way from Kirkaldy to Falkland, is a stone Bridge of two Arches, built by the above-named James Bethune," named the Orr Bridge, near the Village of Thornton. [*Hist. Life, p. 376-7.*] Of this last, however, only a large fragment now remains.—For more of this Abbot, see *Scotichronicon*, vol. i., p. 245.

32. ALEXANDER STUART, "natural son" of King James IV. He was Born in 1495, became Archbishop of St. Andrews in 1509, when only 14 years of age, Lord Chancellor in 1511, about which period he was made the Pope's Legate *a latere* in Scotland, and received the rich Abbey of Dunfermline and Priory of Coldingham *in commendam*. He was Slain at the Battle of Flodden, with his father, in 1513. His learned Tutor, Erasmus, gave him a very noble character. When the Ruins of the Cathedral of St. Andrews were repaired (about the year 1820) by order of the Exchequer, a Skeleton, in a Stone Coffin, immediately under the site of the High Altar, was discovered, the Skull of which had been cut deeply by a Sword. This is supposed to have been the Skeleton of Archbishop Alexander Stuart, Commandator of Dunfermline, &c.—For more of this Abbot, see *Scotichronicon*, vol. i., p. 238.

33. JAMES HEBBURN, third son of Adam, Lord Hailes, and brother to Patrick, first Earl of Bothwell, assumed the Title of *Abbot of Dunfermline* in 1515, as chosen by the Convent. But in terms of a Compromise with Andrew Forman, who also claimed the Office, he Resigned it in his favour in 1516, having been the same year nominated to the Bishopric of Moray, held, but then given up, by Forman. On the 15th June, 1515, he was made Lord Treasurer, but quitted the Office on 3rd October, 1516. He Died in 1524 or 1525, and was Interred in Our Lady's Aisle, in the Cathedral Church of Elgin.

34. ANDREW FORMAN succeeded in 1516.—For more of this Abbot, see *Scotichronicon*, vol. i., p. 242, and *Monasticon*, p. 339.

35. JAMES BETON, or BETHUNE, Archbishop of Glasgow, who succeeded Forman in the Primacy, was his Successor also in the Abbacy of Dunfermline (in 1522), which he held a *second* time, *in commendam*, and afterwards styled himself, *Usufructuarius et administrator (generalis) fructuum*, while he allowed the name, and probably devolved the duties, of *Abbot* on George Dury, as early at least as 1530. He Died in 1539.

36. GEORGE DURY, Archdeacon of St. Andrews, was the next Abbot,



In the centre Gothic Niche is a figure of the Blessed Virgin and Infant Jesus; in the dexter a figure of S. Andrew holding his Cross before him; and in the sinister a figure of S. Margaret holding in her left hand a Sceptre. In the lower part of the Seal is a Shield bearing a Chevron between three Crescents, the Armorial Bearings of Dury. Behind the Shield is a Crozier. *Cir. A.D. 1550.* [*J. T. Gibson Craig, Esq.*]

to the Abbey of Arbroith; and Mr. George Durie, quha wes Archdene of St. Androis, to the Abbacye of Dumferling; quha enterit with the Kingis benevolens, and without any stoppe to thair Benefices eftir his deceis. [*Lesley's Hist. of Scot., Ban. Club Edit. 1830, p. 158.*]

and the last before the "Reformation," as well as Perpetual Commendator of Dunfermline. He was the son of John Dury of Dury, in the County of Fife, and brother to Andrew Dury, Abbot of Melrose and Bishop of Galloway. He was Born in 1496; and in 1527 and 1530 he appears to have been Judge and Executor of the Privileges of the Monastery of Aberbrothick. With the permission of Archbishop Beaton, his uncle, and apparently subordinate to him, he took the Title and discharged some of the functions of Abbot or Commendator of Dunfermline from at least 1530, and on the Death of that Prelate in 1539, he was promoted to the honour and authority of the Office by King James V.

James Beatoun, before he Deid, had providit Successouris to all his Benefices, quilkis were Mr. David Betoun, then being Cardinal, to the Archbishopric of St. Androis, and to

George Dury appears in Parliament as Abbot and Commendator of Dunfermline on the 25th February, 1540; 13th March, 1542; 15th December, 1543; and 12th April, 1554. He was an *Extraordinary Lord* on the 2nd July, 1541, and repeatedly chosen a *Lord of the Articles*, as also appointed of the Governor's "Secret Counsale," on 15th March, 1543, and afterwards of the Governor's Council in June, 1545, and June, 1546, and again on the 18th March, 1547. According to some Writers, it was mainly owing to him that the Regent Arran did not accept the offers of the Earl of Hertford, which preceded, and might have prevented, the fatal Battle of Pinkie in 1547. He was Keeper of the Privy Seal in 1554. The latest Deeds of the Ancient Register are granted by him, and in two of the Volumes of Feu-Charters he is the Granter down to 1560 or (new style) 1561, on the 29th January, in which year he and the Earl of Eglinton were sent to France, probably on the Embassy to induce the young widowed



Queen of Scots to return to Scotland, and to represent to her the local aspect of affairs. He Died, or suffered Martyrdom (*passus est*), according to Dempster, on the 27th January, 1561, at a very advanced age; but his name appears in Charters granted as late as 1564.

A Tack of the Office of Bailiary of the Regality of Dunfermline in favour of David Dury of that Ilk, runs in the following style:—"George, be the grace of God, Commendator of the Abbey of Dumfermylne, and Mayster Robert Pytearne, our Successour to the same, and Convent thair of, cheptowrlie gedtherit," &c.; which is Dated "at Dunfermling, the iiij day of April, the yair jm<sup>o</sup> threescoir thre yeris." [*Pref. to Dunf. Chart., p. 17.*]

Two years after his Death, he was Canonized by the Church of Rome, probably for his zeal against the "Reformers," he having voted for the Death of the two early "Martyrs," Patrick Hamilton and Walter Mill; as also having brought to trial his cousin, John Dury, for the same sin of Heresy, who was sentenced to be built up between two walls till he Died, but was liberated by the Earl of Arran. He Subscribed also the sentence of Death passed against Sir John Borthwick, 28th May, 1540, who fled to England in the year following. He had two natural children legitimated on 30th September, 1543.

37. ROBERT PITCAIRN succeeded George Dury as Commendator, and is sometimes also styled Abbot. He was the son of David Pitcairn of Pitcairn, Born about 1520, and bred to the Church. He occupied a very prominent place, and took a very active part in the Civil as well as Ecclesiastical affairs of his day. He was appointed a *Lord of the Articles* in 1567, in which year he repaired to Stirling to attend the Coronation of the Infant Prince, which took place on the 29th July, more than a year after his Birth; and immediately afterwards was present at a Meeting of Parliament held at Edinburgh. His name appears amongst many others, who Signed the Bond of Association, after the Resignation of the Queen at Edinburgh, in July, 1567, and at the head of fourteen other Abbots on the Rolls of Parliament, 15th December of the same year, when "the Reformed Church" was legally recognised as the only "National Church." He was appointed an Ordinary Lord of Session on the 2nd June, 1568, and accompanied the Regent Murray in September or October of that year to York, as one of the Commissioners against Queen Mary, after the Battle of Langside, which was fought on the 13th May preceding. He visited England frequently in 1569 and 1570, for negotiating matters between the Regent's Party and Queen Elizabeth's, and is characterized by Buchanan as "a man of not less wisdom than integrity." He was made Secretary of State to James VI. in the latter end of 1570, on the Deprivation of the celebrated Maitland of Lethington, and continued in that Office under the successive Regencies of Lennox, Mar, and Morton. He went to England in 1571, as one of the Commissioners to treat with Queen Elizabeth, and to contract a League offensive and defensive; and was in Committees of Parliament on



the affairs of the Church from 1571 till 1578, when the Second Book of Discipline was ratified. In 1578, he, along with many others, deserted the waning fortunes of Morton, and so secured his place. His name is attached to the "Confession of the true Christian Fayth and Religione, subserued by the Kingis Majestie and his household, att Edinburghe, the 28 day of Januare 1580 [81]." In 1582, he was one of those that arrested the King at Ruthven Castle, an enterprise called, from that circumstance, "The Raid of Ruthven;" and on the King regaining his freedom he suffered accordingly. Calderwood says quaintly, "that, coming to Court, and suspecting no harm, he was carried to Lochleven, but set at liberty after, to remain within 5 or 6 miles of Dunfermline, under the pain of £10,000." This agrees in substance with Sir James Melville, who states that, "to curry the favour of Colonel Stuart, then Captain of the Guard, he gave him a Purse of 30 Pieces of Gold, at 4 Pounds the Piece, which Pieces the Colonel distributed to so many of the Guard, who bored them, and set them like Targets upon their Knapsacks, and the Purse was borne on a Spear-point like an Ensign." According to Spottiswoode, he fled to England, but returned, and Died at Dunfermline on the 18th October, 1584, in the 64th year of his age, where he was Buried, and a Monument, bearing a Latin Epitaph, was erected to his memory in the North Aisle of the present Old Church.

There is the following Inscription over the door of the Abbot's House on the South side of Maygate Street, which was occupied by Pitcairn:—

SEN . VORD . IS . THRALL . AND . THOCHT . IS . FREE  
KEIP . VEILL . THY . TONGE . I . COUNSEL . THE

#### COMMENDATORS OF DUNFERMLINE.

1. PATRICK GRAY, Master of Gray, afterwards the seventh Lord Gray of Kinfauns, became Commendator by a Crown Grant in 1584, ratified by Parliament in December, 1585. Sir James Melville gives the following Account of the origin of this appointment:—"The Earl of Arran, who was warded three or four days in the Castle of St. Andrews, declared," he says, "unto me a secret to be shown unto his Majesty, in case his life was taken from him, which was a promise made to the Queen of England that the King should not Marry with any for the space of three years. Nevertheless, he forgot not to travel for himself, for he sent his brother, Sir William, to the Master of Gray at midnight, promising to get unto him the Abbey of Dunfermline, so that he would obtain his liberty at his Majesty's hands, which was incontinently granted, and also the said Benefice disposed unto the same Master (of Gray). Whereupon (Watton) the English Ambassador was in a great rage at the Master, but their discord was afterwards agreed." Patrick Gray possessed all the talents of a Courtier, a graceful person, an insinuating address, a boundless ambition, and a restless intriguing spirit. On his return home from France, where he had been admitted to the most

intimate familiarity with the Duke of Guise, he paid court to King James VI. with great assiduity, obtained a great share of his favour, and was, by that Monarch, appointed a Gentleman of his Bed Chamber, Master of his Wardrobe, a Privy Councillor, and Commendator of the Monastery of Dunfermline in 1584. The same year he was sent Ambassador to England, and again, in 1586, to intercede with Elizabeth for Queen Mary. He was accused of various points of Treason, of consenting to the Death of Queen Mary, &c., in consequence of which he was committed a Prisoner to Edinburgh Castle on the 20th August, 1587, afterwards tried, and his life and Estates were declared to be forfeited; but intercession being made to spare his life, on condition of Banishment, it was spared. He succeeded his father in the Peerage in 1609, and Died in 1612.

2. GEORGE GORDON, sixth Earl of Huntly, obtained the Abbacy in 1587, on the disgrace of Patrick Gray. He obtained a Letter under the Great Seal of the Grant of the dissolved Abbacy of Dunfermline, 26th of May, 1587. This Gift is one of the "Greevances of the Kirk, given in to the King's Majestie, by the 52nd General Assemblie, convened at Edinburgh, February 6, 1587-8." He is twice mentioned in the *Register*, as granting Deeds regarding the Lands of Nether Grange, and the Teinds of S. Margaret's Stone and Randell's Craigs. He it was who, to gratify his revenge against the Earl of Moray, attacked his House at Donibristle, and burned it to the ground, and killed the Earl, on 8th February, 1591-2. He Died in 1636.

3. HENRY PITCAIRN, of that Ilk, a relative, it is presumed, of Robert Pitcairn, is styled *Commendator* in 1593. In that year he Resigned his trust to Queen Anne of Denmark—she having obtained the Abbacy for her life from James VI., on the morning after their Marriage at Upslo in 1589, and it having been confirmed to her by a Crown Charter in 1593. In the same year the Abbacy was perpetually annexed to the Crown by Act of Parliament; and the Infefment then given by James, on Pitcairn's Resignation, to his Queen and Heirs, with all Infefments granted by her, was ratified by Parliament in 1612. This whole transaction may, doubtless, be traced to the Royal cupidity, and at the suggestion of some parasitical, worldly-minded Courtiers, whereby the Church was stripped of a large portion of its once vast Possessions.

—[*E. Henderson, LL.D., Astral Villa, Muchart, Perthshire; and also History of Dunfermline, by Rev. Peter Chalmers, D.D.*]

VALUATION OF THE ABBEY OF DUNFERMLINE ABOUT 1560.

Money—£2513 10s 8d. Wheat—28 Chalders, 11 Bolls, 1 Firlo; Bear—102 Chalders, 15 Bolls, 1 Firlo, 3 Pecks; Meal—15 Chalders; Oats—61 Chalders, 6 Bolls, 2 Firlots; Horse Corn—29 Chalders, 1 Boll, 1 Firlo, 2 Pecks, 2 Lippies; Butter—34 Stones; Lime—19 Chalders, 15 Bolls; Salt—11 Chalders, 8 Bolls; Capons—374; Poultry—746.

## III. URQUHART, A.D. 1124,

In the Shire of Moray, near Elgin, was a Cell or Priory belonging to Dunfermline, and founded by King David I. in honour of the Blessed Trinity, "and for the enlargement of the House of God and propagation of the Holy Religion," in this year, as appears by his Charter in the Chartulary of Moray, in which he grants—

Priori et fratribus ibidem Deo servientibus, Fochoper, per suas rectas divisas, et communionem pascuum animalium, et unam piscariam in Spe, et in firma burgi de Elgine viginti solidos, et de dominiis, hominibus eorum qui sunt in Fochoper, rectitudinem piscis quae ad Thayn pertinet, et decimam cani de Ergaithel, de Muref, et placitorum, et totius lucri ejusdem Ergaithel. Petherach, juxta Erin, per suas rectas divisas et Scalingas de Fethenechten, et omnes rectitudines quas Monachi de Dumferlin in Muref habere solebant, &c.

To the Church of the Holy Trinity of Urchard, and to the Prior and Brethren there serving God, Urchard, two Finfans, and Fochabers, by their right divisions, a commony of Pasture to animals, one Fishing in Spey, twenty Shillings in the Burgh of Elgin, and to the *Lordshipmen* in Fochabers a right of the Fishing which belongs to Tain, and the Teind-Cane of Argyle, Moray, and of the Pleas, and of the whole rent of the same Argyle, also Penic, near Erin, by its right Divisions, and the Shealings of Fathnechtin, and all the rights which the Monks of Dunfermline were wont to have in Moray.

This Grant is confirmed by Popes Alexander III., 1163; Lucius III., 1182; Gregory IX., 1234. There is a Charter granted by Robert Keldelecht, Abbot of Dunfermline, between 1240 and 1252, of the Lands of Kildun, near Dingwall, in Ross, with all their Pertinents, to Richard of Moray, and his heirs, for his making an annual payment at the Feast of the Nativity of Blessed John the Baptist, "in our Cell of Urchard, to the Superior of it for the time being," which is sealed and attested by the Chapter of Dunfermline. And there is another somewhat similar Charter to a different person, by Abbot Alexander de Berwick, between 1321 and 1353. In 1358, in the Reign of David II., and the Pontificate of Innocent VII., and the Incumbency of John, Abbot of Dunfermline, a Protestation is issued concerning the Priory of Urchard.

The South and East parts of the Parish of Urquhart were



erected into a Temporal Lordship, and given by James VI. to his favourite Courtier, Alexander Seton, from which he took one of his Titles (Baron of Urquhart), in 1591. He afterwards became Chancellor of Scotland, and Earl of Dunfermline. He sold the Kirk-Lands of Durris, which were a part of the Lands of the Priory of Urquhart, to Mark Dunbar, in 1592, reserving the Patronage and the Teinds; and Dunbar disposed the whole Barony of the Parish of Durris to Sir John Campbell of Calder, 4th August, 1608, who, in 1610, purchased from Dunfermline the Patronage of Dalcross, and the Patronage and Teinds of Durris. The Earl of Dunfermline mortified 12 Bolls of Meal, to be paid out of the Mill of Urquhart, as the Salary of the School of Urquhart.

The rest of the Property of the Priory of Urquhart was bestowed by William II. on Livingstone, Viscount Kilsyth, whose Estates were forfeited in 1690, and himself attainted in 1715. His portion of it was subsequently purchased by the Duke of Gordon, and now belongs to Lord Fife.

The Patronage of the Churches of Urquhart, Bellie, and Dalcross, belonged to this Priory. The Kirk of Urquhart was a Parsonage, and Dedicated to S. Margaret, the mother of the founder of the Priory. The Priory Lands were erected into a Regality, and in 1535, James Beaton, Archbishop of St. Andrews, and George Dury, Commendator of the Monastery, appointed four persons to hold Justiciary Courts of the Regality of Dunfermline, below the Lordship of Urquhart and Priory of Pluscarden.

The Priory was situated in a Field a little to the East of the Parish Church. The *Abbey Well* is the only memorial that remains. About 1345, this Cell, as well as that of Pluscardine, fell into disorder, and the Pope having commissioned some of the Bishops of Scotland to inquire into the irregularities, it was soon after separated from Dunfermline and conjoined to Pluscardine. At and before the "Reformation," the Priors began to Feu out the Lands, reserving only in their own possession the Manor, Places, and Mills; the Revenue which by that method they drew from

thence, if we take into account the Teinds and Multures, would even at this day be nearly equal to a moderate Rent. In 1654, the greater part of the materials were carried off to build a Granary near the Shore at Garmouth; the remainder, soon after, was employed in repairing the Manse and enclosing the Churchyard. [*Old Stat. Acct. of Scotland.*]

The following Paragraph is taken from the *Glasgow Herald* of 30th January, 1866 :—

A man ploughing a piece of moss ground on the Farm of Clockeasy, Parish of Urquhart, last week, struck what he took to be a tree root. A short time afterwards, Mr. Taylor, the Farmer, went with a spade to dig out the root, when he discovered that it was a square piece of Oak, with planks of the same wood morticed into it. The next day three went to work to find out the secret, and, when they had dug round about it, they found it to be 4 Posts, 6 feet square, all boxed up with planks, which were morticed into the Posts, each of which was 9 inches square. On investigation being made as to what was within this planking, some Bones were found, and a lot of Earthen Vessels, which at one time had had Handles, eight of which were turned quite distinct. There was also found a Lead Plate and some other articles, and it was observed that there had been one Shelf round the square Enclosure within the planking. The place where this discovery was made is between the moss and a piece of rising ground. Our Correspondent says there had once been Buildings near the spot, which they call the Abbey. It seems to be the place where the old Priory of Urquhart stood, in a hollow to the North-East of the Village of Urquhart. Not a vestige of this Religious House now remains, nor has it been visible for about seventy years. The Old Statistical Account of Urquhart, Published in 1795, says that the Site of it had lately been converted into an arable field, and the name of the "Abbey Well," which the Country people still give to the Well which supplied the Monks with Water, was the only memorial of it that then remained. It is likely the discovery will be found to have some connexion with the old Abbey.

There are several Priors of this place mentioned in the two Chartularies of Moray, which are still preserved amongst the curious Collection of Manuscripts belonging to the Faculty of Advocates; for Richard, Prior of Urquhart, subscribes the fixing of the Cathedral of Moray at Spinie, and the foundation of eight Canons settled there by Bishop Bricius, brother to William, Lord Douglas, in the Reign of King William the Lion.

## LIST OF PRIORS.

1. RICHARD is noticed as in Office in 1203, 1212, and 1221, in *Wilkin's Concilia*, p. 533. He Subscribed the fixing of the Cathedral of Elgin at Spinie, and the foundation of eight Canons settled there by Bishop Bricius, brother to William, Lord Douglas, in the Reign of King William the Lion.

2. THOMAS was present at a Synod of Andrew, Bishop of Moray, held at Elgin in 1232, and was Sub-Legate for composing a difference between the Bishop of Moray and David of Strathbogie.

3. WILLIAM is noticed in the *Register of Moray*, pp. 36, 103, 461-2.

4. JOHN, in 1248, appears in the *Register of Dunfermline*.

5. W. DE RATHEN, 1260-86, appears in the *Registers of Dunfermline and Moray*.

6. JOHN BLAK, 1353, Cellarer, having lost the Abbotship of Dunfermline, he became Prior of Urquhart.

7. ROBERT, 1369, was present at a Synod called at Elgin this year, "de decimis solvendis de plaustris ducentibus in eremia."

8. ADAM DE HADYNGTON, 1388.

9. WILLIAM DE BUSBY, 1390. In 1388, he appealed to Walter Trail, Bishop of St. Andrews, against Alexander Bar, Bishop of Moray, for an unjust appointment to the Priorate of Urchard.

10. ANDREW RAEBURN, 1429.

11. WILLIAM DE BOYIS, 1454-62.

—[*Dr. Chalmers' History of Dunfermline*, vol. i., p. 232.]

As the Revenues of this Priory were not returned in 1563, no Account of them can be given. They were seized by the Crown, and granted partly to Court favourites and partly as rewards to the "Champions of the Reformation."

## THE TIRONENSES.

These Monks had their name from their first Abbey, called Tyronium [*Tiron*], in the Diocese of Chartres, in Picardy, and not from the Latin word *Tyro*, as some would have it, signifying their *Noviciate*. There Rotrou, Earl of Perche and Mortagne, gave to S. Bernard, Abbot of St. Cyprian in Poitou [not the Great S. Bernard, Abbot of Clairvaux], a settlement, in 1109, after he had wandered a long time through Brittany and Normandy.



S. Bernard was Born at Abbeville in 1046, and at the age of 20 he embraced the Monastic life in the Benedictine Convent of S. Cyprian at Poitiers. At 30 he was chosen Prior of the Monastery of S. Savin, and held that office with credit 20 years, but returned to S. Cyprian's upon his being Elected Abbot in 1096. Some time afterwards, having adopted the principles of a Sect who were endeavouring to effect what was called a "Revival of Religion and a Reformation of the Monastic Discipline," he quitted his Abbey, and joined the Society of the zealous itinerant Robert d'Arbricelle, Archdeacon of Rennes, and founder of the Monastic Order of Fontevrand, who, followed by a multitude of people, was then Preaching in the Province of Normandy. The zeal of this Ecclesiastic is reported to have been not according to sound knowledge or discretion; for he is said to have habitually exposed himself to the strongest temptations, in order to prove his virtue. In consequence, a satirical eulogist has compared him to a *Salamander*, which endures the fire without burning. Bernard, desirous of retirement, and probably disapproving of such fanatical practices, withdrew from his Society, with a few companions; when, after trying several places of retreat, and meeting with various interruptions, they finally settled in the Woods of Tiron, in the County of Ponthieu, where they formed themselves into a Religious Fraternity, under Bernard's direction, who caused them strictly to observe the Rules of Monastic life instituted by S. Benedict, and added new regulations of his own, which required that each of the Brethren should practise within the Convent whatever mechanical art he knew, both to preserve them from the corrupting power of idleness and to provide, by useful industry, for the maintenance of the Community, poor at its commencement. Accordingly, the Monks of Tiron, and the other Monasteries of this Order, consisted of Painters, Carvers, Carpenters, Smiths, Masons, Vine-dressers, and Husbandmen, who were under the direction of an Elder; and the profits of their work was applied to the common use. Their dress at first was of Gray Cloth, but they afterwards wore a Black Habit.

According to Spottiswoode, six Monasteries belonged to this

Order in Scotland, but others think that the following additional one (Dull) also belonged to this Order:—

### I. DULL, PERTHSHIRE.

At what period a Religious House was established here, we have now no means of accurately ascertaining; but it appears from Scottish History that an *Abthanedum* was attached to it at a very early period. This peculiar appellation existed nowhere but in Scotland; and even here we read of only three, viz., the Abthaneries of Dull, Kirkmichael, and Madderty. These three Abthanedums, from the earliest period to which they can be traced, held of the Crown, and the Monks of Dunkeld had ancient rights vested in all of them. Crinan, Abbot of Dunkeld, who Married Beatrice, daughter of Malcolm II., and who gave a long line of Kings to Scotland, is denominated by Fordun—"Abthanus de Dull ac Seneschallus Insularum." The term *Abthane* is not so much a distinctive Title as a modification of *Thane*. King Edgar conferred upon his youngest brother Ethelred, who was Abbot of Dunkeld, the three Abthanedums above mentioned under the appellation of Abthaneries; and as he was the only Abbot of Royal blood to whom such a magnificent gift was appropriate, so these were the only Abthanedums in Scotland, and at his death they all reverted to the Crown. Skene (in his "Highlanders of Scotland," vol. ii., c. 5) says, "this will likewise account for the appellation given by Fordun to Crinan." "At that period there was no such Title in Scotland," says Mr. Dewar, Minister of Dull, from whom we cull; but it is equally certain that there were no Charters, and although Crinan had not the name, he may have been in fact the same thing. He was certainly Abbot of Dunkeld, and he may have likewise possessed that extensive territory which, from the same circumstance, was afterwards called the "Abthanedum of Dull." Fordun certainly inspected the Records of Dunkeld; and the circumstance can only be explained by supposing that Fordun may have seen the Deed granting the Abthanedum of Dull to Ethelred, Abbot of Dunkeld, which would naturally state that it had been possessed by his *proavus*, Crinan, and from which

Fordun would conclude that as Crinan possessed the thing he was also known by the name of "Abthanas de Dull."

The Religious Structure which thus gave the Title of Abthane to a Prince of the Blood-Royal of Scotland, is imagined to have been a Monastery of the Order of Tironenses, who had here a College of industrious Artisans, in which were to be found Smiths, Masons, Joiners, &c. This conjecture is not only borne out by the names of different localities in and about the Village of Dull, for which there existed no other cause from time immemorial—such as *Straid nan Gaibhnean*, *Straid nan Clachairean*, &c.; i.e., "the Smith's Street," "the Mason's Street," &c.—but there also existed, and still exists, a popular Tradition in this Country that a College was established here at a very early period, but which was afterwards transferred to St. Andrews; a Tradition which is so far founded upon fact, that Hugh, Bishop of Dunkeld, granted the Monastery of Dull to the Priory of St. Andrews, by Charter, upon condition of "Reditu viginti solidorum qui nos et Clericos nostros contingit de Abthania de Dull." [*Cart. S. Andr.*]

The Church or Chapel attached to this Establishment was Dedicated to S. Ninian, the companion of S. Columba, but there is not a vestige of it now to be seen. There is a heap of Ruins in the Field below Dull, which is said to be the remains of the Monastery Chapel. There was a remarkable Privilege attached to this Monastery connected with the Cross of Dull, which is a tall, time-worn Obelisk, placed in a large round socket, and which still stands in the centre of the Village. A considerable part of the surrounding ground was constituted into a "Sanctuary," or sort of "Holy-Rood," where Debtors and Offenders were secured from molestation on fleeing to this Cross, or to its inviolable precincts, which were pointed out by three Crosses of a smaller size—a large and two lesser ones—running for half a mile in a direct line from South-West to North-East. The largest of these Crosses was erected in the intermediate space betwixt the other two, and the place where it is situated is still called *Druindiamhain*, a corruption of *Druim an dion*—i.e., "the centre of defence or safety." These only remaining evidences of the existence of a Religious House here (so far back as the



Culdees), not many years ago were wantonly and sacrilegiously removed, and erected to *grace a neighbouring Gateway!* All that now bears witness to the fallen greatness of *Dull's Monastery* is *Dull's Cross*. [*Stat. Acct. of Scot.*]

VALUATION OF THE PRIORY OF DULL.

*No information.*

II. KELSO, A.D. 1113,

In the Shire of Roxburgh or Teviotdale, situate at the mouth of the River of Teviot, upon the North side of the Tweed. This Abbey was first founded at Selechirche or Selkirk, by King David I., in 1113, whilst he was Earl of Northumberland, in honour of the Virgin Mary and S. John the Evangelist. From thence it was taken to Roxburgh by the said King, *quia locus non erat conveniens Abbaciae*; i.e., "because the place was not suitable for an Abbey," as the Charter bears. At last it was settled at Kelso, where S. David, being King, founded an Abbey for those Monks in the year 1128, at the persuasion of John, Bishop of Glasgow. The Abbey had its first Confirmation from Pope Innocent II., who Died in the year 1143. In the Chartulary, there is a Bull of Pope Alexander III. allowing the Abbot to wear a Mitre, and make use of other Pontifical Ornaments, and to be present at all General Councils. Innocent III. grants great Privileges to this Abbey, and exempts the Abbey from all Episcopal Jurisdiction. They had also grants of freedom and independency from Robert, Bishop of St. Andrews, in whose Diocese they were; for he declares that Church "solutam, et ab omni exactione liberam;" and that the Monks and Abbots might take their Ordination and other Sacraments of the Church from any Bishop they pleased in Scotland or Cumberland, which embraced part of the North-West of England and South-West of Scotland. And notwithstanding they were transported from Selkirk and Roxburgh, yet they continued to have the Churches of both places, and the Tithes with the Schools of Roxburgh.

*Selkirk* signifies "the Holy Church," and some expressions in the Charter suggest the probability that the Abbey was founded

on the Site of an ancient Religious House, though perhaps fallen into decay. The Charter, however, makes no mention of a Church distinct from the Abbey; and the first mention of the "Church of Selkirk" occurs in a subsequent Charter of David, after he succeeded to the Throne, transferring the Abbacy to Kelso. In the latter he grants to the Abbots and Monks of Kelso the "Church of Selkirk," and appoints the Abbots to be his own, and his sons, and his Successors' Chaplains in the Church.

The Monks also possessed the Churches of Molle, Sprouston, Hume, Lambden, Greenlaw, Symprink, Keith, Mackerston, Maxwell, Gordon, and Innerlethan, with several others. Besides the Monastery at Lesmahago, with its Dependencies, there belonged to Kelso 34 Parish Churches, several Manors, a vast number of Lands, Granges, Farms, Mills, Breweries, Fishings, Cottages, and Saltworks, in the Shires of Roxburgh, Selkirk, Peebles, Lanark, Dumfries, Ayr, Edinburgh, and Berwick; and even in the County of Aberdeen the Abbey of Kelso possessed the Church of Culter. From the first foundation of this Monastery till the Reign of James V., every succeeding Monarch vied with his Predecessor in munificence towards it, so that its Possessions were immense, besides the addition of Bequests and Grants from many private individuals. The Revenues of this Abbey amounted to not less than 10,000 Merks of annual income, exceeding the income of all the Bishops in Scotland.

They also possessed an Annuity of 3 Merks Sterling, payable out of the Customs of Perth, upon S. John the Baptist's Day, given them by King Alexander, as the Charter more fully bears, which is recorded in the Chartulary of Kelso.

The Church of Innerlethan was also granted to the Monks of this place by King Malcolm IV., who, by our Historians, is sur-named the "Maiden," as appears by his Charter, still extant in the Chartulary of Kelso, in which is this remarkable clause—*"Praecipio etiam ut praedicta Ecclesia de Innerlethan, in qua prima nocte corpus filii mei post obitum suum quievit, ut tantum refugium habeat in omni territorio suo, quantum habet Wedale aut Tyningham, et ne aliquis ita sit temerarius, ut pacem prae-*

dictae Ecclesiae et meam, super vitam et membra sua, audeat violare." This shews plainly how far our Historians are mistaken in naming him King Malcolm the "Maiden."

The first Abbot of Selkirk was Herbert, mentioned in the foundation. He succeeded John, Bishop of Glasgow, in 1147; and the last was James Stuart, "natural son" to King James V., Abbot of Kelso and Melrose. He Died in 1559. After him the Cardinal de Guise was named Abbot by Mary of Lorraine, Queen-Dowager, but never got possession thereof. The Abbacy of Kelso belongs at present to the Duke of Roxburgh, whose ancestor, Sir Robert Ker of Cessford, obtained it in 1605 from King James VI., upon the forfeiture of Francis, Earl of Bothwell, Admiral of Scotland.

The Register of the Charters of the Abbacy of Kelso has been long preserved in the Library of the Faculty of Advocates, Edinburgh. It is a Volume of 219 leaves of Vellum, measuring 8 inches by 5½. The whole was Printed by the Barmatye Club in 1846, from A.D. 1113 to 1567, including the "Rental," in two thick quarto Volumes of 500 pages, under the care of Professor Cosmo Innes, from whose labours and *Prefaces* I have been most courteously by him allowed to "*crib and cull.*" The Register affords a great deal of information regarding the occupation of the soil and the manner of its culture; and we are enabled to form a tolerably complete idea of the population and the whole scheme of rural life, as it existed under the kindly shelter of the



The Virgin seated on a Throne, holding in her right hand a Branch of Foliage, on the top of which is a Bird perched, her common Emblems of the Lilies and Dove. The Infant Jesus is sitting in her lap, His right hand raised bestowing Benediction. Cir. A.D. 1220. [*Melros Charters.*]



Church. We have a glimpse of the mystery of Rents and Prices, the value of Land and of Labour, in Teviotdale in the Thirteenth Century. At the period of the "Rent Roll" (1290), a great part of their ample Lands and Baronies were held by the Monks "in

dominico," in their own hands, and cultivated from their several Granges. The Lands so held they measured in Ploughlands where arable, and by the number of Sheep it maintained where pasture.

We must not judge of a Plough of the Monks by our modern notions. The Scotch Plough of the Thirteenth Century, and for three Centuries afterwards, was a ponderous Machine drawn by 12 Oxen, whether all used at once, or by two relays; so that for the "5 Ploughs of Reveden," they had 60 Oxen. On their Land they reared Oats, Barley, and Wheat, as their Successors do. They made their Hill Pasture afford them Hay, by removing their Sheep from a portion of it at one season of the year. They had Waggons for their Harvest-work, and Wains of some sort for bringing Peats from the Moss.

The Monks had large Flocks of Sheep. 14 Scores of Ewes in Reveden; 500 in Colpinhope, "beyond the



On the Seal is a figure of the B. Virgin, crowned with a Royal Crown, with the Globe in her right hand, which she presents to the Infant Jesus, sitting on her left, and crowned with a Nimbus.

On the Counter Seal is a figure of S. John, standing on the back of an Eagle, and holding in his right hand a Scroll; in his left a Palm Branch. [William Fraser, Esq.]

March," with 200 Dinmonts ; 300 Hogs in Sprouston ; 300 Dinmonts in Altonburn of Molle ; 700 Wedders in Berehope ; 1000 Ewes in Newton ; 300 Lambs in Malcalverston, &c.—more than 6600 enumerated, besides two Flocks of Wedders at Witelaw.

It would rather seem that at that period the Monks did not rear Black Cattle in considerable number. The Oxen mentioned on their Pastures were mostly those used in their Ploughs. But at Witelaw they had a Herd of 4 Score Cows, and smaller Herds in other places. And they had 60 Swine pasturing in Newton.

To come to the period of the "*Rotulus reddituum*" (1300), Printed by the Bannatyne Club at the end of "*Registrum Cartarum Abbatie Tironensis de Kelso*,"

we find the *Grange*, or "Farmstead" of the Abbey, the chief House in each Estate or Barony. In it were gathered the Cattle, Stores needed for the cultivation of their Domain Lands or "Mains," Implements, the *Nativi* (Serfs or Carles) who cultivated them, and their women and families. Some Monk of the Abbey looked after the Grange, but the proper Steward, or *Conversus*, was a Lay-Brother, who dwelt there, and rendered his Accounts to the Cellarer of the Monastery. Of the inhabitants of the Grange, the lowest in the scale was the *Nativus*, Carle, Bond, Serf, or Villein (for by each of these names was he known), who was transferred like the Land on which he laboured, and might be caught and brought back if he attempted to escape, like a stray Ox or Sheep. In the *Register of Dunfermline* are Studbooks, or "Genealogies," for enabling the Lord to trace and claim his stock of Serfs by descent.

Adjoining the Grange was usually a Hamlet occupied by the



This Seal is evidently a Copy of that on the preceding page. There are on this the letters "C. G.," at the sides of the Seal, and the Inscription is different. [*Brass Matrix in the Advocates' Library, Edinburgh.*]



*Cottarii*, sometimes from 30 to 40 in number. The Cottars, under the Monks, were very far above the class now known by that name. Each occupied from 1 to 9 Acres of Land along with his Cottage. Beyond the Mains and the Cottar Town, along the outskirts of the Barony, were scattered in small groups the Farmsteads of the *Husbandi*, the next class of the rural population. Each of these held of the Abbey a definite quantity of Land, called a "Husband-Land." The Scotch Plough required 12 Oxen; and a "Ploughgate" of Land (so often

mentioned in Charters) was composed of 12 "Oxgangs." Each Tenant of a Husband-Land kept 2 Oxen, and 6 Tenants together united their Oxen to work the common Plough.



A figure of the B. Virgin, suckling the Infant Jesus; at each side is an Angel kneeling, and waving the Thurible. Beneath is the figure of an Abbot vested, kneeling before the Altar, on which is the Chalice; behind the Bishop is a hand pointing upwards. Upon the Belt separating the two parts of the Seal is inscribed—"S. ABBATIS DE CALCHOW." A.D. 1292. [*Chapter House, Westminster.*]

The Abbey of Kelso, the first, and perhaps the richest, of the Sainted King David's Monasteries, freed from all Episcopal Jurisdiction and Dues, enjoying the Privileges of Mitre and Crozier, took precedency among the Monasteries of Scotland, second only to the Priory of St. Andrews. Thus, foremost in rank and power, the Monks of Kelso vindicated their place by their practice of the Monastic virtues. We find their Charity and Hospitality early acknowledged by their Diocesans—impartial witnesses, often of the opposite faction; lovers of peace, yet not altogether exempt from the infirmity of small disputes, which besets Town and Country neighbours in our own time.

Such education, as was then known (and it is the fashion now rather to underrate it), the Monks of Kelso cultivated and promoted. That the Arts were cultivated within the Abbey Walls, we may conclude without much extrinsic evidence. The



beautiful and somewhat singular Architecture of the present ruined Fane, still gives proof of taste, and skill, and science in the builders, at a period which the confidence of modern times has proclaimed dark and degraded. And if we would call up to the fancy the magnificent Abbey and its interior decorations, to correspond with what remains of that ruined Pile, we should find works of Art that might well exercise the talents of high masters. The erection of such a Structure often extended over several hundred years. Kelso bears marks of having been fully a Century in building; and, during all that time at least, perhaps for long afterwards, the Carver of Wood, the Sculptor in Stone and Marble, the Tile-maker, the Lead and Iron-worker, the Painter whether of Scripture Stories or of Heraldic Blazonings, the Designer and the Worker in Stained Glass for those gorgeous Windows which we now vainly try to imitate, must each have been put in requisition, and each, in the exercise of his art, contributed to raise the taste and cultivate the minds of the inmates of the Cloister. Of many of these Works the Monks themselves were the artists and artisans. The interest and honour of the Convent; the honest rivalry with neighbouring Houses and other Orders; above all, the zeal for Religion, the strong desire to render its Rites magnificent, and to set forth in a worthy manner the Worship of God,—all these gave to the works of the old Monks, a principle and a feeling above what modern Art must ever hope to reach.

Among the arts practised in the Monastery was that of *Caligraphy*, which was so often applied in Religious Houses to Service Books, Chronicles, Charters, and the Registers of them. A Copy of *Wyntoun's Chronicle* is supposed to have been written at Kelso. Some of the most elegant of the Charters of David I. issued from the *Scriptorium* of Kelso.

In the midst of the modern Town of Kelso, the Abbey Church stands alone, like some antique Titan predominating over the dwarfs of a later world. Its Ruins exhibit the progression of Architecture that took place over Scotland and England between the middle of the Twelfth and the middle of the Thirteenth Centuries. The Ruins are beautifully situated on the

North bank of the Tweed, in a broad, richly-wooded Valley. The view from the Bridge is the finest, as it embraces the Ruins of Roxburgh Castle, Fleurs Castle, the Heights of Eildon and Mellerstain, and the meeting of the Teviot and Tweed. Undoubtedly, Kelso Abbey is the finest remains in Scotland of Saxon Architecture. The Remains (Norman) consist of part of the West Front, the Transept, 76 feet by 23 feet, two Bays of the Choir, and two sides of the Central Tower, 91 feet high by 23 feet square. The Church was 99 feet long. The Cloister was on the South side of the Choir, and occupied a large square. There was a Chapel of the Blessed Virgin, which was probably contiguous to the East end of the Church, and in which were curiously carved Stalls. There were also a Dormitory with separate Cells, an Abbot's Hall of suitable splendour, and a Gatehouse; but these, and all the other Offices, have been entirely swept away.

The earliest Possessions of Kelso Abbey were the Lands bestowed upon it by King David I. at Selkirk, the original Site of this Monastery. The Chartulary of Kelso speaks of the Churches of two Selkirks, the one called King's, and the other Abbot's Selkirk. The first was probably the Chapel of the Royal Castle, and was granted by David on condition that the Abbot and his Successors should be Chaplains to the King, his sons, and their Successors within the same. The other Church was originally the Chapel of the Abbot and Monks, which continued to be a place of worship after their removal to Kelso. At King's Selkirk they had a property of 16 Acres, called Bridge-land, on both sides of the Bridge over the Ettrick, with Pasture in Minchmoor attached to it, granted by King Alexander II., on condition that out of the Profits thereof the Bridge should be kept in perpetual repair. They had also the Town of Abbot's Selkirk, their Possessions in which were a Ploughgate of Land, the Rent of which, in the time of King Robert the Bruce, was 10 Merks per annum; 15 Husband Lands, each containing an Oxgang rented at 3 Shillings per annum, and 10 days' work in Autumn, and two of them furnished a Cart, and other two a Horse, to

carry Peats from the Morass to the Abbey. The Tenant of each was likewise obliged to go one journey in the year with a Horse and Cart to Berwick, upon the business of the Monastery. They enjoyed the Rectorial Revenues of the two Churches; King's Selkirk being valued at £20, and Abbot's Selkirk at £40, per annum.

Kelso, when granted by King David, in 1128, was probably a small Village, although it grew soon afterwards into a considerable Town, and, in the time of King Robert I., consisted of two parts, Eastern and Western Kelso. The Bishop of St. Andrews, at the same time, granted the Church of this place, with half a Ploughgate of Land belonging to it. And as this Land consisted of separate portions, of less value from being scattered, King Malcolm IV. gave in exchange for it another half Ploughgate, lying together, beside the Road which led to Nenthorn.

King William, brother and Successor to Malcolm, gave License to the men of the Monastery, residing in Kelso, to buy in that Town, every day of the week, except the day of the Statute Fair of Roxburgh, Fuel, Timber, and Provisions; and that persons passing through the Town with such Wares might sell to them. The Abbot's men had License also to expose for sale in their Windows, Bread, Ale, Flesh, and Fish, brought with their own Horses or Carts. But Carts belonging to any other place, passing through the Town, were not to unload or sell there, but to proceed to the King's Fair. On the Fair Day the inhabitants were forbidden to purchase anything in the Town but at the Fair, in common with the Burgesses of Roxburgh.

Arnald, the son of Peter of Kelso, in the time of King William, gave to the Monks the Messuage in Kelso, which had been his father's, and some Land with Toft and Croft, and 3 Shillings of Annualrent, to be paid by Ralph, the Provost of Kelso, and his Heirs, out of a certain Messuage in the Town. He gave also a piece of ground in the Town which had been the Property of Walter the son of Hecke, and of Ingebald.

Andrew Maunsel, with consent of his son Walter, gave them liberty to make a Wear, or Dam-head, for their Miln at Kelso, upon a part of his ground in the Halech, on the East side of the



Town of Roxburgh. Andrew the son of William, the Dyer of Kelso, Resigned, in 1237, a portion of ground which he inherited in Kelso, for 2 Merks of Silver, which were paid him by the Lord Abbot. The whole of Eastern Kelso belonged to the Monastery, with an Annualrent of £9 16s 9½*d* out of the Town and Burgh of Western Kelso, with certain Duties paid by the Freeholders there. They had as much Arable Land as required Seven Ploughs to till it; and they possessed the Mill, which brought them in £20 a-year. They had a Fishing in the Tweed, extending from Brokesmouth down to the Water of Eden. William de Moreville, and Muriel his wife, in the time of Malcolm IV., gave the Monks 6 Ogangs of Land, with Toft and Croft, in the Territory of Brokesmuthe. This Gift was confirmed after his death, by Muriel and her husband, Robert de Landeles. In 1399, Patrick, by Divine permission, Abbot of Kelso, granted to his beloved and faithful Thomas de Vicaria, a Tenement in Kelso, for 10*d* yearly, and other Services.

In Roxburgh, King David gave the Monks 40 Shillings a-year out of the Revenues of the Burgh, and 20 Chalders, half meal, half wheat, out of the Milns. These Revenues were afterwards exchanged for a Miln at Ednam. He gave them all the Churches and Schools of the Burgh, with the Property belonging to them. The Churches appear to have been three: one situated in King's Street, in the Town, called the Church of the Holy Sepulchre, or the Church of Old Roxburgh, which was attached to a Prebendal Stall in Glasgow Cathedral; the Church of St. John within the Castle; and St. James's Church without the Walls. There was a Chantry in St. James's Church, founded in the Reign of King Robert the Bruce by Roger de Aulnton, for procuring Mass to be said at certain times in the year, for ever, at the High Altar of the Church, for the soul of the founder and his relations and benefactors. It was endowed with Revenues to the value of £20 Sterling, arising from Lands and Tenements at Aulnton, Heton, and Wester Softlaw, and from six Burgages in the Town of Roxburgh. This Chantry was under the Patronage of the Abbot and Convent of Kelso, who were enjoined, upon the peril of their souls, at the death of the Chantry Priest, to

present a Successor within two months. If they failed, it lapsed to the Archdeacon of Teviotdale, who was to present within six weeks; and, upon his neglect, the Alderman and Corporation of Roxburgh were to appoint a Chaplain within six weeks. When the Church of S. James was brought into so ruinous a condition by the War that Divine Service could no longer be performed there, the Abbot of Kelso obtained in 1426, the consent of the Pope, and of the Rector of S. James's, that the Service of this Chantry should be celebrated in some fit Chapel of the Abbey, until the Church of S. James should be repaired, and the income of the said Chantry or Chapelry restored to its former value.

King David had given the Monks a right to the Tithe of his Cows and Swine, and Kane Cheese of Nithsdale and Tweeddale, and to the half of the Hides and Tallow of the Cattle slaughtered for his Kitchen, on the South side of the Firth of Forth, with all the Skins of the Sheep and Lambs, and the tenth of the Deer-Skins. The collecting of these Perquisites was probably found too troublesome, and Alexander II. gave in exchange for them an Annualrent of 100 Shillings, to be paid by his Bailiffs out of the Revenues of Roxburgh. About the year 1300, the temporal Income which the Convent derived from Roxburgh was 100 Shillings from the King's Revenue, and £8 2s 9 $\frac{3}{4}$ d arising out of divers Tenements there. They derived from the Church an annual Pension of £13 6s 8d. In the Fifteenth Century, Walter Ker of Cesford, Baron of Auld Roxburgh, founded a Chantry at S. Catherine's Altar in Kelso, and granted an Annualrent of 20 Merks out of his Lands of Auld Roxburgh for its support. The Presentation of the Chaplain was to belong to him and his Heirs, and to the Abbot of Kelso if they failed to present after forty days. In the Reign of David II., John Spottiswoode of Spottiswoode founded an Altarage, or Chantry, in S. James's Church at Roxburgh.

David I. granted the Convent a yearly income of 12 Chalders of Malt from the Miln at Edinham [Ednam]. King William gave them the Miln itself in exchange for this, and for the 20 Chalders of Meal and Wheat which they had from the Milns of Roxburgh, and the 40 Shillings from the Customs of the same; and they

had power to hinder the erection of any other Miln within the Parish, and a right to the same Services from the inhabitants, which the latter were bound to yield to the Proprietors of the Miln. They had liberty to dig Turf for fuel from a certain part of the Muir. Paganus de Bosseville gave them an Oxgang in Edenham, consisting of 14 Acres. King William also granted them a Ploughgate in Ednam, which had been held by Henry and his nephew Randolph; and the Land which had been Roger Clerk's, and David's, the son of Thruct, or Tructe, and 4 Oxgangs which Elzi and Alfred held in Farm. These Lands, which were in all 3 Ploughgates, were delivered to them by Erkinbald, Abbot of Dunfermline, at the command of the King; viz., 2½ Ploughgates near the limits of their Land of Kelso, on the North side of the Petary of Ednam, reaching thence along the Boundary of the Parishes to the Southern Bounds of Newton, and thence along the said Bounds to the River Eden, and along the Eden to the Bridge on the West side of Ednam, and thence to the Road leading to the Hospital, at the forking of the Road which comes from the North side of the Petary, and thence along the Road to the place first mentioned; with the Pasturage of a piece of Ground between the Petary and the Bounds of Kelso. The other half Ploughgate lay on the East side of the Quarry belonging to the Abbey, between the 14 Acres of Pagan de Bosseville, the Hospital Land, the Petary, and the Road leading to Sprouston Ford. He gave them also a Fishing in the Tweed which belonged to Ednam, extending from the Bounds of Kelso to those of Brigham.

King David gave them the Domain of Revedene, or Redden, with right of Water, Pastures, and Petary, as fully as he possessed the same himself, only excepting a Ploughgate of Land which he gave to the Hospital of Roxburgh. He added the Land of Osulf, the son of Wictburg, which was to fall to the Abbey after the death of the said Osulf. Bernard de Hauden Resigned his claim to the Miln and Miln-Pool of Reveden in favour of the Monks of Kelso; and also to the piece of Meadow Land lying on the North side of their half Ploughgate near the Brook, which was the ancient Boundary between Hauden and Reveden. Hugh



de Reveden gave up his claim to some Land called Floris, in the Territory of Reveden, of which he and his Ancestors had long kept possession, contrary to justice, and the will of the Abbot. He Resigned it in the Abbot's Court, at the Bridge of Etterick, in the year 1258. His grandson, Hugh, the son of John de Reveden, Resigned, for a sum of money, to his Lords the Abbot and Convent of Kelso, in the Court of the Abbot Richard, in 1285, all the Land which he and his Ancestors had at any time held in the Territories of Reveden and Home. About 1300, their Property in Redden was as follows:—The Grange, which they tilled with five Ploughs, and where they had Pasture for 14 Score of Ewes, besides Oxen; half a Ploughgate, which was let to Richard of the Holm; 8 Husbandlands and 1 Oxcang, for each of which certain Bond Services were performed by the Tenant at stated times—namely, every week in Summer, a journey to Berwick with 1 Horse, which was to carry 3 Bolls of Corn, and return either with 2 Bolls of Salt, or 1 Boll and a Ferloch of Coals; and, on the next day after every such journey, one day's work of whatever kind might be wanted. When not required to go to Berwick, they wrought two days in Summer and three in Autumn. To stock his little Farm, each Husbandman received 2 Oxen and a Horse, 3 Chalders of Oats, 6 Bolls of Barley, and 3 of Wheat. The Abbot Richard afterwards commuted these Services for Money, when they gave back their Stock, and each paid 18 Shillings per annum for his Land. 19 Cottages, 18 of which were let for 12 Pence a-year, and 6 days' work in Autumn, during which they were found in food, which they were also when they assisted in Washing and Shearing the Sheep; the 19th Cottage paid 18 Pence a-year, and 9 days' work. They had also 2 Brewhouses which paid 2 Merks a-year, and a Miln which paid 9 Merks.

The Monks were in possession of a Ploughgate, or half a Ploughgate, in Hauden, or Hadden, previously to the grant of that Manor by King William to Bernard, the son of Brien, who added to it a Toft adjacent, with Easements, and exempted the occupier of the same from Customs and Services. He gave them also 10 Acres on the West side of the Village. His nephew,

Bernard de Hauden, who was Sheriff of Roxburgh in the time of Alexander II., confirmed these Gifts in the Reign of King William, and added 8 Acres and a Rood, lying contiguous to their Property, on the East side of Hauden, on both sides of the Road to Carram, between Blindewelle, and another Spring next the Acre called Croc. In return for this Bounty, the Abbot and Convent granted him permission to have a Private Chapel in his Mansion, where he and his Guests might hear Divine Service all the days of the year, except on Christmas Day, Easter Day, and the Feast of S. Michael, when they were bound to go to the Parish Church at Sprouston. His Chaplain was to swear fealty to the Abbot, and the Offerings made in the Chapel were to belong to the Parish Church. In the Rent Roll, their Property in Hauden is stated to be 1 Ploughgate, which they kept in their own occupation.

King David I., with the consent of John, Bishop of Glasgow, gave them the Church of Sprouston; also 1 Ploughgate and 10 Acres of Arable Land, with Buildings, and 3 Acres of Meadow. King Malcolm IV. gave 2 Oxgangs near Prestre Bridge, in Sprouston, in exchange for 2 Oxgangs at Berwick. Ralph de Veir, or Weir, in the time of King William, gave an Oxgang. Serlo, the King's Clerk, gave half a Ploughgate. Sir Eustace de Vesci, who, in 1193, Married Margaret, the illegitimate daughter of the King, by a daughter of Sir Adam Hutcheson, had the Manor of Sprouston granted to him by a Royal Charter; and, in 1207, he obtained permission from the Abbot and Monks to have a Private Chapel at his Mansion, the usual rights of the Parish Church being reserved. He was slain by an arrow in 1216, when he was reconnoitring Castle Bernard, in company with Alexander II. About 1300, they had in Sprouston, 2 Ploughgates, with a right to common Pasture for 12 Oxen, 4 work Horses, and 300 year-old Lambs; an Oxgang which let at 10 Shillings a-year; 6 Cottages, one of which, situated near the Vicarage, had a Brewhouse and 6 Acres of Ground with it, and was let at 6 Shillings a-year. The other 5, situated at the other extremity of the Village, which is called Latham, had each an Acre and a half, and were let severally for 3 Shillings and 6

days' work. The Rectory of Sprouston was valued at £40 per annum.

The Church of the Village of Maxwel, near the confluence of the Tweed and the Teviot, Dedicated to S. Michael, was granted by Herbert de Maxwell, or Maccuswel, who lived in the Reigns of David I. and Malcolm IV. To this was appended the Gift of the Chapel of S. Thomas at Harlaw, near the head of Wooden Burn, about a mile from Maxwel, which was founded by the same Herbert, who gave it a Toft. In the Rent Roll, the Rectory of Maxwel is valued at £11 16s 8d per annum.

In the Reign of Malcolm IV., Galfrid de Perci gave the Monks a Ploughgate containing 5 Score and 4 Acres in Heton, next to the Land belonging to the Hospital of Roxburgh.

Crailing, called in the Ancient Charters Treverlin, was granted by David I., with the Crag of the same Vill, and Ease-ments in the adjoining Strother, called Came-ri, in exchange for Lands at Hardingesthorn, near Northampton, valued at £10.

They had an Annualrent of 8 Pence from a Possession in Castlegate in Jedburgh. In 1464, Alan, Abbot of Kelso, granted to John Rutherford of Hundolee, and his wife Elizabeth, and their male Heirs, giving the preference to George, their second son, and his Heirs, 2 contiguous Lands in Gedworth, on the North side of the Castlegate, for 1 Merk yearly. It was stipulated that the said John, or George, or their Heirs, should lodge the Abbot or Monks in the Houses to be built upon the said ground, in preference to any other persons, whenever he or they should come to Gedworth, at a time when the Town was crowded with strangers. They were, however, to live at their own expense.

Robert de Schottun, or Scottoun, in the time of Alexander II., gave 5 Acres in Schottun [Shotton] in Northumberland, on the West side of the Road, beside the Burn which divides England and Scotland, near Yetholm. Colpinhopes, within the English Border, was granted by Walter Corbet, Laird of Makerston. William, the son of Patrick, Earl of Dunbar, with the consent of his wife, Christian, the daughter and Heiress of Walter Corbet, confirmed the Grant of Colpinhopes, with the Miln. The



Boundaries extended from Edredsete to Grengare, under Edredsete, and to the Bridge at the head of the Brook, which divides England from Scotland, and down this Brook, towards the Chapel of S. Edeldrida the Virgin, to another Brook which runs down by Homeldun, and then up this Brook to a Glen, where the Brook comes to Homeldun, across the way which comes from Jetam, and along this way to the two great Stones. They had also common Pasture and Fuel, and a right to grind without paying Multure at the Miln of Schottun. Likewise, Pasture for 40 Sheep and 40 Cows in Schottun, every where except in the Corn Fields and Meadows. Nobody was to plough, or do anything on the West side of Homeldun, that might impede free entrance to these Pastures. According to the Rent Roll, they had 2 Acres in Scottoun, and Pasture for 400 Sheep, with Fuel. Formerly, they kept a man in the Miln to grind their Corn of Colpinhopes; but, since they got liberty to have a Miln at Colpinhopes to grind their own Corn, they gave annually half a Merk to the Miln at Scottoun. They laboured their Grange of Colpinhopes in winter with two Ploughs, and they had there Pasture for 20 Oxen, 20 Cows, 500 Ewes, and 200 other Sheep.

Ralph Nanus granted 3 Acres in Yetham [Yetholm]. They had also common Pasture there, which was occupied by the Miller of Colpinhopes. William de Hawdene, Laird of Kyrk-yethame, gave the Monks the Advowson of the Church of Kyrk-yethame in Teviotdale, when he imprecated the curse of Almighty God upon whomsoever of his Heirs should dispute their right to it; and bound himself and them, if he or they molested the Church of Kelso and its rights, to pay £20 towards the Fabric of the Church of Glasgow, and the same to the Fabric of the Church of S. Laurence at Merbotyl, for each offence. They had at Yetham a safe receptacle for storing up their Goods of Colpinhopes, when they apprehended danger from any quarter.

Uctred of Molle, the son of Liolf, granted, for the good of the souls of King David and Earl Henry, the Church of Molle, with Land adjacent, within the Boundaries which he and Alfred the Dean had perambulated. "Scil. ab Hulaueshou usque ad

rivum ejus, et a rivo per Hulaeshou usque ad vadum Bolebent, contra ecclesiam, et a vado illo, sursum versus, usque ad Hulaeshou, et inde per viam usque ad Hunedune, et inde usque ad capud rivi Hulaeshou." Anselm of Molle, in the time of King Malcolm IV., gave the Land, Meadow, and Wood in Molle, on the East side of Ernbrandesdene, extending from the limits of the Property of the Monks of Melros, in a straight direction, to Ernbrandesdene, and thence along the same to the Ford of the Bolbent, and the Boundaries of the Land of Molle Church, and up towards Hunedune to the Boundaries of the Land belonging to Melros; with the whole of Huletheshow in Wood and cleared Land, except one Acre, which he gave to William Cementar. Instead of an indefinite right of Pasture in Molle, and the Tithes of the Miln, Anselm gave them Pasture in Berehope and Mollehope, for 700 Sheep and 100 Cattle. Richard Scot, the son of Anselm of Molle, gave 8 Acres and a Rood of Arable Land in Lathlade, in Molle. This Grant was confirmed by Richard de Lincoln, who obtained part of Molle by his Marriage with Matildis, Anselm's daughter. Isolda, or Isoude, another daughter of Anselm of Molle, and her husband, Alexander, gave to the Monks an Oxgang, which she held of Richard de Nichole. After the death of Agnes, the wife of her father Anselm, when Richard de Nichole gave her a Ploughgate in Mollehope, she gave the Monks an Oxgang there, in exchange for the former Oxgang. Richard de Nichole granted a part of his Land in Molle, called Temple-Acre, on the West of Hyllokishow, opposite the Hall of Gilbert Avenel. He gave also an Acre at Thewles, between his Meadow and the Land which Richard Scot gave the Monks. His son, Richard de Nichole, gave them a Lease for ten years, beginning at Whitsunday, 1255, of 20 Acres of Arable Land and Meadow in Mollehope, which had previously been let to the Abbot and Convent of Jeddeword, with Pasture for 60 Sheep and 4 Cows. For this they gave him 10 Merks; and it was agreed that if they should be disturbed in the enjoyment of this Land and Pasture, by the power of the King, or feudal Lord, they were to remain Tenants so much longer than the fixed term of their Lease, as would be equivalent to their loss. Matildis, the widow

of Richard de Lincoln, Laird of Molle, granted to the Convent, in 1260, the thirds of the Land let to them by her late husband, and apportioned to her as dowry, upon condition of her son being boarded in the Abbey, along with the Scholars of the first quality entertained there. Eschina de Londoniis, the wife of Henry of Molle, gave a Confirmatory Charter to the Convent, in 1185, of the Church of Molle, its Lands and Liberties. She likewise granted, for the good of the soul of her Lord, Walter, the son of Alan, and the soul of her daughter, Buried at Kelso, Common Pasture and Fuel, and other Easements in Wood and Plain, for the use of the Chaplain, and the men of the Monastery, residing at Molle; also part of a Meadow between Edridesete and Ruhope Burn, as far as the Water of Blakepol, and a piece of Land on the Bolbent, over against Blakepol, and a Croft on the North side of William Forestar's house, under Hogham. Henry and his wife, Eschina, questioned the right of the Monks to the Pasture Land which they claimed in Molle. When the case was tried, it was found that they had a right to Pasture for 700 Sheep and 120 Cattle, with Easements; and that the Vicar and their men had a right to common Pasture. Cecilia, the daughter of Eschina of Molle, who was the wife of Symon Maulevezer, and the mother of Gilbert Avenel, made numerous Grants to the Convent of Arable Land and Pasture, viz., a Toft and Croft in the Muirs, "juxta exitum versus Wytelawe;" 20 Acres in Hau-acres;  $9\frac{1}{2}$  near Auldtuneburne; 1 Acre near the way to Persouth; 2 at Persouth-side; 1 on the West of Benelaun; 9 and a Perch in Dederig; 3 and a Perch, with her part of Hoga, and half an Acre in Kidlawecroft; 8 Acres of Meadow in Haustrother; and 13 Acres of Arable Land in her own Domains, viz., her part of Mollestele, consisting of  $4\frac{1}{2}$  Acres; and her part of the Land which lies near the Burn that runs down from Brademedu to the Bolbent; and half an Acre called Crokecroft; and  $2\frac{1}{2}$  Acres near the way to Persouth; and 3 Acres of Arable near Persouth, with all her part of Brademedwe, and Pasture for 300 Sheep, 10 Cattle, and 4 Horses, in her own Pastures and Domains. She gave them likewise her *Bercaria* [Sheep-cote, or Sheep-walk] at Aldetuneburne, with free ingress and egress



between their Land and Pastures, and a right to take materials from Persouth to make their Ploughs and their *Walluras* [Hurdles] for ever. The Monks of Melrose had likewise Possessions in Molle, for which they paid Tithes to Kelso Abbey; but, conceiving that they had a right to be exempted from such payment, they were sued at Law by the Abbot and Convent of Kelso for Arrears, amounting to £300 in value; and it was adjudged, in the year 1269, that the Convent of Melros should pay to the value of 260 Merks for Arrears due, and £20 for Expenses. It was then agreed that the Monks of Melrose should give annually 13 Chalders of good Oatmeal for the whole, great and small, Tithes of their Lands in Molle. In 1273, both parties agreed to commute this into a payment of 15 Merks yearly, each Merk being of the value of 13s 4d. Their Property at Molle is enumerate in the Ancient Rent Roll, viz., 4 Acres of Arable and Meadow Land at Altonburn, with Pasture for 300 Sheep, 10 Oxen, and 4 Horses, and *stac* and *flac* from the Wood of Scrogges to repair their Houses and Ploughs; and other 4 Acres, with Pasture, occupied by their Shepherd, who was permitted to have a Brewhouse. In the Village of Molle, 14 Cottages, each of which was let at 2 Shillings a-year, and 6 days' work, with Easements, and Pasture along with the Laird's Cattle. Also a Brewhouse, which let at half a Merk yearly. They had at Senegidside 7 Acres, and Pasture in Berehope for 700 Sheep. At Stapelaw 4 Acres, the gift of Adam de Roule, and Jeneta, his wife. At Lathlade 4 Acres. The Grange of Hethow, consisting of 2 Ploughgates, with Pasture for 40 Cattle and 450 Sheep. They had at Clifton 7 Acres, granted by the Patron of the Church of Molle for providing Consecrated Bread.

Gaufrid Ridel, in the time of King William, gave 2 Oxcgangs, with Toft and Croft, free from Multure; and Pasture for 1000 Sheep, in two or three Flocks, and for 24 Cows and 8 Oxen, in his Vill of Pranwrsete; also, part of a Meadow on the East side of the Vill, for the good of the soul of Earl Henry, by whom this Vill was granted to his father, and for the soul of his father, and the safety of his Lord, King William. Part of the 2 Oxcgangs were in Cruchoh, near the Boundaries of Clifton, and the

remainder next the Village. He made another Grant of "totum halech de territorio de Pronewessete, sicut jacet juxta aquam de Bolbent, juxta divisas de Cliftun, ab occidentali parti viæ quæ tendit de Cliftun ad Pronewessete, scil. per viam quæ tendit ab aqua de Cliftun usque ad proximam costeriam versus Molle, quæ claudit totum halech inter se et aquam." The Rent Roll mentions 7 Acres at Proviset, with right of Common for 300 Sheep; let at half a Merk.

David I. made the Convent the munificent Grant of the Barony of Bolden, containing the Villages and Lands of Bowden, Haliden, Middleham, Lilliesleaf, Clarilaw, Fawdon, Whitmer, Whitelaw, and Newton.

At Bolden they had, in the Reign of Robert I., 28 Husbandlands, each of which paid annually 6s 8d, and 4 days' work in Harvest, and 1 in Winter; and each Husbandman was obliged to furnish a Cart to carry Peats from the Moss at Gordon to the Abbey, and to go once a-year to Berwick with 1 Horse; to Plough every year  $1\frac{1}{2}$  Acres in the Grange at Newton; to Harrow 1 day with 1 Horse; to find a man to assist in the Washing, and another in the Shearing, of the Sheep; to carry Corn 1 day in Autumn, and Wool, from the Barony to the Abbey; and to find themselves Carriages beyond the Muir towards Lesmahago. Abbot Richard commuted this Service into a payment of Money, by the assessment of Brother William de Alincromb, who was then his Chamberlain. They had likewise, at Bolden, 36 Cottages, with  $1\frac{1}{2}$  Acre and half a Rood to each Cottage, and the Rents of the whole amounted to about 55s 8d annually, with 9 days' harvest work, and assistance in Washing and Shearing the Sheep; also, 4 Brewhouses, each of which let at 10 Shillings, and was bound to sell the Abbot a Lagen and a half of Ale for a Penny; and every House furnished him with a Hen, before Christmas, for a Halfpenny. They had likewise a Miln at Bolden, which paid them 8 Merks per annum. The Ploughgate of Priestfield, in Bolden, was let to 4 Husbandmen, who were bound to find a Man-at-Arms to be the Leader of the 30 Archers raised in the Barony to serve in the King's Army.

The Grange of Haliden contained 3 Ploughgates, with Pasture for 80 Cows, and 260 Sheep.

Middleham contained 29 Husbandlands, of which 27 paid half a Merk, with Bonds-services, as the men of Bolden. The other 2 paid 12 Shillings of Rent, and 13 days' work. The Services were commuted for Money by Abbot Richard, each Husbandland being assessed at 11 Shillings. There were also 11 Cottages, with 9 Acres of Land amongst them, each of which paid 18*d*. Also, a Brewhouse, which paid half a Merk, with Services; and a Miln, which, together with the Miln of Bolden, paid 21 Merks. In 1260, Alan de Sarcino yielded up to the Convent his right to 2 Oxgangs, and whatever other Lands he held of them in Myddilham, by hereditary tenure. In 1270, William of the Hylle of Myddilham yielded, in like manner, his Land to the Monks. The Abbot John gave half a Ploughgate in Middleham to his man Hosbern, and his Heirs, for which he became the Vassal of the Convent, and was bound to pay 8 Shillings yearly, with Bonds-services. In 1398, the Abbot Patrick gave an annual Pension of 2 Merks out of the Farms of Midelham, to Richard de Hanggandsid, for his faithful counsel and aid given, and in future to be given.

Lilliesclif, or Lilliesleaf, contained 30 Acres, lying between the Aln and the Burn which was the Boundary between Lilliesleaf and Middleham. Herbert, Bishop of Glasgow, made this Land tithe-free: they had also the Tithes of the Miln. In the Reign of King William, there was a dispute between the Monks and the Rector of Lilliesleaf, about some Lands in Roxburgh and Kelso, and some Tithes which he claimed as due to his Church. The Pope deputed John, Bishop of Dunkeld, Hugh, Abbot of Newbottle, and Symon, Archdeacon of Glasgow, to settle the Controversy, by whose advice the Rector resigned his claim. They had a Tenement at Whitslade, let for 6 Shillings a-year.

At Clarilaw they had 21 Cottages, with 3 Acres wanting a Rood attached to each, and Pasture for 2 Cows. The Rent of each was 2 Bolls of Meal, with Services.

The Grange of Faudon, with 21 Cottages, used to produce £10 per annum.



The Grange of Whitmer, consisting of 2 Ploughgates, was valued at 10 Merks yearly. The Vill, or Town of Whitmer, contained 10 Husbandlands, each of which paid 6 Shillings yearly, with Bond Services; and 7 Cottages, with an Acre of Ground to each, 3 of which paid 6s per annum; 3 paid 4s 6d; and the remaining one 16d. There was also another Cottage, without Land, which paid 6d. The Grange of Whitelaw contained 3 Ploughgates, with Pasture for two Flocks of Sheep, and 5 young Horses.

The Grange of Newton was cultivated with 7 Ploughs, and maintained 4 Score of Oxen, and 6 Cows in Summer, and 60 in Winter, at Forage; also 1000 Ewes, 60 Hogs, and Work-horses as many as were wanted for the Ploughs. Sir Robert de Hullecestre gave the Monks all his Land, with the Building and Croft in the Vill of Newton, for 9 Pence yearly.

Walter Corbet, Laird of Makerston, gave to the Convent, before 1159, the Church of Malkaruston, with the Tithes thereof, and a piece of Land lying on the Tweed at Brockesford, which he had given to that Church at the time of its Dedication. This Land they afterwards exchanged with him, and as he gave them one of inferior value, he added to it another called Gretridges-meadow. He made another Grant of half a Ploughgate, with Toft and Croft; and he confirmed a Grant of 2 Acres on the North side of the Road from Langtune to Roxburgh, by Michael of Malcarvistun, with the consent of Christiana his wife. When Patrick, Earl of Dunbar, obtained the Lands of Malcarveston by his Marriage with Christiana Corbet, Hugh, the Abbot of Kelso, and the Convent, in 1241, gave him permission to have a Private Chapel at his Residence, the Mother Church reserving her right to certain Fees and Oblations. When the Rent Roll was written, there belonged to the Monks 2 Ploughgates at Malcarveston, with Pasture for 400 Lambs, which was worth 40 Shillings a-year. Also, 12 Cottages, with a Toft and half Acre to each, and Pasturage for 2 Cows in the Common. 4 of these Cottages paid each 4 Shillings a-year, and 9 days' work; and each of the others 18 Pence and 9 days. They had also a Brewhouse with an Acre of Land, which paid 5 Shillings a-year.

William de Bolebech granted to God and S. Mary, and Brother William of Mercheleye, and all his Successors, the Hermitage called Merchingleye, founded in his Waste beside the Merchingburn, with the Church of S. Mary there, and all belonging to it. His son Walter confirmed the same to William and Roger, Monks of the Order of Kelso, and ordered that the Hermitage should be, thenceforth, always held by two of the Monks of Kelso, and by none other. Eustace de Baliol endowed this Hermitage with 26 Acres of Land besides Heleychestres.

From David I. the Convent obtained 2 Ploughgates at Berwick, with 2 Dwelling-houses, 40 Shillings yearly out of the Revenues of the Burgh, half of the Profits of the Milns. This last Gift was afterwards yielded to the Mayor and Community by an agreement with the Monks. Prince Henry gave them a Toft in Berwick, called Dodin's Land. This Land was afterwards claimed by one Lambert as his inheritance, and the Bishops of St. Andrews and Glasgow were deputed, in 1177, to examine into and settle the Controversy. They found that Lambert could not prove his right; yet to cut the matter short, they prevailed on the Abbot and Convent to give him the Land in Roxburgh which Gilbert del Halach gave them, and 20 Shillings towards erecting Buildings; and as that Land was then occupied by a woman who could not immediately be removed, it was agreed that, during her tenancy, she was to pay to Lambert the 2 Shillings yearly which she used to pay to the Abbot, and the Abbot was to add half a Merk until he was put in possession of the Land, after which he was to receive no more from the Abbot, but to pay him 12 Pence yearly. Marjory, the wife of William Forgrund, sold them an Annualrent of 2 Merks, which she derived from a House in Berwick. They obtained some Land in Berwick from Ralph de Berneville. Adam, the son of Huddings, in 1227, gave them half his Land in Huddingate, in Berwick. Thomas de Ravinisher sold them his Land in Waldefgate in 1290; and Thomas Batayle sold them his Land in the same street. Richard Gwalen gave them his Land, with his Oven, &c. Bernard Baliol, in the time of David I., gave them the Fishery of Woodhornstele; and Robert de Pesale gave them



the Fishery of Redhouth, between the Pool Fishery of Orde and Blackwell. Jordan of Flanders gave half a Ploughgate in the lower Town of Orde; and John de Hundedun, Rector of the Church of Durisdeer, gave a Fishery called Folestream. Alexander de Riparia yielded to them his claim to a Toft and an Acre at Tweedmouth. Arnald, the son of Peter of Kelso, on condition that they should say Mass for the good of his soul, gave them the Land in Berwick which he bought from Matilda Sufaze, and her grand-daughter, situated between the Land of Arnald the Frenchman, and that of William de Bernahme; also a Messuage with Meadow, &c., to be held of the Convent by his son-in-law, John of Newton, and his Heirs, for the payment of 1 Merk yearly. Their Possessions in Berwick are enumerated in the Rent Roll, viz., a Fishing worth £20 per annum; 40 Shillings out of the Customs at the Tolbooth; a Dwelling near the Bridge-house, which they kept for their own use; Rents, amounting to £10 3s 6½d in Briggate, Waldefgate, and elsewhere; a Dwelling-house, with 3 Shops in Uddingate, let to John Hall at 10 Merks per annum; the Fishing of Woodhorne, which produced 13 Merks yearly; the Fishing of North-yare, which yielded 2 Merks. A Building with a Well, and 3 Acres of Ground at Tweedmouth, which produced 20 Shillings a-year. 2 Ploughgates and 2 Tofts at Bondington, near the Church of S. Lawrence; a Toft near the Church of S. Mary, and a Bank below the Church for Herbage. In 1334, when King Edward III. restored to the Monks their confiscated Property in Berwick, it was as follows:—The seventh part of the Milns; 40 Shillings out of the Firm of the Town; 26 Shillings from 2 Messuages in Southgate; 9 Pence from a Messuage in Le Bocherie; 6 Shillings from a Messuage in Briggate; 2 Shillings and 3 Pence, 2 Shillings and 6 Pence, 2 Shillings and 6 Pence, and 2 Shillings and 8 Pence, from 4 Messuages in Uddyngate; 6 Shillings and 8 Pence, from a Messuage in Waldefgate; and 4 Shillings from a Messuage in the corner of the same Street; and 2 Shillings from a Messuage in Seintemarie Gate.

Sir William de Veteriponte, or Vipont, gave the Monks, with consent of his wife Marjory, 2 Acres in the Meadow called



Hollanmedu, in his Lordship of Horverden, lying between the cultivated Fields of Hollans and Brewlands. He gave also certain Eschalingas [Shealings, or upland Pastures], called Diveringdounes [Deryngton], in Lammermuir, which belonged to Hworvorden. He gave them likewise the Church of Horndean; and David, Bishop of St. Andrews, in 1251, gave them permission to apply the Revenues of the said Church to their own use, on condition of their maintaining a Chaplain duly to celebrate Divine Service in the same. Robert Byseth, Lord of Upsetlington, gave the Convent the Hospital of S. Leonard, in Upsetlington, on Tweedside, opposite to Horwerden. They were to have no Common without the Bounds of the Hospital Land, but might build and fish within its limits. The Abbot and Convent, and their Successors, were to provide a Chaplain to celebrate Divine Offices for the Faithful there, and to maintain 2 poor persons. In the time of Robert I., they had at Horndean half a Ploughgate, with Pasture for 100 Ewes, 6 Oxen, 2 Cows, and 2 Horses, along with the Laird's Cattle; also a Toft and a Meadow called Hollanmedu; and the Hospital, with 16 Acres, and a Fishery in the Tweed, with Pertinents; and they were to provide a Chaplain and to maintain 2 poor persons. At Dunrigdon they had an Annualrent of 5 Shillings, with ward and relief.

Hye of Symprinc, in presence, and with consent, of his son Peter, in the Reign of Malcolm IV., gave the Church of Symprinc to the Monks, with Toft and Croft, and 18 Acres of Land, reserving the right of Thor, Archdeacon of Lothian, to enjoy the Revenues of the Church during his life. In 1251, David, Bishop of St. Andrews, gave them permission to serve the Church of Symprinc, not by a Vicar, but by a Chaplain, and to apply the whole fruits of the said Church to their own use, to help them to assist the poor, and to show strangers hospitality. In the Rent Roll, they are stated to have at Symprinc 2 Oxgangs, which brought them 1 Merk per annum; and the Church for their own use, which produced 10 Pounds per annum. Symprinc is in the Parish of Swinton.

Fogo Church was conferred on the Monastery by Earl Gospatric in the Reign of Malcolm IV., together with a Ploughgate

of Land, and the Land and Pasture of Bothkilscheles. William, the son of Patrick, Earl of Dunbar, confirmed the Gift of his Ancestor, and gave also the Dwelling-House which John the Dean possessed, a Croft adjacent, and some Land contiguous. At a later period, Patrick Corbet, Laird of Foghou, confirmed to the Monks the possession of the Chapel of Foghou, with the Miln and other Possessions conferred by his father William, and his brother Nicholas. In the time of King Robert the Bruce, they had at Fogo a Ploughgate, with Easements, which brought them 4 Merks yearly; and a Chapel with 2 Ploughgates and a Miln, from which they derived 10 Merks per annum.

The Church of Greenlaw, with the Chapel of Lambden, and Land adjacent, were granted by Earl Gospatrick in 1147. Patrick, the son and Heir of Patrick, Earl of Dunbar, gave the Convent a Ploughgate of Land in Bothkilsheales. He gave them also a Letter of Protection, in which he engages “quod non impedit commodum religiosorum virorum abbatis et conventus de Kalchou, sed fovebit et mantenebit eos et bona eorum, eorum tenentes, firmarios, servientes, et eorum fratres et conversos, praesentes et futuros.” William, the son of Patrick, gave 2 Oxgangs, with the Toft and Croft which Adam Cassin once held of him in Grenelaw; and he engaged that the Mother Church of Grenelaw should suffer no loss from his having built a Chapel in his *Curia* at Grenelaw. He gave also “illum toftum in Grenelawe quem Lyolfus equicius tenuit subtus ecclesiam, ita longum versus occidentem sicut cimeterium se extendit. Et præterea in eadem villa quinque acras terræ et unam rodam circa Cauchesterlawe.” John de Lambdene, the son of W. de Strivelyn, gave a Toft and Croft in Lambdene, next that which Nigel held; also 8 Acres of Land, 4 of which were in Morilaw, and the other 4 in Arthur’s Croft. David, the son of Tructe, in the time of David I., gave to the Mother Church of Grenelawe, and to the Monks of Kelso, the Chapel of his Vill of Haliburton, with a Toft and Croft, and 2 Oxgangs of Land. This was confirmed by his son Walter, in presence of Earl Patrick, Eustace de Vescy, John, Sheriff of Roxburgh, Bernard de Hauden, and others. In 1261, Philip de Haliburton resigned all right over the said Chapel.

The Abbot and Monks granted permission to Roland of Grenelawe to have a Chapel within the Court of his Mansion, on condition that no loss should accrue to the Church of S. Mary, at Kelso, nor to the Parish Church of Grenelaw. The Chaplain of the Parish Church was to serve the said Chapel 3 days in the week when Roland was at home, and no other Chaplain without his consent, and Roland and his Family were to hear Service in the Parish Church on the great Festivals. William de Lamberton, Bishop of St. Andrews, about the beginning of the Reign of King Robert the Bruce, granted them permission to apply the Revenues of the Church of Greenlaw, with its Chapels of Hali-burton and Lambden, to their own use, in consideration of the great poverty to which they were reduced, by the plundering and burning of their Monastery, and the destruction of their Property by War, and upon condition of their presenting a Vicar to the said Church whenever it should be vacant, and assigning him a Stipend of 100 Shillings per annum, and providing as usual for Divine Service in said Chapels. About this time they had in Greenlaw half a Ploughgate, worth 2 Merks annually, which was usually held by the Vicar, and another half Ploughgate held by Alan, son of Matthew. Also 2 Oxgangs, with Toft and Croft near the Church; and 5 Acres in another quarter, held for a Merk and a half per annum. At Lambden they had an Annual-rent of a Pound of Pepper from the Estate of William de Lambden. The Rectory of Grenelaw was valued at £26 13s 4d per annum.

In the time of King David I., or of Malcolm IV., Roger de Ou, or How, in the presence of Hugh and Thomas de Ou, and for the soul of his Lord, Earl Henry, gave the Monks the Church of Langton, as held by Henry, the Parson thereof. William de Veteriponte, in the Reign of King William, confirmed to them the same Church, with its Tithes and Land granted by his father. The Boundary went along the Road on the East side of the Church to Wedderburn, and thence to Humpulles and Langlands, where, passing between the Laird's Property and that of the Church, it went on to Wedderburn Northward, and to the Toft of Henry, the former Parson. To make a full Ploughgate, he



added the Land called Gretryg, bounded by Ditches from Holeburn to Stocfuteluh, and from thence to Fulstrother by the Syke, and Eastward to the limits of the Arable Land and Meadow of Fulstrother, and thence to the Syke which runs between Gretryg and Stamkilchestre, and down the Syke to the Path which goes to Holeburn, on the West of Chimbelawe, and up Holeburn to the above-named Ditches. He gave also a portion of Land in Langton, called Coleman's Flat, which had formerly belonged to the Church. In 1240, David, Bishop of St. Andrews, gave them power to appropriate to their own use the great Tithes of this Parish, reserving for the Vicar the Glebe and Altarages. In the Rent Roll, the Rectory is valued at £20 per annum, and they had a Toft for gathering in their Tithes.

Alan, son to Roland of Galwey, Constable of Scotland, gave them 5 Ploughgates in Ulfkilston or Oxtun, in Lauderdale, with Easements, as a Composition for certain Revenues which they had in Galwey, in the time of his Ancestors. Those Revenues, which appear to have been the Tithes of the Cattle and Swine, and Kain Cheese granted by King David, and confirmed by King Malcolm IV., the Monks renounced, with Arrears and every Claim on Galwey, in exchange for this Land, the Boundaries of which, beginning at the head of Holdene Burn, went down the same to Derestrete, and along Derestrete, Northward, to Fuleford, and along the Ledre, by the South Road, up to Derestrete, then Southward to a Cross, and Westward to the Road which leads back to the head of Holdene Burn. He gave them likewise an Annualrent of 8 Shillings, to be paid out of certain Lands in Ulfkilston, in consideration of their relinquishing their claim to a Ploughgate called Fulwidnes, which he had given in Alms to the Hospital of Soltre. In the time of King Robert I., they were in possession of half the Village of Ulfkilston, from which they derived Rents to the amount of 10 Merks yearly.

Earl Gospatric, with consent of his sons, Gospatric, Edward, and Edgar, granted to the Church of S. Nicholas, in Home, a Ploughgate of Land, with Parochial Rights over that Village, and the half of Gordon. He afterwards conferred the same Church, with 2 Ploughgates and a Meadow called Harastrodar,

upon the Monastery of Kelso. Ada, the wife of William de Courtenay, and daughter of Patrick, Earl of Dunbar, gave a portion of her Land, with Buildings, in the territory of Home, called Pullys, or Pulles, situated on the Banks of the Eden, where that River formed the Boundary between Home and Nenthorn. A dispute concerning this Property arose between the Convent and William de Home, who, in 1268, executed a Deed, acknowledging that he had unjustly harassed and provoked the Monks, and that he has sworn upon the Holy Gospels to respect and protect their rights in future, binding himself to pay 100 Shillings for Damages and Expenses, and granting Pledges till the same be paid. Because his own Seal was not sufficiently known, he caused this Deed to be Sealed with the Seals of the Archdeacon of Lothian, and the Dean of the Mers. It is probable that this concession was made under the influence of impressions produced by the prospect of approaching death; for, in 1269, William, Laird of Home, son of William, the late Laird, became bound to Sign a Charter confirming the Grant of the Church of Home, and the Land called Pullys, to Kelso, as soon as he shall assume Military Arms, and change his Seal. Sir Patrick, son of Lord Walter de Laynale, gave to the Convent all the Land, Tofts, Messuages, &c., in Home, which Robert, the son of Adam Long, conferred on him, and which the said Robert and Adam held of the Monks, for the payment of 10 Shillings yearly. In 1270, Gamelin, Bishop of St. Andrews, gave them power to convert the Revenues of the Church of Home to their own use. Their value, at the commencement of the Fourteenth Century, was £20 per annum. At this period, their Property at Home consisted of a Ploughgate and 4 Tofts, with Easements, which let at 6 Merks; 2 Oxgangs belonging to the Church, with a Toft and Easements; a Meadow of 20 Acres, called Harestrother; an Annualrent of 2 Shillings and 6 Pence, with 200 Eggs, and 4 days' work, from the Land of William de Bosseville; Ground for building a House, and a receptacle for their Fuel, at the Pulles; 7 Acres, with a Toft, Easements, and Pasture for 300 Sheep at Wedderley; where they also had an Annualrent of 2 Shillings and 6 Pence, and 4 days' labour, from the Land of



Geoffrey of Home. Gilbert, the son of Adam of Home, resisted their claim to Tithes and other Ecclesiastical Dues from Wedderley, but at last allowed it; and the Abbot and Convent gave him and his Heirs a right to have a Chapel there, upon the usual conditions. On this Chapel he conferred 10 Acres of Land, with Pasture for 100 Sheep, and 40 horned Cattle.

Richard de Gordon granted to the Monastery the Church of S. Michael, at Gordon, and the Land with which he had endowed it, viz., "*totam terram illam a cimeterio usque ad Lippestan sacerdotis, et inde usque ad acram sacerdotis, et ad fossam quandam per croftam Roberti Rikeloc, usque ad Gateyeth, et ad viam quæ venit de Gordon, et per viam illam sursum usque ad Navidhic, et de Navidhic versus austrum usque ad unum magnum lapidem, et sic ad fossas repletas lapidibus, et ad extremitatem curiæ Alexandri, et sic per curiam ejus, et sic ascendendo usque ad cimeterium.*" He gave likewise an Acre on Toddelawe, and an Acre of Meadow in Hundeistrower. His grandson, Thomas de Gordon, made a Grant of Land situated on the Road-side near Fairford. He gave also a part of the Petary called Brunmos, extending from Todholes Southward to Blakeburn, which runs between Faunes, Melocstan, and Gordon. He likewise gave 8 Perches of Land, with liberty to make a Bridge to the Petary, and to take Timber out of his Woods to make it and keep it in repair, and also to strengthen and keep in perpetual repair their Miln-Dam at Kelso. His daughter Alicia, who, in the Reign of Alexander III., Married Sir Adam Gordon of Haddo, confirmed the Gifts of her Ancestors, and especially that piece of Land given by her father, situated between the Road to Spottiswoode and the Domain of Dedrig, in breadth; and between the Road to Hunteley and Huplongsflath, in length. Her son, Adam de Gordon, made a Grant of Land extending from Bradeford Northward along the side of the River Eden, with Pasture in his Marsh at Westruther for 30 Cows or Oxen. Andrew Fraser, son to Sir Gilbert Fraser, gave the Monks a Ploughgate in West Gordon, between Fairford, Deadrig, Cothlandisforde, Swarthbrandknuc, Robertslaw-ditch, Harewell, Berestede, and the Red Quarry; also, 15 Acres, with 2 Tofts and Crofts, and 3 Acres of Meadow



in the Domain of Gordon. He gave them likewise his Bond-servant Adam, the son of Henry "del Hoga," with all his family, and Pasture for 40 Horses and 200 Sheep. A Dispute having arisen between the Monks and Sir Adam de Gordon, concerning some claim which he had to the Ploughgate given by Sir Andrew Fraser, a Meeting of their mutual friends was held in Kelso Church, after the Feast of S. Peter in Cathedra, in the year 1308, when the Convent agreed to pay him 2 Merks annually for the Ploughgate, and to permit him to have an Oratory, wherever he chose, in the Parish of Gordon, saving the rights of the Church. The Rent Roll enumerates, at Gordon, the half Ploughgate belonging to the Church, with Pasture in the Laird's Land for 5 Score young Horses, and 400 Wedders; the Ploughgate which had been Andrew Fraser's, for which they paid to the Laird of Gordon 2 Merks per annum; 6 Cottages, to each of which belonged  $1\frac{1}{2}$  Acres of Land, with Easements, of which each of the Tenants was bound to deliver annually 30 Cart-loads of dry Peats at the Cloister, and to perform 6 days' labour, of whatever kind might be required; also, a Toft whereon to build a House for the Chaplain; and two Petaries. The Church of Gordon, of which they enjoyed the full Tithes, is valued at £20 per annum.

David de Graham, brother to Richard de Faunes, granted to the Convent 2 Tofts in Melocstan, one of which, consisting of 2 Acres, was situated where the old Hall stood, and the other on the South side of Melocstan; also 21 Acres in Wytefeld and Kingissete, and 35 Acres next the Eden, nearer Faunes. These Possessions were held of Patrick, Earl of Dunbar, who confirmed the Grant. Richard conferred them on his brother, who, before he granted them to the Convent, had given their mother, Amable, her liferent of them for 12 Pence yearly, to be paid at Hexham at the time of Corbridge Fair. William de Hatteley, son and Heir of Robert de Hatteley, gave the Monks liberty to make a Bridge over the Rivulet Blakeburn, in his Ground of Melocstan, and to have a Road through his Land to their Petary. Philip de Haliburton, Knight, and Christian, his spouse, about the year 1261, confirmed the Grants of David de Graham in Melocstan,

and the right of Pontage and Waynage over Blackburn. Their Possessions in Melocstan, enumerated in the Rent Roll, are a Ploughgate, which paid 1 Merk annually, 4 Acres, and a Brew-house, which paid 5 Shillings, and a Tenement, with Easements. In 1465, Alan, Abbot of Kelso, and the Convent, let all their Property in Mellostanys and Fawnys to Alexander Purves of Mellostanys, and Hugh, his brother-german, conjunctly and separately, for the period of nineteen years, at the rent of 40 Shillings per annum.

By an agreement entered into on the 6th March, 1316, the Convent obtained the Church of Nenthorn, and the Chapel of Little Newton, from William de Lamberton, Bishop of St. Andrews, in exchange for the Church of Cranston, and the Land of Preston, in Mid-Lothian, which lay contiguous to the Bishop's Property, as the other did to Kelso. But as the said Church and Chapel were destroyed, and greatly reduced in value by the war, and the Income of the Church of Cranston amounted to 25 Merks a-year, the Bishop bound himself and his Successors for ten years, beginning at the Feast of Pentecost, 1317, to pay annually to the Convent the sum of 25 Merks, deducting the Salary of the Chaplain of the said Church, unless the Revenues of Nenthorn and Newton should any year amount to the value of 25 Merks, in which case the Bishop was not bound to pay. Whatever the Monks should derive from the Tithes and Fruits of the said Church and Chapel, beyond the amount of the Chaplain's Salary, was to be placed to the account of the Bishop or his Successors, as payment of part of the said sum; and they were to be exempted from the obligation to pay, if, at any time during the ten years, the Church of Cranston, and Land of Preston, should, in like manner, be destroyed by war. If the destruction were partial, the damage was to be duly estimated, and a just proportion of the payment was to be remitted. At the end of ten years, these payments and remissions were to cease entirely. To facilitate this exchange, William de Eglisham, Archdeacon of Lothian, engaged for himself and Successors to exact no Procuration Money from Nenthorn and Newton, but to bear his own charges when he should come to visit them.

Richard de Hanggandsyd, to engage the Monks to pray for the souls of William and James, Earls of Douglas, and for the safety of his Lord, Archibald, Earl of Douglas, granted them the Land called Camflat, in the Territory of Little Newton, bounded by the Parish of Kelso on the South, and on the North by the morass of Kanmuir, through which the Causeway and Highway runs, with some other portions of Land and Meadow adjoining.

Cranston was granted by Hugh Ridel, for the souls of King David and Earl Henry. The Profits, except the Corn Tithes, were to be enjoyed by the Secretary of the Convent. He gave also the Vill and Tenement of East Cranston, otherwise called Preston, or Presteton, reserving to himself and his Heirs an Annualrent of 20 Shillings Sterling, in lieu of the Multure, of every kind, which might be exacted from the Land thus granted, and restraining the Monks from erecting a Miln upon the Tyne to his prejudice. In the Rent Roll, the Rectory of Cranston is valued at £10, and the Vill of Preston at £20, per annum, whence it appears that the Rent Roll was written before 1316, when Cranston ceased to belong to the Monastery.

The Monks were in possession of the Church of Duddingston, and the Lands of East and West Duddingston, at an early period, but the Chartulary does not say from whom they acquired them. The Abbot Herbert granted the Lands of Easter and Wester Duddingston to Reginald de Bosco for an Annualrent of 10 Merks, to be paid by him and his Heirs for ever. His Successor, Hugh, who Died in 1248, granted to Emma, the wife of Thomas, the son of Reginald de Bosco, or her Assign, the Wardship of her son and Heir during his minority, for which she paid the Abbot £20. In the time of King Robert I. the Abbot William granted the half of Wester Duddingston, "*salvo statu rectoris, ecclesiae et vicariae,*" to Sir William de Frischelai and his Heirs, for ever, for the yearly payment of 12 Merks of Silver, with homage, &c. At this period Easter Duddingston produced 10 Merks, and Wester Duddingston 24 Merks, yearly. The Rectory was worth £20 per annum.

The Abbot John granted to Lawrence, the son of Edmund of Edinburgh, a Toft, situated between the West Port and the



Castle, on the left of the entrance into the City. The Rent Roll mentions a Tenement in Edinburgh which paid the Convent 16 Pence per annum Rent. The Abbey of Holyrood paid them a Merk annually, as a Composition for the Tithes of Slaperfelde, and the Abbey of Newbotil paid 6 Shillings and 8 Pence annually, for the Tithes of their Salt Work of the Cars.

Ralph de Clere gave the Monks the Church of S. Cuthbert of Caledoure, or Kaledofre [Caldour, anciently called Caldour Clere], with the Tithes of the Miln, reserving to himself the right of having a Private Chapel within the Court of his Mansion, without detriment to the Mother Church. David, Bishop of St. Andrews allowed them to appropriate the Tithes to their own use, upon condition of paying 10 Merks annually to the Vicar. This Rectory was worth £26 13s 4d in the time of King Robert I.

Everard de Pencathlan conferred the Church of Pencathlan upon the Monks of Kelso, to engage them to pray for the safety of King William, his Lord, who confirmed the Grant. This Church is not enumerated in the Rent Roll.

The Church of Keith, or Hundebey Keith, now called Humbie, was given to the Convent by Simon Fraser, in the time of King Malcolm IV. John de Keth, the Mareschal, quitted his claim to a portion of Land lying between the Monk's Wood and the Burn which runs down from the Church, concerning the right to which there had been a dispute between him and the Convent. The Monks gave up their pretensions to the Church of Keith Hervey, which they had claimed as a Chapel to the other Church of Keith, which, by way of distinction was called Hundebi Keith. Josceline, Bishop of Glasgow, and the Prior of Paisley, having been delegated by the Pope to settle this Controversy, the Mareschal settled upon the Convent an annual Pension of 20 Shillings out of the Living, and engaged that, should he give the Church to any Religious House, he would give it to none in preference to Kelso. There arose another dispute between the Lords of Keith and the Monks, the latter having erected a Miln, and made a Miln Pond, thereby depriving the former of their right to the Multure of the Corn grown on the Lands of Hundebey Keth, belonging to the latter. They had also made a Road over

his Land of Laysiniston. Lord Robert de Keth gave them liberty both to have their Miln and to traverse his ground with Carts and Ploughs to their fields. In the Rent Roll the Vill of Hundebey Keth is valued at 10 Merks, and the Rectory at £20, per annum.

A Toft in Haddington, with some Land adjacent, belonged to the Monastery as early as the Reign of King William. In the Rent Roll the Tenement in Haddington is valued at 10 Pence annually.

In 1190, Robert de Kent, Robert Hunaud, Robert Avenel, and Roland of Innerwick, let, severally, to the Monks of Kelso, for twenty-three years, for sums amounting to 20 Shillings per annum, their portions of Forest and Pasture Land in Innerwick, which lay near the Land that already belonged to the Convent, and was thus bounded :—“ *Sicut rivulus de Edwardescloth cadit in Bothkil juxta Elzieshalet; et ita sicut Bothkil descendit ad Buccam de Fulhope, in transversum per divisas de Ellum usque ad Mammet; et per M. usque ad acqulonarem partem de Witslede; et ab W. in transversum usque in Edwardescloth ubi cadit in Bothkil.*” This agreement was ratified by Walter, the King’s Steward, the son of Alan; and the same Proprietors, or their Heirs, afterwards converted the Lease into a perpetual Grant. Walter, the King’s Steward, granted to the Convent the whole of his Land in Innerwick, thus bounded, viz.,—“ *A Bothkil, ascendendo per rivulum qui cadit a Scoulande, usque ad Scoulandesheved, ubi sulcus trahitur; et per illum sulcum usque ad viam quæ tendit de Risilbrig versus Innerwic; et sic ab illa via versus orientem, usque ad quandam fossam; et sic descendendo usque ad Meldrescloes-heved; et sic per rivulum de Meldrescloes-heved, semper descendendo, usque in Mammet; et sic usque ad Buccam de Estfulhope; et sic ascendendo versus occidentem juxta divisas de Ellum et de Risilbrig, usque in Westfulhope, et in Withedre, et in Bothkil, et usque in prædictum rivulum qui cadit de Scouland.*” The Monks having in a short time, by their skill and industry, brought part of the waste Land of this Grant into cultivation, claimed to have it exempted from Tithes; and this being opposed by Sir Alan Montgomery, the Pope’s Legate appointed the Abbot of Dry-

burgh, the Prior of Coldingham, and the Archdeacon of St. Andrews, to judge between them. They held a Chapter of the Deanery of the Merse at Ednam, in 1221, on the Friday next after the Sunday on which the "Letare Jerusalem" is chanted, when the matter terminated in favour of the Monks. Innerwick is not mentioned in the Rent Roll; but their Grange of Spertildon, in the same neighbourhood, consisted of 2 Ploughgates, with Pasture for 1000 Sheep, 400 Wedders, 60 Horses, and as many Swine as they might have occasion for. They had 16 or more Cottages for their Shepherds and Serfs, and a Brewhouse, which let at 5 Shillings a-year.

King William confirmed to the Monks the possession of the Chapel of the Castle of Peebles, with a Ploughgate belonging to it, and 10 Shillings a-year, granted by his grandfather King David out of the Revenues of the Burgh, to found a Chapel in which to say Mass for the soul of his son, Earl Henry.

The Church of Innerleithen was granted by King David, to which Malcolm IV. added a Toft; and because the body of his son rested here the first night after his death, he ordained that this Church and its Territory should thenceforth be a place of Refuge or Sanctuary, possessing the same Privileges as Wedale or Tynningham. In the Rent Roll, the Rectory of Innerleithen is valued at £26 13s 4d yearly; besides which they had a Pension out of the Vicarages, and 12 Pence a-year from an Acre adjacent to the Church. Hopekelcow, *alias* Hopecalzie, where they had 3 Shillings of Annualrent from 3 Acres of Ground, appears to have been a Chapel in this Parish.

In a Charter of Herbert, Bishop of Glasgow, the Church of Linton, anciently called Lynton Rutherie, is said to have been granted by Dodin, in his presence. There is another Grant of it by Richard Cumyn, for the souls of Earl Henry and his own son John, both of whom were Buried in Kelso Abbey. In the Rent Roll, this Rectory is valued at 20 Merks yearly.

King William confirmed the Grant of Cambusnethan Church, in Clydesdale, by William Finemund. There is another Grant of it by Ralph de Clere, together with the Tithes of the Profits of his Milns. It is not mentioned in the Rent Roll.



Dunsyre Church, with its Lands and Tithes, was granted by Helias, the brother of Josceline, Bishop of Glasgow, in presence of John, Dean of Teviotdale, and Osbert, the Chaplain of Kelso ; but in King William's Confirmatory Charter, it, with its Chapels, is said to be the Gift of Fergus Mackabard. In the Rent Roll, it is valued at £5 6s 8d.

In the time of Malcolm IV., Wicius gave the Church of his Vill, Wicestun [Wiston], with its two Chapels, viz., the Chapel of the Vill of Robert, the brother of Lambin [Roberton], and the Chapel of the Vill of John, the stepson of Baldwin. The Church was served by a Vicar, and the Convent enjoyed the Rectorial Tithes, which are valued in the Rent Roll at £6 13s 4d per annum.

Roberton, now forming part of the Parish of Wiston, was originally a Chapel belonging to it, and afterwards a Parish Church, served by a Perpetual Vicar, while the Rectorial Tithes, valued in the Rent Roll at £6 13s 4d yearly, were enjoyed by the Monks of Kelso. One of the Vicars, named Walter, objecting to this appropriation, in 1279, seized and detained the Corn Tithes as his just due ; but, when the matter was tried by the Authorities of the Church, judgment was given in favour of the Convent.

Symon Lochard claimed the Patronage of the Chapel of his Vill [Symington], called Symon-Loccardstown, in opposition to the Monks of Kelso, who claimed it as a dependency of their Church of Wicestun. Josceline, Bishop of Glasgow, being deputed by the Pope to settle the Dispute, persuaded both parties to an amicable agreement, when Symon withdrew his claim, and the Convent consented that the Chaplain appointed by him should hold it of them during his life. His descendant, Sir Symon Loccard, not only revived this claim to the Patronage of the Living, but kept back Tithes to the amount of 40 Chalders of Meal. The authority of the Bishop, however, compelled him to relinquish his pretensions, to make restitution, and to bind himself by an Oath never again to molest the Monks under pain of Excommunication. The Convent consented to receive 7 Chalders, instead of the 40 which were due to them. In the Rent Roll, the Rectory of Simondeston is valued at £10 per annum.

The Church of Tancard's-Tun, otherwise called Wode Kyrch, was conferred by Anneis de Brus, and the Grant was confirmed by Bishop Josceline and Symon Loccard. Thankerton is now contained in the Parish of Covington.

Robert de Londoniis granted a part of his Land of Kadihu, "in vasto suo, scilicet, de Roshanan, viz., a quadam quercu, cruce signata, quæ stat ad caput cujus damsici; et sic per sicum illum descendendo, usque in proximum rivulum, et sic usque in Clude; et per alteram partem de prædicta quercu descendendo usque in Clud in directum, ex opposito terræ Thomæ filii Thancard." He gave also Pasture for 10 Cows and 10 Oxen. King Alexander confirmed the Grant of *his brother*, Robert de Londoniis, who was the eldest of the illegitimate children of King William.

The Convent had an annual Pension of 40 Shillings from the Church of Tyntou; and they had the Church of Crawfordjohn, the Rectorial Tithes of which produced them £6 13s 4d.

The Church of Eglismalesoks, in Clydesdale, was granted or confirmed to them by Robert I. in 1321. In 1324, John Lindsay, Bishop of Glasgow, considering that the Monastery of Kalchou is situated on the Borders of the Kingdom, and that it had always been a place of free hospitality, where the poor and indigent found ready succour, but was now, by the hostile inroads and long-continued Wars between the two Countries, impoverished, spoiled of its goods, and in a state almost desolate; and considering also that the said Monastery is the true Patron of the Church of Eglismalesoks, he, for the safety of the soul of Robert, King of Scots, grants and confirms the said Church to the Convent of Kelso, by his Pontifical Authority, and, with the consent of his Chapter, in pure alms, as soon as the present Rector, Dominus Nigellus de Cunningham, resigns or dies, reserving to himself the Collation of the Vicar to serve the said Church, and 20 Merks yearly for his sustenance.

The Church of Carluke belonged to the Convent at the time of the Reformation.

They had a Toft and a Fishing in Renfrew, and Tofts in Rutherglen, Lanark, Inverkeithing, and Stirling.

Campsie Church was granted by David, Earl of Huntingdon, for the safety of his brother, King William, and the Grant was confirmed by Maldouen, Earl of Lennox. In 1221, a Controversy between the Bishop of Glasgow and the Abbot of Kelso, concerning the Church of Campsie, was settled in the Chapel of Roxburgh Castle, in the presence of an Assembly of Churchmen and Nobles, when the Abbot and Convent Resigned to the Bishop and his Successors their right to the said Church, on condition that whoever holds the Living should pay them an annual Pension of 10 Merks. This Pension afterwards became a subject of litigation, in which the Convent prevailed in 1266, and, in 1322, King Robert commanded the Church of Glasgow duly to pay the same.

The Church of Altercummin, in Lennox, was likewise granted by David, Earl of Huntingdon.

The Church of Culter was confirmed to the Convent by King William. Walter Byseth, Founder of the House of the Knights Templar at Culter, engaged, in presence of the Abbot and Monks of Kelso, assembled in full Chapter, that he and his Heirs would observe all the liberties of the said Church, and that it should lose none of its rights in consequence of the House of the Templars being erected within its limits. But afterwards a complaint was brought by the Abbot and Convent against the Master and Brothers of the Temple of Jerusalem, because they had, without permission, rebuilt their Chapel in the Parish of Culter, and had kept the great and small Tithes, and Offerings of their Lands, and other Goods in the Parish, which justly belonged to the Parish Church. The Master and Brothers pleaded that their Order enjoyed a general exemption from paying Tithes, and that they had a right to build Chapels and make Cemeteries in the waste Lands conferred on them; also that the Parish Church of Culter, standing on the other side of a great River, on which there was no Bridge, was seldom accessible to them without great danger, &c. The cause being heard by Commissioners duly appointed, it was decided that the Knights Templar should retain possession of their Chapel, Tithes, Cemetery, Baptistry, &c., but should pay yearly to the Monks



8½ Merks, in the house of the Temple at Blantrodoc. This was agreed to at Lauder in November, 1287. In the Rent Roll the value of the Rectory of Culter, together with the Pension of the Templars, is stated at £18 13s 4d. In 1240, the Corn Tithes were let to the Chaplain, Alan de Soltre, for 18 Merks.

Brice Douglas, who about the beginning of the Thirteenth Century, was promoted from being a Monk at Kelso, to be Prior of Lesmahago, and afterwards Bishop of Moray, gave, with consent of his Diocese, the Church of Brennath [Birnie] to the Convent, to be fully enjoyed by them, without Dues or Burdens.

King David gave them a right to the Kain, or Tribute, due to him from one of the Ships belonging to Perth. This was afterwards commuted for the payment of 3 Merks yearly.

King William gave them the Church of Dumfries, and the Chapel of S. Thomas at the same place, with the Lands, Tofts, and Tithes belonging to them, to which he added 5 Acres. Ralph, the Dean of Dumfries, soon after the beginning of the Thirteenth Century, disputed the right of the Convent to this Patronage, and presented his nephew, Martin, styled Clerk, to the Livings; but when the case was tried, he was obliged to renounce his pretensions, and the Monks, "*intuitu misericordiæ*," consented that his nephew should continue to hold both the Church and the Chapels of the Burgh and Castle during his life, upon condition of paying 20 Merks annually to the Convent, except when the Land of Dumfries should be laid waste by war; in which case due remission would be granted.

Roland of Galwey, the Constable of Scotland, son to Uctred, gave them a Salt Work at Lochkendeloch on the Solway, with Pasture for 4 Cows and a Horse, and Easements from his Wood, sufficient to serve the Pans.

Eadgar, the son of Dufenald of Strathnith, gave the Monks the Church of Morton, in presence of Killecrist, Judge of Strethnith. In King William's Confirmatory Charter, this Church, together with a Ploughgate, is said to have been granted by Hugo, *sine manibus*. In the Rent Roll it is valued at £10 per annum.

Eadgar, the son of Dovenald, in presence of his son Gyl-

conell, gave the Convent the Church of Killosbern, or Closeburn, for the safety of King William, and Alexander, his son. The right of the Monks was afterwards ineffectually disputed by Sir Adam de Kirkpatrick. They enjoyed its entire Revenues, which are valued in the Rent Roll at £26 6s 8d.

The Churches of Traverflat or Trailflatt, and Drumeryoch or Drumgrey, were granted by Walcherius de Carnoto [Cairns], for the soul of his brother Robert. In the Rent Roll the value of Trailflatt is £6 6s 8d, and of Drumgrey 13s 4d.

William de Cuniggeburc gave the Monks the Patronage of the Church of Stapilgorton, with the Land and Fishery belonging to it, for the soul of his uncle, Gaufrid. King William confirmed the Gift of William de Kunygburgh of the said Church and Chapels. This Rectory is valued at £13 6s 8d in the Rent Roll, where it is stated that they have in the Tenement of Stapilgorton a Ploughgate at Anglenne, worth 5 Merks yearly.

The Church of Wilbaldington, with the Property belonging to it, was granted by Adam de Port, in the time of King William, in presence of Robert, Chaplain of Roxburgh, and William, Chaplain of Kelso.

Pope Innocent III. confirmed the Grant of the Patronage of the Church of Lesingibi, in Cumberland, to the Convent at Kelso.

King David gave them a Salt Work in Karsach. King Malcolm gave them a right to half of the Fat of the Craspies, or Whales, that might be stranded on either of the Shores of the Firth of Forth. King David granted them a right to half of the Skins and Fat of the Beasts slaughtered for his use, on the South side of the Forth, with all the Skins of the Rams and Lambs, the tenth of the Deer Skins, and the tenth of the Cheeses he received from his Estates in Tweeddale, and of the Cattle, Swine, and Cheese he received from Galwey. This was afterwards partly commuted by Alexander II. for 100 Shillings yearly out of the Feu Duties and Customs of Roxburgh.

Alexander II. commanded that his Subjects should not pound or distrain the Cattle or Property of the Abbot and Convent.

The Convent had a right to the Tithes of Sir Gilbert de Umfraville's Horses, bred in his Forest in Redesdale, the Boun-

daries of which went from Blackhope to Rammeshope; and from thence to Harhope, to Goldingpottes, to Flexlei, to Caldelawe above Wilkewde, and so on to the Head of Yerdehope. This right being disputed by Roger, the Rector of Ellesden, the matter was decided in favour of Kelso in 1228, by the authority of the Pope. [*Morton's Monastic Annals of Teviotdale.*]

## LIST OF ABBOTS.

1. RALPH, one of the French Monks. The Scotch Chronicles record that he succeeded S. Bernard, the Reformer of the Order, in his Abbacy of Tiron, who Died in 1116; which, however, can hardly be reconciled with the Succession of Abbots as given by the French Writers. [*Gallia Christiana, tom. viii.*]

2. WILLIAM I., another of the Monks of Tiron, succeeded as *Abbot of Selkirk* in 1115 or 1116. [*Chron. Melr.*] He was also Promoted to be Abbot of Tiron in 1118.

3. HERBERT was the third *Abbot of Selkirk*. In his time the change of situation took place from Selkirk to Kelso, in 1126, by the counsel and advice of John, Bishop of Glasgow, whom Herbert succeeded in that Episcopate in 1147.—For more of this Abbot, see *Scotichronicon*, vol. ii., p. 470.

4. ARNOLD, the next Abbot, presided 13 years. In 1160, he was raised to the See of St. Andrews. Whilst Abbot he occurs as a frequent Witness in the Charters of David I. and Malcolm.—For more of this Abbot, see *Scotichronicon*, vol. i., p. 134.

5. JOHN, the Cantor or Precentor of the Monastery, was chosen Abbot on the 29th November, 1160. Like his Predecessor, he was a frequent attendant on the King's Court, and he Witnesses many of the Charters and public transactions during the Reigns of Malcolm and William. In 1165, he obtained from Rome, for himself and his Monastery, the precedence and privilege of a Mitred Abbey. Abbot John Died in 1180.

6. OSBERT, Prior of the Cell of Lesmahagow. In 1182, he went to Rome with Joceline, Bishop of Glasgow, and Arnold, Abbot of Melrose, to have the Curse of Anathema removed from the Kingdom of Scotland, and from King William, who resisted Pope Clement III. in appointing *Joannes Scotus* as Bishop of St. Andrews. He Died in 1203, when he had ruled the Convent 29 years.

7. GEOFFREY, the Prior, was raised to be Abbot. His name does not occur in any of the Chartularies, except as Successor to Osbert.

8. RICHARD (I.) DE CANE. Little is known of the short Incumbency of this Abbot. The Elevation of Bricius of Douglas, Prior of Lesmahagow, to the See of Moray, seems to have been the occasion of the Abbot's visiting that remote Diocese, where he witnessed, in the full Chapter of the Cathedral, the Great Charter of its Constitution. He Died in 1208.



9. HENRY, the Prior, was Preferred, by the choice of the Convent, on the 17th June, 1208. This Abbot assisted at the General Council (the Fourth Lateran), held at Rome, in 1215, to determine upon the extirpation of the "heretic" Waldenses and Albigences. There were present at this Council 1283 Prelates, of whom 678 were Bishops, and among the latter were the Bishops of St. Andrews, Glasgow, and Moray. The rest of the Scotch Prelates sent Deputies. The Council sat 15 days, at the end of which this Abbot and Bishop Brice of Moray returned home. The Bishop of Glasgow did not return till the third year, and the Bishop of St. Andrews until the fourth year thereafter. The Abbot Henry Died on the 5th October, 1218, having governed the Abbey 10 years.

10. RICHARD II., the Prior, obtained the Abbot's Office on 19th October, 1218, and held it till his death, which happened on the 2d August, 1221. During his Incumbency, Innocent III. wrote two Pontifical Epistles in behalf of the Monastery. The one was to the Chapter of the Convent itself, directing that the Emoluments of the Benefices annexed to their House should be applied, as was originally designed, to the maintenance of the Brethren, hospitality to strangers, and the relief of the poor, instead of being conferred on individuals, as had been done lately by some of the Abbots. The other Epistle was addressed to the Bishops, and other Ecclesiastics of rank and authority in Scotland, prohibiting them from injuring the Monastery. From this it is probable that the immunities of the Convent had been disputed. The same Pontiff confirmed by his authority all their Privileges, among which was that of complete exemption from all Episcopal jurisdiction, save that of the Holy See.

11. HERBERT MAUNSEL, Secretary of the Abbey, who, when he had presided 15 years, on the Day of the Nativity of B. V. Mary (8th September), 1236, deposited his Crozier and Mitre on the High Altar of his Church, in testimony of his Resigning Office. However, he was not so summarily to be released from burden; for three years afterwards, Cardinal Otho, Legate of Pope Gregory IX., being at Melrose on the Eve of S. Dennis, in October, compelled Herbert to resume the Government of Kelso Abbey, which he is stated to have "indiscreetly" laid down. He was ultimately allowed to relinquish the Office of Abbot, "full of days, of praiseworthy life and morals." [*Chron. Mailr.*]

12. HUGH, one of the Monks, was raised to the dignity of Abbot, on the Resignation of his Predecessor. He is described as a man of advanced age and most exemplary life, who willingly retired from the Office. Abbot Herbert died soon afterwards; and there is evidence, in the Chartulary of the Monastery, that Hugh exercised the authority of the Abbot of Kelso in 1240 and 1241. It is likewise recorded that he Died 1248.

13. ROBERT DE SMALHAME, also a Monk of the Convent, who granted a Charter, as Abbot, in May, 1250; and whose last recorded transaction was holding a Court at the Bridge of Ettrick on Monday next after the Feast of

S. Bartholomew, in 1258, in which John Fitz Hugh, of Revedene, quit-claimed to the Monastery a piece of Land in the Territory of Revedene, named Floris, which he had held contrary to justice. He Died in 1258.

14. PATRICK I., another of the Monks, was the next Abbot, and held the Office two years, when he was removed without any just cause being assigned, but, as was believed, through the intrigues and influence of his Successor at the Papal Court.

15. HENRY DE LAMBEDEN, the Chamberlain, had gone to Rome, and used such means that, in 1260, he brought back the Papal Rescript deposing Patrick and appointing himself Abbot in his room. The Chronicler records that the very day of Henry's arrival, armed with the Papal Bull, Patrick, without delay, deposited on the High Altar his Pontificals, which the said Henry immediately assumed. He presided 15 years with little credit; for the ungenerous and irregular means by which he supplanted his Predecessor, and obtained the Office, could not be easily forgotten. His death, in 1275, was sudden, and appears to have been from apoplexy. Says the Chronicler—"Let him see to it, how he entered to that Pastoral Cure; for—whether by the Divine vengeance or the good pleasure of God, we know not—he was cut off by sudden death, at his own table, at the beginning of his early meal, and was Buried that same day, after the second refecton of the Convent; perhaps because they did not choose to watch his body." [*Chron. Melr.*] No doubt the Monks considered the manner of death a special judgment of Heaven.

16. "J." In 1281, we find an Abbot of Kelso whose name began with J, who was dead before 1285; but there is no record of Henry's Successor. [*Fordun, vol. x., p. 343.*]

17. RICHARD III. was Abbot of Kelso in 1285, as appears from the Char- tulary of the Abbey, in which he is mentioned as holding a Court of Regality at Redden on the 15th May that year, when Hugh de Reveden, son and Heir of John, son of Hugh de Reveden, Resigned for a Sum of Money, to his Lords the Abbots and Monks of Kelso, all the Land which he and his Ancestors had, at any time, held in the Territories of Reveden and Home. The Abbot Richard, and the Convent, took an Oath of Fealty to Edward I., at Berwick, on the 20th August, 1296, when their Estates were forfeited by their hostility to his designs against the Independence of the Country, but which he ordered to be restored to them.

The miseries of the War between the two Countries, which soon after ensued, fell heavily upon the Monks. The Monastery, which, being situated so near the limits of the Kingdom, had been a scene of daily hospitality and charity to the wayfaring and poor of both Countries, was now exposed to the incessant attacks of Military Freebooters, who, converting the War into an opportunity and license to commit every sort of disorder, returned the Monks evil for their good, and made their peaceful Halls and Cloisters a Theatre of rapine, extortion, and bloodshed. In the end, the Monastery was laid



waste by fire, and the Monks and Novices were reduced to the necessity of subsisting by the Alms of the other Religious Houses in Scotland.

18. WALRAN was Abbot in November, 1307, for his name occurs in Charters at this Date, and in 1311.

19. THOMAS DE DURHAM, whom we only hear of in one recorded transaction, succeeded. On the 5th October, 1315, Robert Wishart, Bishop of Glasgow, gave the Monks in Lesmahagow a remission upon the Penalties for 10 Chalders of Meal, which Alex. Folcard claimed as sold to him by Thomas de Durham, an Englishman, while Prior of that House, with a penalty in case of non-payment, applicable to the Fabric of the Church at Glasgow. The Bishop states that he was certainly informed that the Meal had been paid, although the Monks, "ex simplicitate sua," were unable to prove the payment; and, moreover, that the same English Prior was a dilapidator of the Goods of the Priory of Lesmahagow, whilst he governed it, as well as of the Monastery of Kelso, during the time that, by usurpation, he there bore the name of Abbot. The acquittance took place a year after the Battle of Bannockburn, 1315.

20. WILLIAM (II.) DE ALYNCROME was Abbot on the 2nd March, 1316, when he exchanged with William de Lamberton, Bishop of St. Andrews, the Parish Church of Cranston, in Mid-Lothian, the Patronage of which belonged to the Convent, for the Church of Naythansthirn, and the Chapel of Little Newton. In 1323, Abbot William held a Court in the Burgh of Wester Kelso, concerning a complaint against the Burgesses for making, of their own authority, new Burgesses, Stallers, and Brewers; when the Burgesses, by their Clerk or Prolocutor, Hugh of Chirnside, made the following guarded admission:—"That as long as their Lord, the Abbot, held the Town or Burgh of Kelso in his own hand, and it was not set *in ferme* (*ad firmam dimissa*), all Liberties of the Burgh, and, in particular, that of making new Burgesses and Stallers, and granting License of Brewing, should belong to the Abbot alone, provided that those Elected by him were presented in their Courts according to the Laws of the Burghs, and seemed fit and sufficient." Abbot William granted a Charter of Auchtiferdale, on Monday after the Festival of the Assumption of the B. V. Mary, 1326, which is his last extant.

21. WILLIAM (III.) DE DALGERNOCK granted a Charter, as Abbot of Kelso, on the 19th April, 1329. He accompanied the young King David II. in his flight into France, and resided with him, as Tutor, nine years at Chateau Gaillard, on the Seine, in Normandy. In the meantime, the Abbey was under the care of Thomas de Hassynden, who was styled *Warden of the Monastery of Kelso*. Edward III. gave Letters of Protection and Restitution of Property in 1333 and 1334; and a Charter from David II. (the Abbey being burned by the English), granting permission to the Monks to cut Wood in Selkirk and Jedburgh Forests for its repair. The name of William, Abbot of Kelso, without any other designation, as whether he was still William de Dalgernock, is found in Charters Dated in 1342 and 1354.



22. WILLIAM (IV.) DE BOLDEN, Abbot of Kelso, on the 13th July, 1370, who continued till after the 12th August, 1372.



A half-length figure of the Blessed Virgin suckling the Infant Jesus, with Angels at the sides. Beneath is a Bishop kneeling before the Altar, with two Stars behind his back and one above his head. On the Belt dividing the two parts of the Seal is the Inscription—"S. ABBATIS DE KELCHO." A.D. 1404. [*Melros Charters.*]

23. PATRICK II. is mentioned in various Charters from 1398 till 1406. In 1398, we find him granting to one of the Monks, who is stated to have been in Priest's Orders, License to study, for two years, at either of the English Universities, any liberal Science or Art which might be lawfully permitted him; and to choose for himself a suitable Confessor. At this period, many of the Clergy, Monks, and Friars, in England, had embraced the opinions of the "Proto-Reformer," John Wickliffe.

24. WILLIAM V. having represented to Pope Martin V., in the ninth year of his Pontificate, 1428, that a Perpetual Chantry, the Presentation to which belonged to him and his Successors, had been founded in the Parish Church of S. James at Roxburgh, by a certain Layman, Roger de Auldton, for the Celebration of Mass at certain times of the year, for the safety of his soul, and that of his wife, and their other friends, which had been duly performed for a long time, but was then discontinued, on account of the destruction of the said Church and its Property in the late Wars,—the Pope gave him permission, with consent of the Rector of the Church, and the Heirs of the said Founder, to transfer the Service of the said Chantry or Chaplainry to some convenient Chapel in his Abbey, until the said Parish Church should be repaired, and the Income of the Chaplainry restored to its former value, which was, meanwhile, to be fully enjoyed by the officiating Priest. When Thomas, Abbot of Dryburgh, was commissioned by the Bishop of St. Andrews, in 1434, to see the above conditions executed, William is mentioned as the *late* Abbot of Kelso.

25. "S." On the 23rd September, 1434, appearance was made for the Abbot, whose name began with S, and who must have Died immediately afterwards.

26. WILLIAM VI. was Abbot of Kelso on the penult day of May, 1435, and continued to hold the Office till 16th September, 1444.

27. ALLAN was Abbot in 1464, 1465, and on the 22nd May, 1466.

28. ROBERT I. was one of the Border Commissioners in 1473; he was still Abbot on the 18th April, 1475. At this period, a Monk of Kelso called James, is mentioned by Dempster amongst the most celebrated Scottish Authors, as a man of incomparable judgment, and a most skilful Mathema-

tician. He wrote the following Treatises:—1, “Breviarium Astrologicum;” 2, “Canones Directionem;” 3, “Super Errores Veterum;” 4, “Defensionem Astrologiæ,” libri ii. [mentioned in a List of the Books of the Monastery by Richard Brown]; 5, “Commentarios in quædam Archimedis;” 6, “Poemata Sacra.”

29. GEORGE witnessed a Charter of King James III. to the Church of Glasgow in 1476.

30. ROBERT II. was appointed, by the Three Estates of the Scottish Parliament, one of the Lords Auditors of Causes and Complaints, on the 7th June, 1493. He occurs in Charters Dated in 1495, and several of the intermediate years till 1505.

At this time, Henry, Prior of Kelso, flourished as an eminent Greek and Latin Scholar. He was an intimate friend of the elegant Italian Poet, Angelo Poliziano, and was the Author of a number of literary Works, viz.—1, “A Greek Poem on the Virgin Mary,” which he Published and Inscribed to Lorenzo de Medici; 2, “A Translation of the Twelve Books of Paladius Rutilius on Rural Economy into Scottish Verse;” 3, “A Botanical Synopsis, or Book on Herbs;” 4, “Excerpts from Varro and Columella,” a Copy of which was preserved in the Dominican Convent at Bologna; 5, “A Collection of his Letters,” which were deposited in the Laurentian Library at Florence, and are, perhaps, still there.

31. ANDREW STEWART, Bishop of Caithness, held the Abbeys of Kelso and Fearn, in Ross-shire, *in commendam*, the former probably from the death of Abbot Robert; and he held both till his death, which took place in his Palace of Skebo, on the 17th June, 1517. [*Ferne Calendar*.]

32. THOMAS KER. The Regent Albany imprisoned at Dunfermline a person styled “Abbot of Kelso,” in August, 1515; and, from his being one of the faction of the Lord Hume, there is reason to believe that this was the same Thomas Ker who certainly was Abbot of Kelso in 1519 down till the 7th October, 1528.

During this time, the two Countries were again in a state of active hostility. On the 30th June, 1523, Kelso was sacked and burnt by a body of the enemy led by Thomas, Lord Dacre. They demolished and reduced to ashes the Abbot’s House, with the Buildings around it, and the Chapel of the B. Virgin, in which were Stalls of elegant workmanship. They likewise burnt all the Cells of the Dormitory, and unroofed every part of the Monastery, carrying away the lead which covered it. The Religious Offices were, in consequence, stopped, and the Monks retired into one of the nearest Villages, and Celebrated the Holy Rites in the greatest poverty.

JAMES STEWART, a bastard of King James V., by Elizabeth Shaw, of the Family of Sauchie, was made Commendator of the Abbeys of Kelso and Melrose in the 14th year of his age, apparently before 31st August, 1536; and the King obtained the Pope’s sanction to this appointment, and

to that of John Stewart, another of his bastards, to the Priory of Coldingham, in 1541. The King appropriated to his own use the profits of these Benefices during the minority of his children. This "Abbot," who was a Pupil of the celebrated George Buchanan, Died in his youth, in 1558.

Upon the death of the "Abbot" James Stewart, Mary of Lorraine, the Queen-Dowager Regent, gave the Commendatorship of both Kelso and Melrose to her brother, Cardinal GUISE; but the "Lords of the Congregation" prevented his reaping any fruits of his Gift, by seizing the Revenues of the Monasteries.

Though the *spiritual* Office of *Abbot* ceased with the abolition of the Roman Catholic Faith, yet the *Title* still continued for a long time to be used as a temporal distinction to designate such persons as were charged with the management of the confiscated Property of the Abbeys, or had Grants of them from the Crown.

An Abbot of Kelso, of the name of KER, was slain by the young Laird of Cessford, his own kinsman, in August, 1566.

Sir JOHN MAITLAND, afterwards Lord Chancellor, the Ancestor of the Family of Lauderdale, was Commendator of Kelso, and exchanged that Abbacy, on the 8th March, 1565, with FRANCIS STEWART of Bothwell, for the Priory of Coldingham.

Sir JOHN MAITLAND was again Commendator of Kelso in July, 1587; but in the same year, STEWART, now Lord BOTHWELL, held both the Abbacies of Kelso and Coldingham.

After the attainder and ruin of the Earl of Bothwell, Sir ROBERT KER of Cessford, who was created Lord Roxburghe about 1599, had Grants of the greater part of the Abbey Lands of Kelso. These still remain with his descendant, the Duke of Roxburgh, who inherits the Estate and Honours of Roxburgh through his great-great-grandmother, Margaret Ker; and is the representative, in the direct male line, of a Family which proves its descent, by Charters, from the time of Malcolm IV.

#### VALUATION OF THE ABBEY OF KELSO.

At the "Reformation," when the Monasteries were dissolved, the Revenues of Kelso Abbey, according to an Account taken by the Government, were as follows:—

Money—£3716 1s 2d (Scots). Wheat—9 Chalders; Bear—106 Chalders, 12 Bolls; Oats—4 Chalders, 11 Bolls; Meal—112 Chalders, 12 Bolls, 8 Firlots.

### III. LESMAHAGOW, A.D. 1144,

In Clydesdale [*Les*, a contraction for the Latin word *Church*, and *Mahagow* a corruption of *Machute*], contiguous to the Barony



of Douglasdale, was a Cell or subject Priory of Kelso, founded by King David I. in 1144, and Dedicated to S. Machute. King Robert the Bruce, in 1316, "grants to S. Machute, and in favour of the Monks serving the Lord, 10 Merks Sterling for supplying 8 Candles, of a Pound of Wax each, for a Light at the Tomb of S. Machutus on Sundays and Festivals, as was the custom in Cathedral and Collegiate Churches, to be paid at two terms in the year, viz., 5 Merks at the Feast of Pentecost; and other 5 at the Feast of S. Martin in Winter, without dispute or difficulty to them or their Attorney, out of the Revenues of the Mills of Mauldisley, in Carluke, free of all exactions, in free, pure, and perpetual alms." S. Machutus' Festival occurs on the 15th November, not only in the Aberdeen Breviary, but also in the Kalendar of the Book of Common Prayer. He is said to have fallen asleep one evening on the sea shore within water-mark, but the waves would not drown him, and his Psalter was not even wetted. His voyage with S. Brendan and 160 other Saints in search of some Land where men led an angelic life, lasted seven years, and resulted in the discovery of the Orkneys. He Died and was Buried in Zaintes, A.D. 565 or 630. An Altar Tomb, with portion of his Reliques, were at Lesmahagow. In the Sixteenth Century, King James V. obtained a Bone of this Saint, and paid John Mosman, Goldsmith, Edinburgh, £20 to have it encased in a Silver Box.

It is probable that a Colony of Tironensian Benedictines, about A.D. 1100 to 1120, built a Church here at "Abbey Green," in which case they existed only by sufferance until they received a Charter from David I., in 1144, comprehending that Church which in their zeal they had built on the Royal Domains, and which by Law belonged to the King. The King gave them an extensive Grant of Land along with it, which became the Barony, and subsequently the Parish, of Lesmahagow. The most probable conjecture is, that at Kirkfield, in the Vale of the Clyde, there may for many Centuries have existed a Culdee Establishment, which had to remove elsewhere after the Benedictines had received the favour and countenance of the King. Rude Stone Coffins were dug out here in 1859, all of the Christian period.

Several interesting carved Stones have been preserved and engraved, which were pronounced by eminent Archæologists to be Norman, of Date 1100 or 1120. A very good head—a Madonna in one view, and a Monk in his Cowl in the other—doubtless formed an Ornamental Stone in the early Culdee Church at Lesmahagow, and is now built into the Wall of the Farm House at Bankhead. An early representation of Adam and Eve is built into the Wall of the Parish Schoolmaster's Garden.

In 1556, there were five Brethren of the Convent, taking yearly for their Pensions, Habits, Silver, and other Dues, £88, with 2 Chalders  $12\frac{1}{2}$  Bolls of Meal, and 5 Chalders of Bear. A Forester, a Cultellar, a Falconer, a Porter, a Brewer, a Barber, and Boatmen on the Clyde, were in the service of the Monks. For the Washing of the Altar Cloths, there was allowed 1 Boll of Meal; for Leading the Fuel of the Convent, the same; and the same for "grathing of the Garden."

The ancient Baptismal or Culdee Church became the Property of the Priory, peopled by Kelso Monks. It stood, with its Village, on the "Abbey Green," in a narrow part of the Strath of the Nethan. The Abbey Gardens and Orchards remained objects of interest even in 1773. The Monks' Stables were situated at a place which still bears the name. The Prior may have resided at Priorhill. All that remained of the Church in 1793 was a Square Tower, with the marks of fire still visible on its Walls.

There is a notice in the *Lib. de Cal.* (403, 510) of a Robbery which took place at this Priory in the Fifteenth Century. It is as follows:—"It has come to our ears that David Wer, son of the late Thomas Wer, with certain of his accomplices and adherents, apparently wicked men, have, with the strong hand and with an armed force, entered our Cell of S. Machute, its Sanctuary, and the Dormitory of the Monks, and have sacrilegiously and theftuously, and with violation, violence, and havoc, robbed the chamber of Brother Nicholas Lamb, of a sum of Gold and Silver, and also of several Jewels, amounting in value to £40, the property of our Brethren and of our Church, which were in his custody. William, Abbot of Kelso, therefore sends a Mandate

to *Dompno* R. de R., to issue three several Monitions against the said David and his accomplices, and, failing these, a peremptory Summons to appear in the Church of S. Machute, and make restitution; failing which, he will then, till further Orders, publicly and solemnly Excommunicate them, and cause them to be denounced as Excommunicated on all Festival Days, in his Churches and other public places, with tolled Bells, and Candles lighted and extinguished, and finally thrown on the ground, and that they shall not be released from such denunciation till further Orders."

John of Helcame [Eltham], Earl of Cornwall, brother to King Edward III. of England, in 1335, burnt this Monastery, together with those that had retired thither to shelter themselves from the cruelty of the enemy. Leading a body of English Troops towards Perth by the Western Marches, he lodged in his way at Lesmahagow, and that "nycht he burnt up that Abbey." [Fordun.] That many persons who had taken refuge in the Monastery perished in the flames, receives countenance from the fact that, when the Foundations for the present Church were dug in 1803, the number of Skeletons found was so numerous that, for size and height, it was compared to a Peat Stack.

Fordun and Wyntoun relate that Eltham joined his brother subsequently at Perth, when the King was so highly incensed on learning what he had done, that he "there with a knife reft his brother of life." Chalmers remarks that John of Eltham Died at Perth on the 5th of October, 1336, while his brother Edward returned to England in the end of September of same year; so that if he Died of a wound from his brother's hand, he must have survived for some time after it was inflicted. [*Fædera*, vol. iv., pp. 709-715.] There is strong probability for supposing that the true cause of the Burning of the Abbey, and which seems to have escaped the observation of Chalmers, was jealousy on the part of the English invader at the adherence of the Brethren of Lesmahagow to the cause of the Bruce Family. Robert the Bruce would not have granted funds to light up the Tomb of S. Machutus had the Monks been his political opponents; and the confirmation of that Grant 50 years subsequent to the Conflagra-



tion by Robert III., shows that they continued steady in their support. David Scott, in his "History of Scotland," p. 202, mentions that John of Eltham burnt several Churches, amongst others S. Bride or Bridget's Church, with a great many people at their Devotions; and then recounts the story of his Royal brother being so wroth that he stabbed him. If Scott has not fallen into the mistake of substituting S. Bride for Lesmahagow, it is probable that it was the Chapel of S. Bride of Kyp which was one of the Churches burnt, rather than S. Bride of Douglas.

All that remains of this Priory is a Square Tower with Battlements. It is covered with a Pavilion Roof, with a Belfry on the top, and serves for the Steeple of the present Parish Church, which is adjoining.

At page 16 in the "Annals of Lesmahagow," there is Weir, "The Chamberlain's Account of the Cell of Lesmahagow, A.D. 1556." This worthy Chamberlain could not write, as the concluding expression says:—"John Veir, with my hand, led at the pen by Maister Walter Balfour, notare publict." What follows is a specimen of the Entries in this Account:—"The Chamberlain charges himself with 250 Fowls, the Fowls being instead of Teind Hay of the Church of Lesmahagow;" "mending of one Bell;" "boy's wages running errands;" "raising of Letters of Summons and Cursings, and serving thereof;" "allowed to the Comptar for furnishing of Wax to the Kirk of Lesmahagow, at Candlemas, and Wine and Oysters at Pasche."

Until the Reformation in 1560, the Cure of the Parish was probably served by one of the Monks. Gilbert, Presbyter or Priest, is mentioned in a Charter by Abbot Osbert, A.D. 1180-1203. In 1556, in the Accounts of John Veir, Chamberlain, mention is made of Schir George Ker, Curate, to whom payment had been made of 8 Bolls of Oats in addition to his other Emoluments, conform to his Gift under the Common Seal. The Easter Dues and Vicarage Tithes amounted to £112 1s 2d. At the Reformation the Vicarage Tithe was let for £66 13s 6d.

King David I. gave Lesmahagow the Privilege of being an Asylum, or Sanctuary, into which those who fled for refuge from

their enemies or avengers, should obtain peace and protection from the King, in honour of God and S. Machute, as soon as they came within the four Crosses erected within the limits of the Priory.

By Charter, King David I. also granted to Kelso the Barony as well as the Church of Lesmahagow, which was confirmed by King Malcolm the "Maiden," *circa* 1153-65, and recognised by Bishop Joceline, A.D. 1174-99, Bishop William, A.D. 1199-1202, and Bishop Walter, A.D. 1232—all of Glasgow. The Deed of Pope Innocent IV., about the middle of the Thirteenth Century (A.D. 1243-54), confirms the Rights of the Church and Cell of S. Machutus of Lesmahagow. [*Lib. de Cal.*]

Gillemor, son of Gilleconal, for himself and his Heirs, granted to the Church of S. Machutus of Lesmahagow, the yearly sum of half a Silver Merk, that he might be received into fraternity with the Monks. [*Ibid.*]

John of Kelso, who was Elected Abbot in 1160, granted the Town of Little Draffan to Robert, son of Warnebald. The said Robert, about 1170, granted to the Monastery of Kelso and its Monks, for the use of Lesmahagow, the Church of Kilmaurs, "his Town in Cuningham," with half a Carucate [Ploughgate] of Land belonging to the Church, on condition that they should receive him into Fraternity, and at his death binds himself to give two-thirds of his substance to the Church of Kelso. The transaction was declared to be entered into for the safety of his own soul and that of his Ancestors and Successors. [*Lib. de Cal.*] This Grant was confirmed by Richard de Morville, Constable of Scotland, and by Engelram, Bishop of Glasgow, reserving to Hugh de la Rokelle the half of the said Church during his lifetime. [*Ibid.*] In 1189, there is a Charter of Kilmaurs in favour of Kelso, by Robert, son of the original Granter. [*Ibid.*] The Monks seem, however, for a time to have lost possession of it, but in 1245 it reverted to Lesmahagow by Grant of William, Bishop of Glasgow, saving the Life-interest of William de Conyngham, the Rector. In the following year there is a Confirmation of the above Grant by William Lyndesheye, Dean and Chapter of Glasgow, also reserving the rights of the

Rector. The Goods and Fruits were to be spent for the use of the Cell of Lesmahagow, and, if applied to any other use, the Grant to be void. That Lesmahagow possessed Lands, called the Giral Croft, in Kilmaurs, until 1505, is proved by a Grant in that year by Robert, Abbot of Kelso, to William Conynghame of Craganis, and Mariotte Hauchynlek, his wife, of all Ecclesiastical Lands of their Church of Kilmaurs, on payment of 6 Shillings and 8 Pence yearly. [*Ibid.*]

Alexander II. granted Letters of Protection to the Priory of Lesmahagow in 1222 and 1230. [*Lib. de Cal.*]

In 1228, Hugo of Biggar (de Bigris), son of Robert, son of Waldeve of Biggar, Patron of the Church of Strathavon, for his soul's weal, and that of his Ancestors and Successors, granted to God, S. Machutus, and the Monks of Lesmahagow there serving God, in pure and perpetual alms, the whole Teinds of Land of Richard de Bard lying on the South side of the Avon, viz., the greater and lesser Kyp, and Glengeuel, and Polnebo, and Louhere, and of all the Lands lying on that side, which are or can be cultivated, to be held as a simple Benefice, quit of all Service, Custom, or Exaction; the Monks to pay out of these annually 20 Bolls of Oatmeal to the Chaplain serving the Chapel of S. Bride or Bridget of Kyp. As the granter was under age, he confirmed his gift by an Oath before the Chapter of Kelso, renouncing the benefit of extraordinary and common Law and the plea of Minority. [*Ibid.*]

In 1240, Richard Bard, styled also de Bard, granted to the Priory of S. Machutus and the Monks serving God there, the whole Land called Little Kyp, with consent of his Overlord, Robert, son of Waldeve, the following Officers being Witnesses to the Deed, which was, in 1240, confirmed by Alexander III.: "Gregory, sacerdos; Arnold, seneschalus; William, portarius."

#### LIST OF PRIORS.

1. OSBERT, who became Abbot of Kelso in 1180, granted the Vill of Dowan to Constantine, the son of Gilbert, Presbyter of Lesmahagow, for 20 Shillings a-year. He went to Rome in 1182 with Joceline, Bishop of Glasgow, and Arnold, Abbot of Melrose, and brought from thence the Golden Rose which the Pope had presented to William the Lion. He granted a



part of Glenane, for half a Merk yearly, to Ralph, one of the servants of the Priory. He Died in 1203.

2. BRICIUS, a Cadet of the House of Douglas, who was in the same year, 1203, Promoted to be Bishop of Moray.

3. WALDEVUS. About the middle of the Thirteenth Century, his name appears as Witness to a Charter granting a Stone of Wax to light the Cathedral of Glasgow, given by Robert de Loudon, brother of Alexander II.

4. —, the Prior of Lesmahagow, was present in the Parliament held at Briggeham, in March, 1289, congratulatory on the Pope granting a Dispensation for the Marriage of the son of Edward of England with Queen Margaret. Several other Priors were also present on this occasion, but Antiquaries contend that their appearance was exceptional, and only representative in case of some vacancy of Abbot in the Monastery of Kelso.

5. THOMAS DE DURHAM bore the name and Office of Abbot of Kelso and Prior of Lesmahagow in 1296. He is believed to have owed his Preferment to the military successes of his English Countrymen under Edward I., when that Monarch overran Scotland this same year. Durham embezzled the Property of both Kelso and Lesmahagow during his rule, which ended with the victory of Bruce at Bannockburn, in 1314. In 1315, his Alienations were judicially found to be null and void, by Robert, Bishop of Glasgow,—“the said English Prior being an Usurper and Dilapidator of the Revenues of the Abbey of Kelso.” [*Lib. de Cal.*, 154, 158.]

6. WILLIAM was Witness to a Gift of the Altar of the Holy Cross in the Church of Cadzow, in 1359 [*Reg. Glas.*, 283, 311]; and from the *Register of Paisley*, 33, 37, it appears that, in 1367, a Commission was granted by the Abbots of Dunfermline and Newbottle, Conservators and Judges of the Diocese of St. Andrews, acting under a Papal Bull, to the Abbot of Kilwinning, and to “that revered man, Lord William, Prior of Lesmahagow,” empowering them to settle a dispute between the Abbey of Paisley and Sir William More of Abercorn.

JAMES CUNNINGHAM, the last Prior, third son of Alexander, Earl of Glencairn, between 1554 and 1560, obtained from Mary of Lorraine, the Queen Regent, the liferent of the Priory for his lawful son, James, which Grant was confirmed by her daughter, Mary, Queen of Scots.

In 1587, an Act of Parliament was passed annexing to the Crown the Temporalities of all Benefices. The Revenues and Patronage are now in the possession of the Duke of Hamilton.

#### VALUATION OF THE PRIORY OF LESMAHAGOW.

Money—£104 6s 8d (Scots). Bear—12 Chalders, 1 Boll, 2 Firlots; Meal—28 Chalders, 1 Boll, 5 Firlots.

Besides what is said of this Priory in the Abbey of Kelso, there is in A.

a very distinct Rental of its Revenue, drawn up in the year 1556, in the Latin tongue, extending to—

Money—£1214 4s 6d. Bear—15 Chalders, 8 Bolls, 1 Firlot, 2 Pecks; Meal—41 Chalders, 8 Bolls, 3 Firlots; Oats—4 Chalders, 3 Bolls.

#### IV. KILWINNING, A.D. 1140,

In Cunningham, one of the Subdivisions of the Shire of Ayr, 3 miles North of Irvine. This stately Monastery was founded by Hugh de Moreville, Constable of Scotland, in 1140, and Dedicated to S. Winnin, or Finnan, pronounced *Winnan*. As Bishop Ussher remarks, he “Died in great opinion of sanctity, and was Buried at Kilwinning.” Hugh de Moreville is said to have been one of the murderers of Thomas à Beckett, Archbishop of Canterbury, who, touched with compunction for the safety of his soul, founded this Abbey. The Monks were brought from Kelso. King Robert I. grants to this place the Lands of Halland, “*juxta burgum de Irvine*,” as also “*viginti solidos, quos annuatim de terra sua de Kilmernoch heredibus de Baliolo reddere solebant*.” “*Johannes de Menetheth, Dominus de Arran et de Knapdale*,” gives to the said Monks “*jus patronatus et advocacionis ecclesiarum Sancte Mariae et Sanctae Brigidae Insulae de Arran, cum suis capellis et terris*.” The Charter is given at Kilwinning, 12th October, 1357, and is supposed to be at Eglinton Castle.



On the Seal is a figure of the B. Virgin, sitting with the Infant Jesus; the background ornamented with foliage.

On the Counter Seal is a figure of a Monk (S. Winnin), with the Crozier in his right hand, and a Book in his left. A.D. 1357. [*J. W. Mackenzie, Esq.*]

The advent of S. Winning to this District is told in the following picturesque and pretty tale:—

Descended of a princely race, S. Winning was Born in Ire-

land, and well educated; but, addicted to solitude and religious Devotions, he found the circumstances of his position greatly to interfere with the peculiar bent of his mind and his favourite pursuits. Accordingly, in concert with some other young men of a congenial cast of a mind, he conceived the project of building a small vessel and proceeding to sea, leaving it to Providence to shape their course to whatever shore it might please Him to direct. At length, all things being fully prepared, they set sail; and, after many vicissitudes, finally landed at the mouth of the Garnock, in the Bay of Cunningham. Ere this time, however, their slender sea Stores had been quite run out, and they were reduced to extreme hunger and want; and finding nothing to supply their necessities, they endeavoured to catch Fish in the Garnock, but after great exertions they could procure none; and the Saint, apprehending that they were thus thwarted by the malign influence of some evil *genius loci*, forthwith cursed the Stream, that it should never again produce any Fish! A doom from which it only escaped in after ages by changing its course and flowing in a new Channel—as the Successors of the Saint appear sagely to have surmised.

But however ungracious the spirit of the Garnock may have been in refusing a supply of Fish to the famished Saint and his followers, it is certain he did not on that account turn his back on the locality; for it is recorded that, in a Vision, he was directed by an Angel to build his Church on the beautiful spot now occupied by the ruins of the Abbey, which, at the distance of more than four Centuries, came to supersede the original humble Structure reared by S. Winning.

It does not appear that any sufficient biographical Account of this devoted Apostle has reached the present time, if indeed any such was ever compiled; but enough has floated down the stream of oral tradition to satisfy posterity of the extraordinary



A half-length figure of the B. Virgin and Infant Jesus; beneath is a Monk kneeling. [Chapter House, Westminster.]



veneration and sanctity in which he was held; and we may be well assured the Monks of a later period, in fixing on this as the Site of their magnificent Abbey, did not altogether overlook the advantages which should redound to their Institution through the sanction and influence of his sacred character and popular name. Wells were ever the medium of multitudes of the Miracles of the early titular Saints, and S. Winning would appear rather to have held a kind of pre-eminent power over the element of water, either "to curse or to bless it," as the reverend Statist of the Parish remarks. The old Chroniclers have gravely recorded that the sacred Fountain of S. Winning, near the Abbey, was in use to portend the approach of war in the Nation by flowing with blood instead of water! and a case is related by Hoveden and others, that in the year 1184 it continued thus to flow for eight successive days and nights without intermission. This wild tale was noted by Lord Hailes amongst other notabilia of the age to which it refers, and some critics were foolish enough to view it as a serious statement on the part of the learned Author. He subsequently amused himself by reiterating his statement, and declaring that "he could not submit to acknowledge that he did not believe that a fountain near Kilwinning ran blood for eight days and nights without intermission."

Such is a sample of what entered pretty largely into History not many Centuries ago, and some kind of allowance may be accorded to those early Historians; but what is to be thought of Writers of the present moment who can be satisfied with the following *discovery*, as exposing the artifices of S. Winning's miracles performed about the middle of the Eighth Century:—"A recent occurrence tends to prove the truth of the story, and to vindicate the stubborn faith of the learned Lord [Hailes]. In 1826, when the Square or Green in the Town of Kilwinning, to the West of the Monastery, was being levelled, the workmen came upon an old Leaden Pipe, about an inch in diameter, which ran from the Walls of the Building, in the direction of a fine Spring, now called Kyle's Well. This Pipe had a considerable descent, and could not have been used for the purpose of drawing water from the Well to the Abbey. Through it, therefore, in all

probability, blood, or some liquid resembling it, had been caused to flow into the Fountain, and thus the credulity of the people was imposed upon, by the appearance of a miracle, which served to enhance the fame of the Monastery and the power of the Priesthood." [*New Stat. Account of the Parish of Kilwinning.*]

There is a discrepancy among Authors as to the origin of this Monastery. Spottiswoode and Grose agree in the year 1140; whilst Crawford, in his "History of Renfrewshire," asserts that it was founded in the Reign of Malcolm IV., which could not be earlier than 1153, the year in which he succeeded his grandfather, David I. But it would appear that Kilwinning was celebrated as a place of Religious Institution at a much earlier period than either of these. Dempster (an Author of acknowledged authority, and a man of great research, and who, after teaching at Paris, Died Professor at Bologna in 1625) left behind him some learned Works relative to Scottish affairs, particularly to its Ecclesiastical History. A *Cænobium*, or Monastery, at Kilwinning is incidentally mentioned as existing in an early part of the Seventh Century, 500 years before the time stated by the above two authorities. It is in an account of S. Chronanus where this appears. His words (translated) are:—"Chronanus was a very celebrated Bishop and Confessor of *Cunningham* in Scotland, where, both in Sacred and in Civil matters, he had great authority and influence. Many of the people he reclaimed from scandalous vices; many also he converted from a worldly to a religious life, and of whom many, not satisfied with an ordinary character for piety, consigned themselves to the permanent seclusion of Religious Community, particularly in the Monasteries of *Faile* and *Kilwinning*, which were in very great repute in *Cunningham*. Chronanus Died in the above-mentioned *Cunningham*, a Province in Scotland, about A.D. 640." It may not be improbable, however, that this *Cænobium* or Monastery of Kilwinning, in the Seventh Century, may have been one of the Religious Establishments instituted by the Culdees; for S. Winnin, or Vinen, or Finnan, is, by some, thought to have been a Culdee.

Comparatively little of the Abbey of Kilwinning has escaped



the destructive hands of successive spoliators since the great Fiat of 1560. Nevertheless, fortunately, from the connected nature of the few fragments which remain, a pretty satisfactory idea may yet be formed both of the magnitude and design of the Building, as likewise of the richness and splendour of its execution. The stately and beautiful Gable of the South Transept (seen from the Railway), with its three finely-proportioned Lancet Windows, is still entire, together with a small portion of the connecting outer Wall of the Chancel Aisle, with a single Arch of the internal Arcade, highly wrought and in good preservation. The great Western Entrance, too, with its Mullioned Windows above, is still pretty entire, as likewise the base or solid part of the Southern Side Wall of the Nave on to the Transept, extending to 95 feet in length, and from which a tolerable idea may be formed as to the proportions of the other details of the Church. Considerable Remains of the Cloisters, or Domestic Buildings of the Monastery, still exist, particularly of the Arched-under Apartments of the Houses. This Appendage of the Establishment appears to have formed an extensive Square, having the whole length of the South Wall of the Nave, and width of the South Transept, for its base, the enclosed centre of which, probably, would be fitted with Piazzas all round, and communicate with the Church. At the South side of what constituted this Inner Court, is still to be seen a beautiful Saxon Doorway. The "Abbey Gate," at the head of a narrow Lane running off the Main Street, opens into "the Green" in front of the West Entrance into the Abbey Church. Some indications of the *Precinct Wall* still appear in the names of places along its course, such as the "Alms Wall," where existed the station for distributing the Charities. [*Timothy Pont's Topographical Account of the District of Cunningham, Ayrshire. Maitland Club.*]

What remained of the Abbey after its Destruction, was repaired and converted into the Parish Kirk, which remained till 1775, when it was wholly taken down, and the present modern "Affair" was erected instead. The old Steeple (103 feet high) fell with a tremendous crash on the 2nd August, 1814, a few minutes before a band of masons were to have gone up to its top



to make repairs. It was rebuilt by Lord Eglinton. The old Tower was 32 feet square, while the present one is 28. The precincts of the Abbey enjoyed a *horticultural* renown.

The Mother Lodge of Free Masons at Kilwinning is thought to be contemporary with the Building of the Monastery. Shooting with Bow and Arrow at Butts and Papingo has been practised here for nearly three Centuries. The custom is described by Sir Walter Scott in "Old Mortality."

The demolition of the Buildings by the Earl of Glencairn in 1560, probably involved in it the destruction of the Abbey Records. The List of Abbots is only to be ascertained incidentally from other *data*, and is very deficient.

LIST OF ABBOTS.

1. NIGEL is the first now known to have held the Office of Abbot of Kilwinning; but his name not appearing till 1201, renders it very probable that he may have been preceded by one, if not more, in the Office. He occurs at this Date, and again in 1208, in the *Chart. Glasg.*

2. JOHN, the next Abbot named, is Witness (about 1208) to the Charter of Foundation of the Canons and Nuns at Dalmuling. [*Chart. Paisl.*] He is subsequently frequently mentioned in the same Record; and, in 1226, is a party, along with Walter, Bishop of Glasgow, in a matter regarding the Kirks of Ardrossan and Dalry. [*Chart. Glasg.*]

3. WILLIAM I. was present in the celebrated Parliament at Brigham, March 15, 1289; and therefore could hardly by possibility be the immediate Successor of John: in all likelihood there would be more than one betwixt them.

4. BERNARD swore fealty to Edward of England in 1296; and may perhaps have been the immediate Successor of William. [*Rag. Roll.*]

5. WILLIAM II., who had a Safe Conduct from Edward III. in 1335, might by possibility have succeeded Bernard, but it seems barely probable. [*Rot. Scot., vol. i., p. 382.*]

6. ROBERT, in 1361, is named as a Witness in a Charter by Sir John Stewart of Darnley [*A. Stuart's Hist., p. 392*]; but whether he came next to the preceding William may still seem doubtful. Robert is Witness to a Charter, 1367, and appears frequently about this period, both in the Chartularies of Paisley and Glasgow. But a considerable hiatus occurs after him.

7. ROGER is said to appear in Writs of the Family of Blair about 1407.

8. ADAM SPARK had a Safe Conduct into England, 1408. [*Rot. Scot., vol. ii., p. 190.*] In 1429, he Resigned the Patronage of the Church of Liberton in favour of the Metropolitan Church of Glasgow. [*Chart. Glasg., p. 321.*]

9. WILLIAM (III.) BOYD, a son of the House of Kilmarnock, obtained a Charter erecting the Lands of the Monastery into a Regality. [*Peerage.*] William appears as an "incorporated Member" of the newly-founded University of Glasgow, in the year 1451. [*Liber Collegii, &c., p. lii. Maitland Club.*]

10. WILLIAM (IV.) BUNSH is the next who appears, but whether the immediate Successor of Boyd or not may seem a little doubtful. He first occurs in 1494, in a matter before the Lords of Council. [*Acta, D. C., p. 326.*] William fell in the fatal Field of Flodden, 1513.

11. JAMES BEATON, the well known Archbishop of St. Andrews, obtained the Abbacy of Kilwinning *in commendam* in 1515; but whether any one held it in the interim is uncertain.—For more of Beaton, see *Scotichronicon*, vol. i., p. 245, and vol. ii., p. 517.

12. ALEXANDER HAMILTON probably succeeded Beaton. He obtained a Letter of Admission to the Temporalities of the Abbey, August 8, 1526; but appears afterwards to have Resigned it in favour of Henry Sinclair, afterwards Bishop of Ross; reserving, however, to himself the fruits of the Abbacy and the right of Re-entry. [*Reg. Epis. Scot., vol. ii., p. 132.*] He is marked as an extraordinary Lord of Session, November 17, 1533. [*Brunton, p. 47.*]

13. HENRY SINCLAIR (the same unquestionably as the above), Keith says, "was Abbot, or Perpetual Commendator at least, of the Abbey of Kilwinning, in the year 1541, which last Benefice he exchanged with Gavin Hamilton for the Deanry of Glasgow, anno 1550."

14. GAVIN HAMILTON, thus obtaining the Abbacy of Kilwinning in 1550, is said to have been fourth son of James Hamilton of Raplock; and with him properly terminated the long list of the legitimate Abbots of Kilwinning. He appears to have been a man of distinguished talents and high business attainments; and throughout, in the ardent struggles of the period, he was deeply and constantly engaged. He adhered decidedly to the Catholic party, but was tolerant and judiciously moderate towards their opponents. Spottiswoode states that "of all his faction, he was esteemed the most moderate;" whilst Knox, at the worst, merely speaks of him as a "crafty man." He was active in the Field as well as sage in the Cabinet, and lost his life in the cruel struggle betwixt Morton and the adherents of the Queen, on the Streets of Edinburgh, June 15, 1557, long remembered as the "Black Saturday."

He bore a large hand in the "appropriation" of the Lands and Properties of his Abbey, as, no doubt, judging it better that his own friends should have them than that they should be left to fall into those of his enemies, seeing most certainly that they must be "secularised."

After the death of Hamilton, the Abbey of Kilwinning was given, *in commendam*, to ALEXANDER CUNNINGHAM, son of the ardently reforming Earl

of Glencairn, simply that a certain form and colour of Law might be given to the final spoliation and disposal of the last remnants of Property which remained of the doomed Abbey. At this period a murderous *feud* raged betwixt the Cunninghams and the Montgomeries; and, the Commendator of Kilwinning having been accessory to the Murder of the Earl of Eglinton, was in revenge set upon and slain in like manner, by Sir Robert Montgomerie of Skelmorly, August 1, 1591.

Mr. WILLIAM MELVILLE, Commendator of Tunland, was next appointed to this sort of *pro forma* Office. His appointment was objected to, on a Rule of the Canon Law, but it was subsequently ratified by Parliament, June 5, 1592. Melville, however, soon after Resigned his Office; and by a Charter, January 1603, the whole Lands and Property of the Abbey were erected into a Temporal Lordship in favour of the Earl of Eglinton, together with a right to the whole Tithes and Patronage of appointing Clergymen to the following nineteen Parish Churches, viz.,—Kilwinning, Irvine, Kilmar-nock, Loudon, Kilbirnie, Dalry, Beith, Dunlop, Dreghorn, Stewarton, Ardrossan, Stevenston, Kilbride—all in Cunningham; Kilmaronock and Dumbarton—in Lennox; North and South Knapdale—in Argyle; and Kilmory and Kilbride—in Arran.

#### V. ARBROATH, or ABERBROTHOCK, A.D. 1178,

In Angus, situate near the sea shore, on the Burn Brothock, or Brothe, was a sumptuous Abbey founded by King William the Lion in 1178, and Consecrated to the memory of Thomas, Archbishop of Canterbury, called by the English "Thomas Becket." The Monks hereof were brought from Kelso. This place is named in several Manuscripts, "*Monasterium Bajocense*," and by Dempster, "*Aberbredock-kuidel*."

This Abbey was built chiefly in the Early English or First-Pointed Style of Gothic Architecture. The Church was 269 feet long, the Nave and Side Aisles 65 feet broad, and about 67 feet high. Only portions of the Nave and Choir, the East and West ends, and the South Transept, now remain. Small as they are, they present some beautiful Mouldings and details. The Abbey Gateway, upwards of 60 feet long, which was only unroofed about the beginning of the present Century, seems, with the exception of the Chapter House, to be the most recently erected portion of the Building, and shows a dawning of the Decorated or Second-Pointed Style, which followed that of the Early English, and prevailed down to the Reign of Robert II.



The Chapter-House (vulgarly called the *Pint Stoup*) was made the depository of such Relics as were found among the Ruins, and was by far the most entire portion of the Fabric, having been two Storeys high, with a Spire at the South-West angle. The lower Apartment measures about 18 by 20 feet, and is surrounded on all sides, except the North, by an Arcade or Ornamental Dressing of Arches, which appear to have run round the whole Edifice.



The Seal represents the Martyrdom of S. Thomas à Beckett at Canterbury, A.D. 1170. S. Thomas is kneeling before the Steps of an Altar, at the side of which a Priest is standing holding a Passion Cross. The four Conspirators are behind the Martyr, and the Sword of the second descends on his head with such violence that the Sword breaks, and part falls on the Steps of the Altar. They all carry Shields, and although no Heraldic Emblems are here apparent, Mr. H. Laing, in his "*Scottish Seals*," says the Shield of the first figure is charged with a Bear rampant, the second with two Bends—thus identifying the figures with Fitzurse and Tracy. The position of the Sword in the hand of the third figure hides the Charge on his Shield; but on that of the fourth a Bordure is quite apparent. The whole is represented under three Arches; from the top of the centre one issues a hand, the thumb and two fingers pointing downwards.

The Room is about 32 feet high, and the Groins of the Roof spring from four Columns, two of the Capitals of which are formed of Shields. Those on the South-East Capital are wholly unembellished; but the Centre Shield, or that on the North West, is charged with the Armorial Bearings of the old Family of Panter of Newmanswalls, near Montrose, of whom the Abbot was a Cadet. The other two Shields appear to be composed of a Crozier or Pastoral Staff, and two old-fashioned

Keys formed into a S. Andrew's Cross, tied together in the middle, and united at the bottom by a Chain. A Shield bearing the Panter Arms is in another part of this Room; and the not improbable idea has been advanced that this portion of the Abbey was erected by Abbot Panter, who held Office from 1411 to 1473. The Capitals of the two remaining Columns represent Floral Ornaments, and the fanciful freak of Birds sitting upon Trees, picking at the Branches.

The Relics preserved here consist entirely of the Remains of ancient Tombs.

The most interesting is perhaps the fragment of a recumbent Effigy in a dark spotted kind of Marble, called *Madrepore*. Although the Head is gone, and the Figure otherwise mutilated, there is a grace and elegance in the disposition and folds of the drapery, and a truthfulness in the remaining details of the Lion at the Feet, that indicates the



The Counter Seal represents a Casket or Reliquary with the doors thrown open, displaying a figure of the B. Virgin sitting, holding in her right hand a Branch of Foliage, and in her left the Infant Jesus, who, as well as the Virgin, is crowned with an open Crown. Above the head of the Infant is an Estoile. [*Auldbar Charters.*]

Chisel of no mean Sculptor. All History agrees that William the Lion, the Founder of the Abbey, was Buried before its High Altar (*ante majus altare*, says Fordun), on the 4th of December, 1214; and, from the fact of this Effigy having been found in the Chancel of the Church, immediately in front of the supposed site of the



High Altar, and covering a Stone Coffin, in which were the Bones of a person of goodly stature, the Grave and Statue were presumed to be those of King William. Apart from the Figure of the Animal at the feet (which is a common accompaniment to such Effigies), a Pouch or Purse is suspended from a Belt on the left side which begirts the waist; and fragments of four armed Lilliputian Knights, with Spurs on their Boots, are on various parts of the figure, as if in the act of arranging or adjusting the dress.

There is another mutilated Statue, conjectured, on no very plausible grounds, to be that of S. Thomas à Beckett. The person represented is in a devotional attitude, habited in richly carved Sacerdotal Robes, executed in bluish Sandstone. The folds of the Drapery flow even more gracefully than those of the first-mentioned fragment, while the ornamental parts of the dress are carved with a delicacy and finish unsurpassed, perhaps, by any contemporary piece in Scotland.

Another Sepulchral Monument, with an Inscription round the sides, now nearly effaced, is embellished with a full-length Effigy, in low relief, of one of the Monks of the Abbey, as can be traced from the remains of the Legend. The name and Date are illegible; but there is a Shield over the head, charged with two, or it may be three, Bendlets—doubtless the Armorial Bearings of the Churchman commemorated—and from which it may be inferred that the surname had been Alexanderson, or Sander-son, although there is no trace in the Chartulary of a Monk having any such name.

The front of a mural Tombstone, of a class commonly found in old Ecclesiastical Buildings, somewhat resembling a Chimney-piece, is preserved in the same apartment. This fragment, which was found near the site of the High Altar, is divided into four Compartments, each of which contains a figure carved in bold relief. The first Division is occupied by an Angel, with outstretched wings, holding a Shield, which is placed upon a Crozier, and charged with the Panter Arms. The figure in the second compartment holds a Pitcher, and the Asperges or Brush for sprinkling the Holy Water. The third bears what seems to



be the Paten, and the fourth holds an open Book with both hands. In consequence of Panter's Bearings being upon this Stone, it had most probably formed a portion of the Tomb of that Abbot; and as the style in which this fragment is carved is not very dissimilar from that of the so-called Statue of S. Thomas à Beckett, that Effigy may perhaps have represented Abbot Panter, and may at one time have adorned this Tomb.

The remains of another draped Statue, and the Elbow of a Mailed Effigy, are the only other remaining Relics of the Ancient Sepulchral Monuments of Arbroath, with the exception of three Stone Slabs which lie in the Graveyard, adorned with variously designed Crosses and Swords, of a similar type to those found in England and Wales. These few traces of old Monuments show that the destruction which had taken place at Arbroath about the time of the "Reformation" had been great; for doubtless the Statues and other works of ancient Art, which had adorned that magnificent place in its palmy days, were much more numerous than we have now the means of knowing.

But it ought to be added that the Regality Tower and adjacent Buildings, with the stone arched Roofs of the lower Storey, present works of considerable extent and strength of workmanship. The Abbot's House is still occupied, and the ground floor, which is evidently the oldest portion, is peculiarly constructed, the part called the Kitchen having a strong Pillar in the centre, from which spring the Arches of a low groined Roof. The upper portion of this House is of a much more recent date. Of the many pieces of carved Oak Panellings which are said to have adorned it, even down to a late period, two still remain. One of these represents the Annunciation, with the common attributes of the Dove descending on the Sunbeam, and the Cross-crosslet on the head and breast of the Angel. The figure holds a Sceptre in the hand, without the Scroll or ordinary Legend, and kneels on a geometrical Pavement, supported by an ornamental Pedestal, enclosed in a Gothic Arch. The other Panel contains a Carving of the Scottish Thistle. [*Jervise's Angus and Mearns*, p. 154.]

The Abbey Church and Conventual Buildings, begun in 1178; sufficiently advanced in 1214 to be the Burial-place of

their Royal Founder ; and probably completed in 1233, when the Church was Dedicated ; were not allowed to decay through age, and the gradual operation of time and the elements. They suffered more than once by fire. Fordun relates that, in the deadly year 1272 (when the land was barren, the sea unproductive, the air stormy, and when there was sickness among men, and mortality of cattle), on Saturday of the Octaves of the Epiphany, about midnight, a violent wind from the North coming on suddenly with hail, blew down houses, smothered those sleeping within, and tumbled down lofty buildings ; and that fire breaking out in consequence, burnt the Church of Arbroath, and many others. Boëce, as usual, adds some circumstances. Not only were Churches and houses everywhere thrown down, but the Church Towers were burnt, and the Bells were partly broken, partly melted. Among which the most remarkable were those which hung in the Towers of the Church of Arbroath, which Church was consumed along with them.

A Century later, in 1380, the Chronicler informs us that the Monastery of Arbroath was again accidentally burnt. It was on occasion of this fire (the origin of which the Diocesan ascribed to the Devil himself) that he authorised the Abbot to distribute the Monks of the Convent among other Religious Houses until their own Church should be repaired in the Roof of its Choir, the Nave, and the Transept. Vigorous measures were also taken for levying funds for these repairs, and for applying them to that purpose exclusively. The Abbot was enjoined to restrain his own expenses, to receive no guests, but to live solitary and privately in his own Chamber. Each Monk was to be content with 12 Merks yearly for food and clothing. The Contract with the Plumber (Dated 16th February, 1394), which is fortunately preserved, for "the king the mekil quer with lede," favours a supposition that the injury was partial, and the fire had consumed only the Woodwork of the Roof of the Choir. By this Contract the Plumber was to provide one man, and the Convent another, together with "al maner of gratht that perteyns to that Werk quhil it is wyrkande," and the Plumber was to have 3 Pence, and "a stane of ilk hyndyr that he fynys til his travel, and that



day he wyrkis he sal haf a Penny til his noynsankys." All that portion of the Building composing the Choir of the Church is now gone; but the lower Walls of the Nave and parts of the Transepts which remain, show a style of Architecture considerably earlier than the fire of 1380.

The situation of the Abbey exposed it to other dangers. On the shore of the German Ocean, it lay open to the inroads of an enemy always powerful at sea; and on the other side, its undefended wealth made it an object of contention to the fierce Lords who ruled between the Tay and the Grampians. In 1350, the Bishop of St. Andrews recorded that "the Church of the Monastery of Arbroath, placed on the brink of the sea, had suffered almost irreparable injuries from the frequent onslaught of the English shipping."

We may readily conceive, without proof of record, that the Abbey Buildings suffered no less damage in Affrays of their landward neighbours. Such for instance was that "discord quhilk fell betweine [the Lindsays and Ogilvies] for ane meane Bailiarie of Arebroath, quhilk pertenit to Alexander Lindsay; bot Alexander Ogilvie, quhidder it cam of his awin ambitione or if it was the Abbottis pleasour, it is not certain, usurped the Bailiarie to himselfe and put this Alexander fra the same." The "discord" was in the Winter of 1445, and is thus summarily noticed by a Contemporary who cared for neither faction:—"The yer of God M.CCCC.XLV. the xxiii day of Januar, the Erll of Huntlie and the Ogilbeis with him on the tapart, and the Erll of Craufurd on the tother part, met at the yettis of Arbroth on ane Sondag laite, and faucht. And the Erll of Huntlie and Wat Ogilbie fled. And thar was slane on thair party, Schir Jhon Oliphant lard of Aberdalghy, Schir William Forbes, Schir Alexander Barclay, Alexander Ogilby, David of Aberkerdach, with uther syndry. And on the tother part, the Erll of Craufurd himself was hurt in the field and deit within viij dayis. Bot he and his son wan the



Seal of Matthew, Monk of Arbroath. The Original Brass Matrix of this Seal was found at Arbroath end of last century, and is now in the Museum of the Society of Antiquaries of Scotland.



feild and held it, and efter that, a gret tyme, held the Ogilbyis at great subjeccioun and tuke thair gudis and destroyit thair placis." It is said the Abbey Church was again burned on this occasion, and not improbably. We know not if the Abbey escaped an attack planned against it a Century later, on 17th April, 1544. The Lords of the English Council reported to King Henry VIII., that Wyshart, among other enterprises, undertook that a body of Troops to be paid by the English King, "joining with the power of the Earl Marshall, the Master of Rothes, the Laird of Calder, and others of the Lord Gray's friends, will take upon them . . . to destroy the Abbey and Town of Arbroth, being the Cardinal's, and all the other Bishops' and Abbots' houses, and countries on that side the water thereabouts." King Henry, who was very wroth against the Cardinal, gave them every encouragement, "effectually to burn and destroy."

Notwithstanding those partial conflagrations, and all the injuries of foreign enemies and rough neighbours, the Abbey of Arbroath maintained its pre-eminence as among the first if not the greatest of Scotch Religious Houses, from its earliest period down to the "Reformation." "Erant autem," says a Historian of the Fourteenth Century, "duæ in Scotia famosissimæ abbatia, in facultatibus opulentissimæ et in ædificiis munitissimæ, Abrebredoc et Domfermelin." It was in the spacious Buildings of this Monastery that Robert Bruce, in April, 1320, assembled the Parliament which asserted in such vigorous language, in their Letter to the Pope, the freedom of their Country. In 1470, we find a new *Dormitorium* building, with timber brought from Norway; and in the year 1488, it is incidentally noticed, the Abbey entertained the King and his Suite twice, the Archbishop thrice, besides visits of the Lords of the Realm, and other hospitality kept.

The scattered fragments of the Monastic Buildings which still remain, disguised and injured as they have been by injudicious repairs, furnish specimens of nearly every style of Architecture from the era of the Dedication of the Abbey down to the Century which preceded the "Reformation." The whole are

now kept in decent condition, and protected from any further dilapidation.

The Abbey was Toll free, that is, protected against the local Impositions which of old beset all Merchandise; and the Abbot vindicated the freedom of his "men" against the Exactions of the Bailies of Dundee, who had presumed to levy a Penny from his Stallinger in the Fair of their Burgh. It was Custom free, and passed its Exports of Wool, Hides, Tallow, Salmon, by virtue of its own Coket. But the Privilege the Abbot most valued (and intrinsically the most valuable), was the Tenure of all his Lands "in free Regality," that is, with sovereign power over his people, and the unlimited Emoluments of Criminal Jurisdiction. In 1435, the Abbot, in virtue of that Right of Regality, compounded with Andrew of Lychtoun, and granted him a Remission for the Slaughter of James Gibsoun. Long afterwards—after the "Reformation" had passed over Abbot and Monk—the Lord of Regality had still the same power, and the Commendator of Arbroath was able to rescue from the King's Justiciar, and to "repledge" into his own Court four men accused of the Slaughter of William Sibbald of Cair, as dwelling within his bounds.

The Officer who administered this formidable jurisdiction, was the Bailie of the Regality, as he was usually styled, or "Justiciar Chamberlain and Bailie," as his style ran when, in 1485, Abbot Lichtoun conferred the Survivorship of the Office on two Ogilvies. At that period, whatever may have been the case at the time of the Battle of Brechin, the Bailiary had become virtually hereditary in the Family of Airlie.

The Mair and Coroner of the Abbey (the "Dereth" was perhaps the same Office in Celtic Speech) were the Executors of the Law within the bounds of the Regality. Each Office had Lands attached to it, affording part of the Emolument of the Officer. The Office of Judex, Deemster, or Dempster, in the Abbot's Court, was in like manner attached to a portion of the Lands of Caraldston (deriving their name from that Keraldus who first held the Office), and passed with it through the hands of the Earl of Crawford and later Owners, down to the abolition of Heritable Jurisdictions.

The best of the Shire and of neighbouring Districts thought it no degradation to hold their Lands as Vassals of the great Abbey. Record was made of the homage done by those Barons to the Justiciar of the Regality—kneeling on the ground with hands joined. For the most part they gave Suit and Service in the Abbot's Court, and such other Services as Vassals of old really performed to their Superiors. Many were bound to give Agricultural Service, Harvest Labour, and Carriage of Corn, Wool, Wood, Peats, and Slates. But Military Service exempted from Prædial Service; and when a Vassal was bound to follow the Abbot to War, either with the Northern Lords, under the *Breebennach* (the Banner of Columba), or under the proper Standard of the Abbey itself, he was free from the common Duties owed to the Superior.

The Registers of Arbroath are not so rich as some others in subjects of interest to the general Antiquary. A few such, however, are recorded.

The Abbot, on account of the perils of crossing the sea to St. Andrews, obtained from Rome the privilege of conferring minor Orders, and Consecrating the Furniture of the Altar.

The much-vexed claim of *Subsidy* was virtually enforced against the Monastery by both Diocesans—the Bishops of St. Andrews and Brechin—though resisted, and paid under protest.

Herrings in Salt and in Barrel are paid as Rent from Inverness, as if they were not then found off the Arbroath Coast.

For a Permission to take Bait from the Shores of Monyfieth, the White Fishers of the North Ferry of Portincraig [Broughty], paid for every day's Fishing of each small line 6 White Fish. Several Documents show the jealousy with which the Rights of Sea Fishing were protected, at a time when it is commonly supposed the produce of the Sea was not yet appropriated.

Notices are found of early Banking, and something resembling foreign Bills of Exchange.

Only one Notice of Books has been met with, which were Volumes of Canon Law, evidently of much mercantile value.

The only recorded Covenant with a Schoolmaster for instruct-



ing the Novices and young Brethren, is unfortunately silent as to the Branches of Learning they were to be taught. Mr. Archibald Lamy, the Pedagogue, has 10 Merks of Salary—the customary and almost legal Stipend of a Parochial Vicar—besides his daily portion with the Monks.

The “Advocate” of the Abbey, receiving a yearly Pension of 20 Merks for his Counsel and “Advocation,” was no less a personage than Master James Henrison, the Clerk of Justiciary, or, as we write the Office, Lord Justice-Clerk.

The Supplication and Complaint of Abbot Malcolm to Parliament and Convocation, must have been drawn by a less practised hand. It is a very curious specimen of untechnical legal Pleading, as well as of idiomatic Scotch Language. [*Innes' Preface to Liber S. Thome de Aberbrothoc, vol. ii.*]

Besides the Great or High Altar, Dedicated to the Patron Saint, Thomas à Beckett, which stood at the upper end of the Chancel, the Church contained various other Altars founded in honour of other Saints, male and female. The existence of at least six of these Altars has been ascertained, although it is probable that a far greater number existed, of which as yet no trace has been found.

1. The Altar of S. CATHERINE, Virgin, is understood to have been situated in the South Transept of the Church, under the conspicuous “Catherine-Wheel” Window. It seems to have been nearly coeval with the Church itself, as Hollinshed states that Gilchrist, Earl of Angus, and both his sons, “are Buried before the Altar of S. Catherine, as the Superscription of their Tombs sheweth.” They were large Benefactors to the Abbey. There are certain marks on the basements of the two Southmost Columns of the South Transept, which were probably caused by the erection of this Tomb, if not of the Altar in its vicinity. This Altarage was largely endowed by Margaret Stewart, Countess of Angus and Lady of Abernethy. By her Charter (confirmed by King David II. on 31st October, 1344), she granted to the Monastery her Lands of Braikie, Bollischen [Bolshan], and Kenbraid, with the Muir called the Frith, and common Pasturage in

the King's Muir, called Montrithmont, for the Celebration of Mass every day perpetually for the soul of her late husband, John Stewart, Earl of Angus, and for her own soul and the souls of their Progenitors and Heirs, at the Altar of S. Catherine the Virgin, in the Monastery of Aberbrothock. This is the principal and almost the only accession of Lands acquired by the Monastery after the death of King Robert Bruce. Lady Margaret Stewart's valuable gift had obviously reference to the Burying-place of the Earls of Angus near this Altar.

2. The Altar of S. PETER is mentioned in connexion with a Chapel, which stood within an Aisle of the Church. On 29th August, 1465, Abbot Malcolm granted a Charter of a Tenement near the house now called Hopemount to Simon Tod, Burgess of Aberbrothock, for 8 Shillings Scots, to be paid yearly to the younger Monks serving the Altar of S. Peter in the Church of the Monastery for the repair of the Altar and Chapel thereof.

3. The Altar of S. LAWRENCE is mentioned in the Chartulary as within the Abbey Church, in the Fifteenth Century.

4. The Altar Dedicated to S. NICHOLAS, Bishop and Confessor, had right to 5 Shillings of Ground annual from a Garden at Lordburn, called the Green Yard (now occupied by the Tanwork), the property or ground of which belonged at the same time to the other Altar of S. Nicholas, in the Lady Chapel at the Bridge. A piece of ground on the North side of Lordburn belonged to this Altar, and was called the Lands of S. Nicholas. And in a Charter of a Tenement on the North side of Homlogreen, the Feuar is taken bound to pay 5 Shillings Scots yearly for the Sustentation of Wax Lights to the Altar of S. Nicholas.

These four Altars were Dedicated by George de Brana, Bishop of Dromore, on 26th August, 1485, immediately after he had Dedicated the Chapels and Altars of Hospitalfield and S. Ninian, and the Church of S. Vigeans with its Altars, as stated in a Certificate Signed and Sealed the following day, and duly recorded in the Abbey Register.

5. The Altar of the BLESSED VIRGIN MARY stood on the South side of the Choir, close to the door of the Vestry, now incorrectly called the Chapter House, where the remains of the

Piscina or Stone Basin, in which the Vessels were washed, may still be seen. This Altar is noticed at an early period; and its existence—not far from the Great Altar—seems to account for the circumstance that, in the Twelfth and Thirteenth Centuries, the names of God, the Blessed Virgin Mary, and S. Thomas the Martyr, are often joined together in Grants to the Abbey. Previous to 1219, King Alexander II. granted the yearly rent of a Stone of Wax from his Toft beside the Market of Aberdeen for lighting the Altar of the Blessed Virgin. In 1245, Abbot Adam granted the Mill of Conveth (near Laurencekirk) to John Wishart for 10 Silver Shillings, to be paid yearly for Lights to this Altar. The Document which indicates its position was a Grant made on 28th April, 1521, by the Abbot to Thomas Peirson, of a small piece of Land called Guysdub, for the yearly Payment of 4 Shillings Scots to the Chaplain of the “Altar of the Blessed Virgin Mary, near the door of the Vestry, in the Church of the Monastery, for the Sustentation of the Lights thereof.”

6. The Altar of S. JAMES was termed the *Altar Divi Jacobi*. Its exact position is not indicated. On 10th April, 1531, the Abbot confirmed to Adam Pyerson and his son, Thomas Pyerson, a Tenement in the Way or Street of the Almory, lying to the South of the Almory House, and to the East of the Chapel of S. Michael the Archangel, for the yearly Payment of 6 Shillings to the Monks of the Almory, and of 10 Shillings to the Monk or Chaplain of the Altar of S. James, “situated in the Monastery.” [Miller’s *Arbroath and its Abbey*.]

LIST OF ABBOTS.

1. REGINALD, formerly a Monk of the Abbey of Kelso, was the first Abbot of Arbroath. By a Deed Dated in 1178, John, Abbot, and Convent of Kelso, relieved him from all subjection and obedience as Elected Abbot of the Church of S. Thomas at Arbroath, and declared that the Abbot of Kelso should never claim any authority over the Convent of Arbroath although Monks had been taken from Kelso for it; and that Mutual Charity, Friendship, and Prayers should exist between the Houses, but no dominion or power. This seems to have been done at Arbroath, and in presence of King William and others. Soon afterwards Abbot Reginald and the Bishop of St. Andrews were sent by the King to present his Obeisance to Pope Alexander III., and the Pope returned a Rose of Gold, and gave certain new



Privileges to the Scottish Church. Abbot Reginald Died within a year of his appointment.

2. HENRY I., also a Monk of Kelso, was his Successor. In 1179, John, Abbot of Kelso, granted in his favour a renunciation of all authority, in terms similar to that granted to Abbot Reginald, in presence of King William, David, his brother, and Joceline, Bishop of Glasgow. Henry was Abbot till after the Accession of William Malvoisine to the See of St. Andrews in 1202, as he is Witness to a Charter granted by that Bishop relating to the Church of Adnachtan [Nachton] in Fife.

3. RALPH or RADULPHUS I. was, according to the view of the late Patrick Chalmers of Auldbar, the third Abbot of Arbroath, in 1202 or 1204. Cosmo Innes is doubtful whether there is sufficient evidence on the point. There is an Agreement (recorded in the Arbroath Chartulary) betwixt William Malvoisine, Bishop of St. Andrews, and the Abbot and the Convent of Aberbrothock, regarding the Kain and Rents of Fyvie, Invergie, and other Lands in Aberdeenshire, entered into apparently about 1202, and at least prior to 1211. If the name of the Abbot appearing in this Writ as "Rad" be correctly read, it would seem to support Mr. Chalmers' view.

Hugo de Sigillo, who became Bishop of Dunkeld in 1214, is said to have been one of the Monks of this Abbey previous to his Elevation. Spottiswoode says that he bore the good title of "The poor man's Bishop," but did not survive his Consecration a year.

4. GILBERT is the name of the next Abbot that occurs. He is mentioned in the Chartularies of Moray and Lindores before 1214, and down to 1225; and is also alluded to in a Charter of Abbot Ralph, his Successor, as having Perambulated certain Lands of Kenny in the Shire of Kingoldrum. It was in 1219 that the Perambulation of the March betwixt the Lands of the Monastery and the "Barony of Kynblathmund" took place before an Assize or Jury, who declared the Division betwixt "Kynblathmund and Adynglas and Abirbrothoc" to be "Hathuerbelath unto Sythnekerdun, and so on to the head of Munegungy" [Magoungie], in presence of Hugo de Chambrun, Sheriff of Forfar, and about fifteen of the neighbouring Proprietors.

5. RALPH II. (RADULPHUS DE LAMLEY or LANGLEY) was Abbot on 30th March, 1226. We learn from the Chronicle of Melrose that in his time, on 18th March, 1233, the Abbey Church was completed and Dedicated. Abbot Ralph became Bishop of Aberdeen in 1239; when it is to be presumed he Resigned the Abbacy, as in that comparatively pure period such Benefices were not held in *commendam* or in plurality. Spottiswoode says—"He was a man of great prudence, and painful in his calling; for he travelled through all his Diocese on foot, preaching and visiting the Churches, that he might know their true estate; and is said never to have changed his form of living that he used in the Cloister."

6. ADAM would seem to have been the next Abbot. In 1242 he granted

the Lands of Conveth, Halton, and Scotston, near Laurencekirk, to John Wischard in feu. He gave the Mill of Conveth to the same person in 1245. In 1247, Peter Ramsay, one of the Monks of Arbroath, succeeded Ralph as Bishop of Aberdeen. Hector Boëce states that "he was learned and pious, and that he composed a Book of Canons."

7. WALTER was Abbot in 1250 and 1255, as shown by his Writing relating to the Chapel of Backboath, and his Grants of Lands at Banchory-Devenich and Tarves. It was probably this Abbot who, in the Court of King Alexander II. at Forfar, on 17th February, 1250, obtained the verdict of John Thane of Monros, and other Angus Jurymen, in favour of the Abbey, against Nicholas of Inverpeffer, as to the service and superiority of the Lands of Inverpeffer. Peter de Ramsay, then Bishop of Aberdeen, having procured a Papal Bull for the augmentation of the Stipend of each Vicar in his Diocese to 15 Merks, the Abbots of Arbroath and Lindores, about 1250, convened a Meeting of Abbots and Priors, who appealed to the Pope and obtained a reversal of the Bull. During the time of this Abbot, the Chartulary bears that, on the day of S. Alban the Martyr, in 1254, on account of a Controversy betwixt the Lord Abbot and Convent of Arbroath on the one part, and Lord Peter de Maul, Lord of Panmure, and Christian, his spouse, on the other part, concerning the Marches of the Convent's Lands of Conon and Tulloch, these parties convened on Cairneconon for the mediation of prudent, noble, and discreet men, William de Brechin, G. de Hay, Robert de Montalto, and others, who Perambulated the Marches of these Lands, and decided the points in dispute.

8. ROBERT was Abbot in December, 1261. Fordun states that in 1267 his Monks expelled him from the Convent, and that he appealed to Rome; but we have no further account of him.

About this time (1260) Spottiswoode speaks of one Eustace, Abbot of Aberbrothock, who accompanied Edward, a Bishop of Brechin, in a pedestrian tour through the Kingdom, Preaching the Gospel; but the Monastic Writs do not refer to any Abbot of this name.

9. SABINUS, Abbot of Arbroath, is Witness to the Foundation Charter of the Maison Dieu at Brechin, by William de Brechin, about 1267. He seems to have held the Abbacy not longer than one year.

10. JOHN was Abbot on the Feast of the Assumption, 1268, at which time he granted a Writ regarding the Taxation of the Vicarage of the Church of Frendraucht, in the Diocese of Aberdeen. Fordun says this Abbot Died in 1270.

11. ADAM OF INVERLOUNANE, according to Fordun, succeeded John in 1270, and Died in 1275. The first Burning of part of the great Church happened during his Rule in the year 1272.

12. WILLIAM I. occurs as Abbot in Writings from 1276 to 1288. He granted the Lands of Letham, in the Shire of Aberbrothock, to Hugo Heem, on 26th March, 1284, in compensation for Hugo's right to some Lands in



Mearns. He was confirmed Bishop of Dunblane by Pope Martin IV. in January 1284-5. In a Writing Dated 1285, the Bishop of Aberdeen provided that the Monks of Arbroath and Fyvie should allow to the Vicar or Chaplain of the Church of Fyvie a Stipend of 100 Shillings. The Canons of the Scottish Church had, in 1242 and 1269, fixed the lowest Stipends of Vicars at 10 Merks. From this time till the Appointment of Abbot Bernard, the Chartulary contains very few notices of the Abbots. The Monks had not begun to Register the Leases and other Writings executed in the ordinary management of their Lands and Benefices, and the War of Independence, by the confusion into which it threw the affairs of Scotland, is marked by the barren and meagre state of the Register at this period.

13. HENRY II. was Abbot of Arbroath at the Feast of Epiphany, 1288, when he Feued the Abbey Lands in the Village of Caral [Crail], to John Chaplain, son of William of Camboe [Cambo]. No other Writing in the Register bears his name, except that he is incidentally alluded to by his Successor, Nicholas. Henry held his Office during the humiliating period of Homages to Edward I. of England in 1291, and afterwards became renowned for his courage. Provoked at the thralldom under which Edward was attempting to place the Kingdom by means of its Deputy-King, John Baliol, whom he had appointed over it, the Scottish Parliament framed an Instrument, in which they made Baliol renounce allegiance to Edward, and refuse to appear in his English Courts, on account of the many injuries inflicted by him on Scotland. Buchanan says that no man of any eminence would carry this message to Edward, because he was not only fierce by nature, but rendered more so by good fortune. Whilst every one was afraid to "beard the lion," this task was at last undertaken by Abbot Henry of Arbroath, who is called by Fordun "a bold-spirited man." He was attended on his Embassy by three of his Monks. Lord Hailes remarks that the Instrument bears to have been presented "by a religious man, Guardian of the Minorite Friars of Roxburgh, and his *Socius*;" and that this *Socius* was probably the bold Abbot of Arbroath, who may have wished to keep himself concealed in the train of his religious Brother. This fact may be also probably connected with the Safe Conduct under which Henry passed to Edward. Meantime Edward had besieged and taken Berwick-upon-Tweed, and mercilessly butchered its Inhabitants, without distinction of age or sex, on 30th March, 1296. Soon afterwards, Abbot Henry presented himself before Edward, who is stated by Hailes and Tytler to have been still at Berwick, but who is said by Wyntoun and Hollinshed to have been then at London. From what is stated as to Abbot Henry's risk on his return to Scotland, there is reason to believe that this perilous interview with the King of England took place at a much greater distance from Scotland than the Camp at Berwick. Abbot Henry faithfully delivered the Renunciation to Edward in Council, and, together with his companions in the Embassy, was treated in a manner unworthy of a King of Edward's



pretensions. Various accounts bear that Edward made to Henry this answer in Norman French—"The senseless traitor! of what folly is he guilty? But since he will not come to us, we will go to him." Wyntoun, the Prior of Lochleven, in his description of the Embassy of "Abbot Den Henry," says that he was neither asked to Meat nor Feasting, because he was disliked for his surly temper; and that, after delivery of his message, he returned to Scotland without deigning to inquire whether or not his Safe Conduct had expired. This Renunciation exasperated the English, and gave specious grounds for Edward's Invasion of Scotland, which immediately followed. Langtoft, an English Historian, exclaimed in reference to it, "Scotland whi ne mot I se be sonken to helle ground!"

In July, 1296, Edward compelled Baliol to resign his Mock-Monarchy at Stracathro, and after proceeding as far North as Elgin, he came by Arbroath in his progress Southward, and lodged at the Abbey on Sunday, 5th August. As Abbot Henry's Sovereign was by this time deposed, we may safely conclude that his bold Ambassador was now displaced by King Edward, and a more complacent Churchman appointed in his room.

14. NICHOLAS was Henry's Successor. He granted a Charter of the Lands of Kedloch in 1299. The only other recorded Deed of this Abbot is a Charter of the Abbey Hostilage in Stirling, by which he granted to Richard, son of Christian, son of Lochlan, and his Heirs, all the Lands which the Convent had in the Burgh of Stirling, for the yearly payment of 4 Shillings and 6 Pennies in Silver, and on condition that he should provide for the Abbot for the time, and his Monks, Friends, Clerks, Bailies, and Attorneys, when coming on the affairs of the Monastery, and for their Servants, an honest Hall for Meals, with Tables, Trestles, and other Furniture; a Spence with a Buttery; one or more Chambers for Sleeping; an honest Kitchen, and a Stable fit to receive at least thirty Horses; with sufficient Fuel for the Hall, Chambers, and Kitchen; Paris Candles for Light; Straw for Bedding; Rushes for Strewing the Hall and Bed-chamber; and Salt for Food: he being bound not to provide Fuel, Candles, and others beyond three nights at each visit. The above affords a picture of a Town Lodging in the days of Bruce and Wallace.

15. JOHN OF ANGUS was Abbot on the Feast of S. Stephen, 1303, on which day he granted the Charter of Building Ground in the Burgh of Arbroath. King Edward I. lodged at the Abbey of Arbroath on 1st August of the same year, in his journey to the North. On 21st October, in the following year, the Monks of Arbroath contracted with the Bishop of Brechin that they should not be obliged to pay the Vicars of their Churches within his Diocese higher Stipends than Ten Pounds Sterling. Soon afterwards this Abbot was carried captive and detained in England as a Prisoner of War, and was ultimately loosed from his Office by the Bishop of St. Andrews, on the Feast of All Saints, 1309, as mentioned in a Writing under the hand of his Successor.

16. BERNARD DE LINTON succeeded John of Angus. He had been Parson of Mordington, in Berwickshire; and swore fealty to Edward I. on 24th August, 1296. In 1307, the year after Robert Bruce assumed the Throne, he made Bernard his Chancellor for Scotland. It is likely that at the same time he entered on possession of the Abbacy of Arbroath, although not formally appointed Abbot till 1309, when his Predecessor was loosed. Michael de Monifieth granted an Obligation to the Abbot and Convent in 1310, when Bernard was Abbot; and his name repeatedly occurs in the succeeding years. On 21st August, 1312, he entered into an engagement with Adam, Abbot of Kilwinning, for the redemption of "Brother John, late Abbot of the Monastery of Arbroath, and now a simple Monk," from his captivity in England, and also for the ransom and return of two or three of the Monks. In 1315, Abbot Bernard granted a Lease of the Lands of Dunnichen beyond the Vinney [Vuany], except the Lands of Craichie, to David de Manuel, for a Rent of 12 Chalders Oats and 12 Chalders Barley, to be reduced by Arbitration if the Lands should be devastated by the common War; with liberty to construct a Mill, and hold a Court of the men dwelling on the Lands, for deciding Actions among themselves. David de Manuel was taken bound to attend the three yearly Head Courts of the Abbot, and, if amerced in these Courts, he was to pay 5 Shillings, or 1 Cow—from which we learn that a Cow was then sold for 5 Pence Sterling. He was also taken bound to have on the Lands a Hostilage for the Abbot and his Servants and Monks, properly provided with Fuel, Fodder, Bedding, and White Candles. The Deed contains other Stipulations about Burying the Corpse of David Manuel at Arbroath. This Writing has been sometimes misrepresented as a Charter of the Lands of Ethie to an imaginary David de Maxwell.

Fordun says Abbot Bernard celebrated the Battle of Bannockburn in a Latin Poem, a fragment of which is still extant. He continued Abbot and Chancellor till 1328. During these seventeen years the Abbey of Arbroath reached its culminating point of prosperity. It was the meeting place of Councils and Parliaments during one of the most interesting periods of Scottish History, when Bruce was effecting the deliverance of his Kingdom from foreign domination and intestine foes. And the celebrity of the Abbey seems to have been extended to the small Town under its Walls, the Houses of which now began to be erected according to a regular plan.

Among Bruce's many visits to Arbroath, he resided at the Abbey in the Autumn of 1317, when an interview occurred which is worthy of notice. Pope John XXII., after the Battle of Bannockburn, was induced to send two Cardinals to England with a Bull commanding a Truce for two years, under pain of Excommunication of Bruce, or whoever should disobey it. They despatched two Messengers to Bruce, who, according to Spottiswoode, gave them audience at Aberbrothoick, and allowed the Pope's open Letters, recommending peace, to be read in his presence with all due respect. But



when the sealed Letters, addressed to "Robert Bruce, governing in Scotland," were presented, Bruce replied, "Among my Barons there are many named *Robert Bruce*, who share in the Government of Scotland, these Letters may possibly be addressed to them, but they are not addressed to me, who am King of Scotland. I can receive no Letters which are not addressed under that Title." Notwithstanding all the apologies of the Messengers, Bruce not only refused the Letters, but firmly withheld his consent to the enjoined Truce, so long as the Pope and his Legates, under English influence, withheld from him the Title of King. The Letter to the Pope from the Barons assembled at Arbroath, on 6th April, 1320, has been already alluded to.

Amidst Bernard's numerous duties, he by no means neglected the Abbey: he executed many repairs on its Buildings at considerable expense. In 1317, he Feued the Abbey Tofts in Peebles and Inverkeithing to Burgesses of these Burghs, on condition of their upholding Halls or Hostilages in each of them similar to that at Stirling; the Feuar in Inverkeithing being also taken bound to supply Vessels and Wooden Plates for the Hall. A similar Hostilage was provided at Aberdeen in 1320, and at Dundee in 1327.

The Monastic Writs of Bernard's time afford proofs of the destruction which flowed from the War with England. In March, 1323, the Official of St. Andrews decided an Action which had been raised by the Abbot against William, Perpetual Vicar of the Church of Arbirlot, for non-payment of 2 Merks per annum, appointed to be paid by an Order of the Bishop of St. Andrews in 1249, and which had been in arrear for 20 years, owing to the poverty, sterility, and destruction of the Parish and its Inhabitants, occasioned by the late War. The Official found the Vicar entitled to relief from a portion of the arrears.

At this period, in obedience to a Statute of the Lateran Council, General Chapters or Meetings of the Monasteries of the Order of S. Benedict in each Kingdom, or Province, were held every three years. Abbot Bernard was cited by the Abbot of Dunfermline to compear in such a Chapter, to be held at that Abbey on 21st October, 1326, with one or two of his Convent, most learned and expert in the Customs and Rules of the Order, with Procurators, under penalty in case of absence. The Monasteries represented at such a Chapter were those of Coldingham, Dunfermline, Urquhart, Kelso and Lesmahagow, Kilwinning, Aberbrothock, Fyvie, and Lindores. Of the Grants made by King Robert Bruce to the Abbey betwixt 1313 and 1325, four were given at Arbroath, two at Forfar, and two at *Fons Scoie*, or Scotlandwell, a small Village and Religious House of the Red Friars, beside a Spring once famed for its healing powers, in the Parish of Portmoak, near Lochleven, to which Bruce had probably resorted for relief from the terrible Disease of Leprosy, with which he was afflicted in the latter years of his life.

There is little doubt that Bernard was the Abbot of Arbroath who went



to Norway on King Robert Bruce's affairs; on which occasion the King issued a special Letter of Protection to the Abbey, against all injuries or vexations during the absence of their Abbot. Mr. Cosmo Innes thinks that this may have probably been in connexion with the Negotiations which ended in the Treaty of Inverness, 1312.

In 1328, Abbot Bernard was Elected Bishop of Sodor (the Isles); and on 30th April of that same year, the Bishop of St. Andrews, in a Visitation of the Monastery of Arbroath, assisted by the Abbots and Fathers of the Monasteries of Kelso, Dunfermline, St. Andrews, Jedburgh, Lindores, and Coupar, taking into consideration Abbot Bernard's long government of the Abbey and Services to the King, and in compensation for his expenses in repairing the Monastery, and discharging his Office of Chancellor, granted to him all the Teinds of the Church of Abernethy, with the Chapel of Dron, for seven years after the Feast of Pasch, 1328.

17. GEOFFREY (styled in the Abbey Writs GALFRIDUS) held the Abbacy from 1328 till about 30th December, 1342. He was one of those who submitted at first to Edward Baliol in 1332. He Feued the Lands of Tulloch [Tulloes] to Fergus, the son of Duncan, on 29th March, 1329, with liberty to hold a Court called "Couthal," of the men residing on the Lands, for deciding Actions among themselves. We have not observed this term elsewhere. It is probably allied to *couth*, *couthie*, *couthily*, kindly or neighbourly, the reverse of which is *uncouth*, strange. The Feu-Duty of 5 Chalders Oats and 5 Chalders Barley was to be restricted if the Lands should be destroyed in the common War betwixt England and Scotland. About the year 1336, Edward III. having resolved to fortify the Town of Perth, ordered the same to be done at the expense of six of the richest Abbeys on the North side of Forth, of which Aberbrothock stands first on the List. This Abbot Feued out the Abbey Tofts in Perth, Auchterarder, Forres, and Colly [Cullen?], for small Sums, with obligations to provide Hostilages.

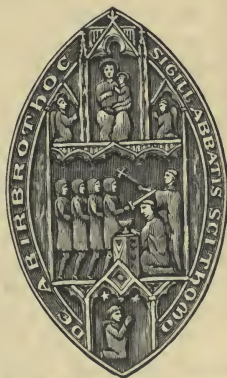
18. WILLIAM was Abbot on 17th July, 1348, when he vindicated the Abbey's Privilege from Toll against the Bailies of Dundee, who had presumed to levy a Penny from his Stallinger, or Stall-keeper, at a Fair in their Burgh. This took place in the Justiciary or Circuit Court at Forfar. About two years after his Appointment, notice is taken of the injuries which the Abbey Buildings had sustained from the English Shipping. This Abbot seems to have been both active and influential. He obtained various Charters from King David Bruce, confirming the Abbey's Privileges of Regality, Koket, and great Customs. A Writ granted by him in March, 1366, regarding the Priory of Fyvie, is said to have been sealed at Aberbrothock, in the *Cathedral*. This term was probably applied to the Great Church, in reference to the Pontifical Privileges at this time expected, if not possessed, by its Abbots. The last Writing executed by Abbot William is Dated 18th July, 1336.

19. JOHN GEDY was Abbot in 1370, when he entered into an Agreement

with Andrew Dempster of Caraldston, as to the ancient Office of Judge or Doomster of the Regality. As the Builder of Arbroath Harbour, the memory of this Abbot possesses more interest to the Inhabitants of Arbroath than that of almost any other. About the end of the Fourteenth Century, when Scotland was slowly and feebly recovering from the disasters of the Wars with England, the interesting Contract betwixt Abbot John Gedy and the Burgesses, for the Building of a Harbour, appears on the pages of the Chartulary.

This Document is titled a "Convention between the Monastery and the Burgh of Aberbrothoc of the making of a Port," and bears the Date of 2nd April, 1394. According to Mr. Innes' Summary of its contents, it sets forth the innumerable losses and vexations, long and still suffered, for want of a Port where traders, with their Ships and Merchandise, might land. On the one part, it is agreed that the Abbot and Convent shall, with all possible haste, at their expense, make and maintain, in the best situation, according to the judgment of men of skill, a safe Harbour (*portum salutarem*) for the Burgh, to which, and in which, Ships may come and lie, and have quiet and safe mooring, notwithstanding the ebb and flow of tides. The Burgesses, on the other hand, are to clear the space fixed on from Sand and Stones, and all other impediments; to fill with Stones, and place the Coffers required for the Harbour, under the direction of the Masters of the Work; to find certain Tools necessary for that purpose, namely, Spades, Iron Pinches, and *Tribulos* (perhaps Hammers) at their own expense; the other Instruments to be found by the Abbey. And because in the Foundation of the Harbour much labour and expense are required, more than the Burgesses could bear, the Burgesses shall pay to the Abbot yearly, 3 Pennies Sterling from each Rood of Land within the Burgh, in addition to the 3 Pennies now paid—the additional Rent beginning the first year that one Ship can safely take the Harbour, and there have safe berth, notwithstanding the ebb and flow of the sea. And if it should happen, as God forbid, that the Harbour in process of time fail, by negligence of the Abbot and Convent, or any accident, the payment of the 3 Pennies shall cease till the Harbour be repaired.

Like other Contracts of that period, it is stated that this important Writing was cut into two parts by a waved or indented line (which practice gave rise to the term *indenture*), and that the Common Seal of the Burgh



In the middle Niche of the upper Compartment is a figure of the B. Virgin sitting with the Infant Jesus, and at each side an Angel kneeling. In the centre Compartment is represented the Martyrdom of S. Thomas à Beckett. Beneath is a Monk kneeling. A.D. 1371. [*General Register House.*]



was appended to the portion retained by the Abbot and Convent, while the Common Seal of the Convent was appended to the portion retained by the Burgh. The witnesses to the execution of the Deed were—David de Lindesay, Lord of Glenesk; John de Lindesay, Lord of Wauchope—Knights; Master John Gray, Rector of the Church of Fearn; Sir or Dominie William de Conan, Perpetual Vicar of the Church of Aberbrothock (S. Vigeans); Dominie John de Infirmery, Perpetual Vicar of the Church of Inverkeillor; Alexander Scrymgeour, Justiciar of the Regality of Aberbrothock; Phillip de Lindesay, John de Conan Lord of Cononsyth, Andrew de Melville, John de Setoun—Esquires; William Scot and Robert Eme, Bailies of the Burgh; “and many others.”

It is well known that the Harbour formed by Abbot John Gedy lay to the Eastward of the present Harbour, and in front of the Old Shorehead, while the Pier extended in a South-West direction from the foot of the High Street at Danger Point. It is understood to have been a Wooden Pier fixed in an Embankment of large Boulders, many of which remained in the line of the old Pier till the formation of the new Harbour in 1840. And it is probable that it was partly protected by the Rocks to the Eastward before the Sea wore them down to their present level.

It was in John Gedy's time, previous to June, 1380, that the Abbey Church was greatly damaged by fire. He lived to see the damage almost repaired. His Seal is appended to the Act of Parliament settling the Succession to the Crown in 1371. The Pope's Bull conferring the Privilege of Wearing the Mitred Crown and Pontifical Vestments was addressed to him, on 6th July, 1396. It is difficult to ascertain how long he held the Abbacy during the next fifteen years.

The Poem by Southey, called the “Inch-cape Bell,” although sufficiently romantic, does not seem to have any foundation, as there is no reference in the Records of the Abbey or Burgh of Arbroath that a Bell, affixed to the Rock to give warning to Mariners, was erected by John Gedy or any other Abbot. The Tradition, although beautiful, is unsupported by evidence.

20. WALTER PANITER or PANTER, of the Family of Newmanswalls, in the Mearns, within the Regality of Arbroath, was the next Abbot. He is named on 11th December, 1411. The Inquest held at Cairnconon on 4th April, 1409, regarding the Lands of Kennymykyl, near Kingoldrum, was probably held in his time. He obtained from Pope Martin the privilege of conferring the Minor Orders, by a Bull, Dated 5th June, 1420; and he granted the first Charter of Building-Ground in the Eleemosynary, near the Lane now called Braick's Wynd, on 8th July, 1423. He made a claim on one of the Burgesses of Edinburgh, who possessed the Abbey Hostilage in that City; and the rights of the parties were adjusted by an Indenture, executed at Edinburgh on 20th November, 1423, which forms a good subject for those who love to read old Lowland Scotch. After an introduction, the Writing



bears that—"The said John Vernour, moftit of consciens, has grantit the said annuale Rent of Twa Schillingis to the forsaid Abbay, in Fee and Herytagis, for euirmar, to be takyn of a Crofft of his, lyand on Southt half the Town of Edinburgh, betuex the Croft of Sanct Lenard on the Est parte, and the Croft of the Hous of Soltre on the West parte: Alsua, the said Abbot sal haf Ostillary within the forsaidis Tenement of John Vernour, that is to say, Hal, Chawmyr, Kechyng, and Butre, with swilk vtensele as the said John Vernour vsis, for al the tym of the said Abbotis lyffying, as he repayris at Consalis and Assembilleis; and the said John Vernour and hys familiaris, als lang as the forsaid Abbot beis within hym at Innys, sal be on the Abbotis cost for reuerencis, honour, and courtasy of the forsaid Lord Abbot. It is accordit alsua, that fray the dissese of the said Abbot the said John Vernour and his Ayris sal be discharged foreuirmair of all suilk Ostillary of his forsaid Tenement, and neur Abbot of Abirbrothoc to challange na clam fra thyn furth Ostillary within the said Tenement. It is accordit alsua, that the said John Vernour sal be brothiryt in the forsaid Abbay." This is the second Monastic Writ expressed in the Scottish dialect. The next is a Note of the Marches of Dumbarrow, in 1434, bearing the following Title:—"Thir ar the Merchis devydand Dunberrow on euery syde, that is to say, betwex the Landis of Gardyn, Connansyth, the Boch [Boath], the Lordship of Eidwy, Auchirmegyty, and the Landis of Presthok." It is minute in its details, and interesting to one acquainted with the locality.

The first nineteen years' Lease of a portion of the Abbey Lands, (viz., Muirdrum, near Kinnaldy) recorded in the Chartulary, was granted by Abbot Walter on 20th January, 1434-5. He enters in the Register the Marches that bounded the Miltonmuir, the Easter Brax, and the "Bishop's Lands of St. Andrews," in these terms, slightly modernised in Orthography:—"In the fyrst, begynnand at the Ramdenheid, and fra thyne (thence), passand sowth-west to the tod-holis; and sae furth to the aiken bush, and sae on to the blind or the beld stane, ondyr the dikys of the Brakkys; and sae on to the denheid of Gutheryne [Guynd], ondyr the gait, as the induellaris of Gutheryn cummys and gays to Sanct Vigianis Kyrk." At that period the Lands of Guynd were included in the Parish of St. Vigeans. This old March may be identified with the North Boundary of Arbirlot Parish, from the head of the Ram Den to the Elliot Water. On 5th November, 1436, King James I. granted a Charter in favour of the Abbey, confirming its Possessions, Privileges of Regality, and other rights. On 15th April, 1443, the Abbot Feued the Church Lands of Brekko to John Ogilvy of Luntrethyn, Knight, for 8 Merks Scots yearly, for which Sir John bound his Lands of "Ballyshame [Bolshan], Brekkis, and Kenbrede." The Skirmish betwixt the Ogilvies and Lindsays took place in Abbot Panter's time. The last Writ granted by him is Dated 6th March, 1446. Abbot Malcolm Brydy afterwards states that—"Deyn Walter Panter was an auld man, and resignit the Abbacy till ane Deyn Richart Guthre."

21. RICHARD GUTHRIE, the Prior, thus succeeded Abbot Panter, and held the Office previous to 2nd October, 1450. The Writings executed by him are few, and without public interest. He Resigned the Office on 18th December, 1455. His Successor, Abbot Malcolm, records of him that he "*was noch active, nor gave intendens for remeid of wrangs dune to the haly place.*" This statement is made in a long Document, which affords a specimen of the Scottish Language at the time, being a Complaint by Abbot Malcolm to a Parliament held at Perth, relating to the Lands of Caulte, in the Barony of Tarves, in which a Smith had been allowed to squat. In this Document the Abbot relates that "the wrangus occupatioun of our said landis of Caute was movyt and begwn on this way:—For service of our landis, and aisiament of the said smyth, our predecessoris overlukit and tholyt the smyth till byg ane smyddy in the moss, because of his colys and fuell that was necessar to his office, to be won in time of yeir: the said smyth was called Ade [Adam] of Caute, and in skorne with the nychtbours was called laird of Caute in derisioun, because he set in the myddis of ane cauld moss, and through that skorne the land was callit Caulty; and because he was callit sae laird of Cauty, howbeit it was bot for derisioun, our predecessoris thynkand it onkyndlye tyll thole ane nomination of lairdschipe of sic ane man in the said Caute, without rycht or resoun, thay removit and put the said smyth fra the said place, for dreid that percase the smyth, or ony of his, suld eftyr, be process of tyme, pretend ony clame of rycht till the said landis," &c.

22. MALCOLM BRYDY, formerly Prior of the subordinate House of Fyvie, was Abbot on 27th July, 1456, when he concluded an Agreement with John Stewart, Lord of Lorne, and Baron of Inverkeillor, relating to the Mire of Balnamoon, recorded in an "Indenture" written in Lowland Scotch. This Abbot does not appear to have been liable to the Censure of Negligence passed by him on his Predecessor, so far as the Temporalities of the Monastery were concerned. In 1461, he obtained from Pope Pius II. a Confirmation of the Abbey's exemption from attendance at the yearly Synods of the Clergy, and a Declaration of Excommunication against all who should trouble them on that point. He effected Perambulations of the Marches of Tarves, Dunnichen, Ochterlony, Kingoldrum, and Guynd. He vindicated the Rights of the Abbey to the Almory and the Hospital from the Claims of the Bishop of Brechin; and at various times obtained Bulls in confirmation of the Abbey Privileges. He obtained from William of Ochterlony, and Jonet, his spouse, a Charter empowering the Convent to quarry and win Stones at their pleasure in any part of the Lands of Ochterlony, called of old, Kelly, under the penalty of 10 Merks Scots, to be annually levied from the Lands, and Ecclesiastical Censure, in the event of interruption. This Charter is Dated in 1466, and is followed by Infetment of the Right granted by the Baron to the Abbot, at his "Mansion of Ovch-tirlovny, *alias* Kelly," on 18th December, 1468. In 1470, "Deyn Malcolm"



is found in high contention with the Bishop of St. Andrews, whom he accused of extortion and oppression, especially in visiting the Monastery, not in a Pastoral manner, and with lawful number of followers, but with one or two hundred Horsemen. The Bishop had by this time proceeded to extremities, and thrown Abbot Malcolm into his Dungeon at St. Andrews [*arctis carceribus*]. All this and much more is stated in an Appeal made by the Abbot to John, Bishop of Brechin, on 17th October, 1470, within the Chapel of Whitefield. This seems to have been Abbot Malcolm's last effort in his own behalf in connexion with the Monastery; for, soon afterwards, on 3rd November of the same year, he is described as deprived of the Abbacy, and his Successor was then appointed. The Prelate against whom Abbot Malcolm complained so heavily was no other than Patrick Graham, then Bishop, and next year made Archbishop, of St. Andrews, whose character, according to the united testimonies of all our Historians, was decidedly the reverse of that given by the Abbot. He was Bishop of Brechin during the three years before his Promotion to St. Andrews in 1466, and, although not specified by name in the Inquest regarding the Almony in 1464 procured by Abbot Malcolm, that measure seems to have been directed against him, and was probably an earlier stage of the quarrel between these Dignitaries, which thus came to a height about six years afterwards. Spottiswoode says that, in worth and learning, Graham was inferior to none of his time, and that he was oppressed by the malice and calumny of the Clergy, because they dreaded his intentions to reform their abuses. If his treatment of Abbot Malcolm was unjustifiable and cruel, he was soon afterwards subjected to a similar fate from a combination of enemies; and which resulted in his imprisonment for life successively at St. Andrews, Inchcolm, Dunfermline, and, lastly, at Lochleven Castle, where he Died.

23. RICHARD GUTHRIE, Professor of Sacred Theology, and Prior of the Convent, was Elected Abbot in room of Malcolm Brydy. It is probable that he is the same person with the Abbot of that name who Resigned the Abbacy in favour of Malcolm, as both were styled Priors. He granted, on 20th May, 1471, a Lease of the Teinds of the Church of Inverness, to David, Bishop of Moray, for six years, at the Rent of £53 6s 8d (Scots), for the Building of the Dormitory. He Died, or Demitted, soon afterwards; for

24. GEORGE was Abbot previous to 29th July, 1472, and held the Office till his Death in 1482, during which period he seems to have carried on the restoration of the Wood Work at the Abbey begun by Abbot Malcolm. A Law Process betwixt him and William, Bishop of Moray, was submitted to the mediation of Thomas, Bishop of Aberdeen, in whose Chapter House, at Old Aberdeen, the parties met, at eleven o'clock forenoon, of 4th August, 1478, when the Abbot delivered a Paper containing these words:—"My lord, we knaw that owr place, and we has kyrkis within your dioce, for the quhylkis we sal do to your lordeschep as we haff down till ony bischopis in



Scotland that we haiff kyrkys in thar dioce, except my lord of Sanctandros, our ordinar, and the priuilege of our place beand kept; so help me God."

25. WILLIAM BONKYL, a Monk of the Abbey, was Elected Abbot on 8th August, 1482. Thomas Bet, the Sub-Prior, in his Speech proposing him, stated to the Monks that he was "a man come of good family, meek, quiet, and zealous for peace, loving God and the Church, humble, pious, sweet-tempered, and of good manners, a great counsellor and defender of the Church in its affairs, also charitable and good, of age about 50, a bountiful almsgiver, very discreet in spiritual and temporal matters, born of lawful wedlock, affable, a good friend, and merciful in the Communion of the Faithful." After the Election, the Monks sung "Te Deum laudamus," and rung the Bells of the Abbey Church. On 6th February, 1483-4, Abbot William granted the Church and Church Lands of Forglen to Alexander Irving of Drum, for 40 Shillings yearly, with Service to the King under the *Brebbennach*, i.e., "The Consecrated Banner of S. Columba." The Lands of Forglen, the Church of which was Dedicated to S. Adamnan, were given towards the maintenance of this wonderful Banner. The Privilege was conferred on the Abbey by King William; but as it inferred the warlike service of following the Banner to the King's host, the actual custody was held by Laymen, the Abbey enjoying the Emoluments attached to the Privilege, as Religious Houses drew the Temporalities of Churches served by Vicars. Abbot Bonkyl Died in the Summer of 1483.

26. SIR DAVID LICHTONE, Clerk of the King's Treasury and Archdeacon of Ross, was the next Abbot. On 29th July, 1483, the Convent assembled for the Election of Abbot Bonkyl's Successor. They divided in opinion as to the fittest person. William Schevez, Archbishop of St. Andrews, was present, and by his advice the Convent agreed to a Compromise, by nominating Sir Alexander Masoun, Prior of Fyvie, as "Compromissar" for choosing the Abbot. The Compromissar immediately postulated Sir David Lichtone, who was received "with great joy," and the Bells were rung. The Chapter voted a Grant of 3000 Gold Ducats for the purpose of expediting the Bulls of his Appointment at Rome. This large sum continued to hang as a Burden on the Abbey for a long period afterwards. This Abbot seems to have managed the Rents and Lands of the Monastery with great diligence and attention. The Record of Leases of Lands and Teinds, Presentations to Churches, and other Documents issued by the Chapter, are in his time recorded in a manner more full and regular than formerly. It was he who put on record those curious Memoranda in relation to the Offices of the Granitor and Cellarer. On 5th April, 1486, he and the Chapter engaged "a discret Clerk, Master Archibald Lame" (Lamy) for three years after Whitsunday, to teach the Novices and younger Brethren, for which he was to get 10 Merks Scots as Salary (nearly the ordinary Stipend of a Parish Vicar), besides his daily portion with the Monks. On 5th July, 1500, the Lands of Cairnie and Pendicles were let to Janet Brydy

and her sons, at the following Rents, viz., £11 6s 8d Scots (equal to 18s 10½d Sterling), payable to the Monks of the Community, for the Lands of Cairnie; for the Smiths' Lands, near Cairnie, 3 Shillings, to the Monks of the *Library*; and for the Lands under Lamblaw, "beyond our Ward," 2 Bolls Oats, with other Husbandry Charges. They were taken bound to grind their Corns at the Wardmill; and Janet Brydy was bound not to Marry unless with License of the Abbot and Convent. The last recorded Writ granted by Abbot David Lichtone is a Lease of the Lands of Percie, near Kingoldrum, on 17th December, 1502.

27. Previous to Abbot David Lichtone's Death, the Primate or Archbishop of St. Andrews seems to have obtained an interest in the rich Benefice of the Abbey. This was JAMES STUART, Duke of Ross, second son of King James III., who became Primate in 1497, and held the Abbeys of Dunfermline and Holyrood *in commendam*. He granted, along with Abbot David, Writs of Presentation to the Churches of Garvoek and Nigg, on 28th and 31st October, 1502. After the Death of Lichtone, he became also Commendator of Arbroath during the brief period of his survivance, as he Died in the year 1503, at the early age of 28, and was Buried in the Cathedral of St. Andrews.

This period is marked by the commencement of that *open* declension in the Romish Church of Scotland, which rapidly increased during the next half Century, till its further progress was stopped by the "Reformation." After 1500, the great Benefices were grasped by the King and Nobles, as Livings for their sons, brothers, and nephews, legitimate or illegitimate. The Chapters were virtually deprived of their power of Election, the Duties of Discipline and Hospitality were equally neglected, and the consequence was general disorder, immorality, and ignorance. According to Spottiswoode, this tide of corruption reached the Religious Institutions, especially the Monasteries in Fifeshire and the Southern parts of the Kingdom, about 25 years before Lichtone's Death, and at the time of the persecution of Archbishop Graham.

28. GEORGE HEPBURN, of the Family of Bothwell, and Provost of the Collegiate Church of Lincluden, in Galloway, succeeded James Stuart as Abbot of Arbroath, by the unanimous Election of the Chapter on 3rd February, 1503-4; and on the 20th of the same month, they gave 1500 Gold Ducats to Procurators for expediting the Papal Bull in the new Abbot's favour. He held the Abbacy for 10 years. He was appointed Bishop of the Isles in 1510, after which the Charters relative to Arbroath were granted by him, under the Title of "George, Bishop of Sodor, and Commendator of Arbroath." He also at this period held the Abbey of Iona *in commendam*. In 1509, Abbot George appointed James Henrison, Clerk of the Justice-General, during his life, to the Office of "Advocate" of the Abbey, for a Pension of 20 Merks. This Advocate then held the important Office of Clerk of Justiciary, whose official Successor is now our modern Lord



Justice-Clerk. A Lease of the Lands of Bogfechil, in the Barony of Tarves, bearing the Date of 12th January, 1511-12, contains the name of the Abbot, of Richard Scot, Sub-Prior, and the whole other twenty-five Monks of the Convent. A Writing in the Register bears that there existed in the Parish Church of Inverkeillor, about 1511, an Altar or Chaplainry Dedicated to John Baptist, whose Patron was then Magister David Gardyne of Conon-syth, and that Sir John Davidson, Chaplain of the Chapel of Whitefield, endowed it with certain Rents, payable from the Baronies of Dysart, Panmure, and Inverkeillor, for the benefit of the souls of King James IV., his Queen Margaret, and others. The last recorded Charter granted by this Abbot bears the Date of 12th August, 1513. He followed King James IV. to Flodden, and fell with him on that disastrous field.

The Abbey Register in his time consists almost entirely of Leases, without those interesting Documents which marked the rule of Abbot Lich-tone. But alongside of this and other proofs of the careless and secular administration of the Ecclesiastical Property, the Chartulary affords evidence of the increase of superstitious notions among the people. We refer to those Grants to the Altars in S. Mary's Chapel and S. Vigean's Church, which appear during the government of Abbot George, although the more peculiar and superstitious parts of these Deeds do not seem to have been encouraged or confirmed by him. These were afterwards confirmed by his Successors, James and David Betoun, who had no scruples whatever on that point.

After Hepburn's death, a contest took place for possession of the Abbacy. The Competitors were—1st, Gawin Douglas, Provost of the Collegiate Church of S. Giles, Edinburgh, well known as the Translator of Virgil into Lowland Scotch, under the Nomination of Queen Margaret, who was then Regent of Scotland, and was shortly thereafter Married to the Earl of Angus, Douglas' Nephew; 2nd, John Hepburn, then Prior of St. Andrews; and 3rd, Andrew Foreman, Bishop of Moray. They were also Competitors for the See of St. Andrews, which was vacant by the death of Alexander Stuart at Flodden. Foreman had been declared Archbishop of St. Andrews, and Abbot of Dunfermline and Aberbrothock, by the Pope's Bull, Published at Edinburgh in January, 1515. The disturbances caused by Hepburn and his friends were so great that the Regent Albany prevailed on Foreman to Resign his Benefices, and he received again the Archbishopric of St. Andrews. Gawin Douglas seems to have retired from the contest for Arbroath, and was next year made Bishop of Dunkeld.

29. JAMES BETOUN, Bishop of Glasgow, being then Chancellor of Scotland, obtained in 1514 the Abbacy of Arbroath *in commendam*, and held it till he became Archbishop of St. Andrews, when (in 1523) he Resigned the Abbacy in favour of his nephew, David Betoun. During part, at least, of the period when James Betoun was Abbot, the Abbey seems to have been practically ruled by Alexander Craill, the Sub-Prior. Betoun Died in 1539,



and was Buried before the High Altar of the Cathedral of St. Andrews.—For more of Beaton, see *Scotichronicon*, vol. i., p. 245, and vol. ii., p. 517.

30. DAVID BETOUN first appears in the Arbroath Chartulary on 18th January, 1523-4, as confirming Robert Scot's Endowment of the Altar of S. Dupthacus. On 20th May, 1525, he issued a Presentation of the Parish Church of Lunan to Sir David Cristeson, Presbyter; so that Walter Miln's Entry as Priest of Lunan must have been of later date. Betoun, on 23rd May, 1525, granted Warrant to infest James, Lord Ogilvy, in the Lands of Brekky, as Heir to "John, Lord Ogylwy, his gudschyr;" and in 1527, he let the Croft near the Dern Yett, with the Teinds, to John Barbor, for nineteen years, at a Rent of £1 6s 8d Scots. This is probably the true origin of the term "Barber's Croft," now applied to that piece of ground. On 9th November, 1527, he granted a nineteen years' Lease of the Lands of Cairnie and Smith's Lands to Alexander Brown, Chaplain, and others, for the same Rents at which they had been let by Abbot Lichtone. The present Feu-Duty of 18s 7½d Sterling, paid by Sir John Ogilvy for Cairnie, may probably be traced back to these Rents. On 5th December of that year, the Abbot granted to Robert Lesly of Inverpeffer a yearly Pension of £10 Scots for life, on condition that he should appear "as Procurator for the Abbot and Convent in all causes against all persons, except those by whom he has been previously engaged, before the Lords of Council, Session, and Parliament, and give them his counsel in the same as often as required." This Lawyer's Pension is equal to 16 Shillings and 8 Pence of our Money; but in market value at that time was perhaps nearly equivalent to £10 Sterling in our time.

The Chartulary contains various proofs of David Betoun's acts of kindness to his chief *Lewd*, "Maistres Marion Ogilbye," who is said (by Knox) to have been seen departing from his Castle at St. Andrews by the private Postern that morning on which he was murdered. She was a daughter of Sir James, afterwards Lord Ogilvy of Airlie, and had several children by Betoun, one of whom was ancestor of the Bethunes of Nether Tarvet; and it was her daughter, Margaret Betoun, whose Marriage with the Master of Crawford (afterwards ninth Earl), was celebrated with magnificence at Finhaven Castle immediately after the death of George Wishart. One of her sons was styled David Betoun of Melgund. Another son, Alexander Betoun, was Archdeacon of Lothian, and is believed to have become a Minister of the "Reformed" Church. On 22nd May, 1528, Abbot David, for a certain sum of money "*and other causes*," granted a liferent Lease to Marion or Mariot Ogylwy of the Lands of Burnton of Ethie, and other Lands near that place. On the 20th July, 1530, he also granted to her a liferent Lease of the Kirkton of St. Vigeans, with the Muirfauld, and the Toft of St. Vigeans, and a piece of common Land lying to the South of the Church. These Grants were followed, on the 17th February, 1533-4, by a nineteen years' Lease of the eighth part of the Lands of Auch-

mithie, with the Brewhouse there and Lands belonging to it. The Leases are given in liberal terms, and at low Rents. The last recorded Grant to this Lady is Dated 10th March, 1534, and seems to be a Feu of a piece of Land in the "Sandypots," for the construction of a *Toral* or *Ustrina*, lying "beyond and near the Red Wall of the Monastery so called." This ground was not far from the Site of the present Parish Church of Arbroath. Marion Ogilvy is styled the "Lady of Melgund" in the Record of a Plea at her instance before the Bailies of Arbroath, 8th January, 1565-6 [*Burgh Court Book*]; at which time, or shortly before, she was Proprietrix of Hospitalfield, near Arbroath. Commissary Maule relates that Thomas Maule, younger of Panmure, had been an Attendant on the Cardinal, and was contracted in Marriage with his daughter, evidently previous to her Marriage with the Master of Crawford. But as he was riding out of Arbroath one day, in company with James V., the jolly Monarch called him aside, and bade him "Marry never ane Priest's gett;" "whereupon (adds the Commissary) that Marriage did cease." The Cardinal highly resented the slight; and his resentment ultimately cost Maule 3000 Merks [*MS. Account of Panmure Family*].

The Leases granted by David Betoun are in much looser and more general terms, and contain fewer restrictions, than those granted by his immediate Predecessors; and often contained power to assign and sublet. This was the intermediate step betwixt the former careful management of the Monastic Possessions and the subsequent alienation of them in perpetual Feu Grants for fixed quantities of Grain, or certain amounts of Scotch Money, the value of which has now fallen to very insignificant sums.

The Monastic Register, so far as accessible, ends with a Writ granted soon after 5th September, 1536, and does not contain Transcripts of the Writings by which the Lands in the more immediate neighbourhood of the Abbey were subfeued. Previous to David Betoun's time, the Abbey Lands in the Shires of Inverness, Banff, Aberdeen, Kincardine, Perth, and Lanark, had been gradually feued away. This was the case also with the Lands about Kingoldrum, and the most of those in the Parish of Dunnichen. But down to 1536, the Abbey Lands in the Parishes of St. Vigeans, Ethie, and Carmylie, and those of Dumbarrow, were (with the exception perhaps of Letham) retained by the Convent, and were regularly let to Tenants in Leases of nineteen years. The Lands of Ethie were in the hands of the Convent after 1528, as in that year the Abbot let the half of the Mains of Ethie to David Lichton, who had Resigned his liferent Lease of Burnton of Ethie in favour of Marion Ogilvy; and the "principal place of Athy," with its Granary, is incidentally mentioned as being in the Abbot's possession in 1510. It is quite possible that a Mansion at Ethie may have been about 1530 the Residence of the Cardinal's favourite Mistress, who had Leases of Land on both sides of it. It may be here stated that the last Vicar of the Parish Church at Ethie on record was James Ged, who was presented to



the Perpetual Vicarage by David Betoun, on 7th December, 1534, after the death of Andrew Chatto, the former Vicar.

On 13th December, 1534, Betoun was made Lord Chancellor of Scotland, and in 1544 the Pope nominated him Legate *a latere*. By this time he also held the Appointment of Legate *natus*, as he is said to bear that Title in the Feu Charter of the Lands of Colliston, Ruives, Park of Conon, and Guthrie Hill, which he granted on 25th July, 1544, to John Guthrie and Isobel Ogilwy, his spouse. The Deed was Subscribed by the Cardinal and twenty Monks of the Abbey, whose names were—

Robert Durward (Sub-Prior),	Andrew Bardy,	David Teyndar,
William Crammy,	David Craill,	Thos. Ruthirfurde,
Thomas Scot,	Walter Baldowy,	Wm. Wedderburne,
John Logye,	John Peirson,	David Scot,
Alexander Gov (Gow),	Allan Martyn,	Alexander Cwby,
Richard Craik,	John Renny,	Christopher Moncur,
	George Moncrieff,	John Anderson.

This Document has at present fallen aside, a loss the more to be regretted on account of the extraordinary character of some of the Illuminations on its Margin. It was confirmed by another Charter, dated 16th November, 1544, granted by James Strodaquhyne [Strachan], Provost of the Collegiate Church of the Blessed Virgin of Guthrie, David Pitcairn, Archdeacon of the Cathedral Church of Brechin, and John Meldrum, Canon of Brechin, and Rector of the Parish Church of Buthergill, as Papal Commissioners. The numerous Dignities acquired by Betoun were not forgotten to be enumerated at the Trial of George Wishart, in February, 1546, by John Lauder, his accuser, according to Knox's Account. "Is not my Lord Cardinall the secund persone within this Realme, Chancellar of Scotland, Archbischope of Sanctandross, Bischope of Meropose, Commendatour of Abirbrothok, *Legatus Natus, Legatus a Latere?* And so reciting as many Titilles of his unworthy Honouris as wold have lodin a Schip, much sonare ane asse; is not he (quod Johne Lauder) ane equall judge apparently to thee?"

In 1541, the Cardinal underwent a temporary disgrace and imprisonment, during the Regency of the Earl of Arran, and at this time the Abbacy of Arbroath was given, or attempted to be given, *in commendam*, to John Hamilton, the Regent's second son. Cosmo Innes is of opinion that Betoun did not hold the Abbacy till his death; and it has been said by others that he Resigned that Benefice in March, 1545-6, with the intention that James Betoun, his nephew (afterwards alluded to), should enjoy it; although his Title of Commendator of Aberbrothock was named by John Lauder at Wishart's Trial, within three months of his death, which took place at the hands of Norman Leslie's followers on 29th May, 1546, as narrated in every History of the period. The Cardinal's bloody and violent death happened in a time of confusion, which it tended to increase; and immediately after



its perpetration a competition took place for the Offices which he had held, and among others for the Abbey, notwithstanding his alleged Resignation in favour of his nephew.

We owe to Betoun, on his first coming into the Abbey, some Rules for its economy, which show the yearly consumption of all supplies by the Convent. The Monks used annually 800 Wedders, and 9 Score of Marts, besides Lamb and Veal, Swine, Grice, and Chickens; Eggs and Butter; Dried Fish (Keeling, Haddock, and Spelding), large supplies of fresh Sea Fish, and 11 Barrels of Salmon, the produce of their Fishings at Dundee, the Ferry [Broughty], and Montrose. The allowance of Wheat was 30 Chalders, of Oatmeal 40 Chalders, and of Malt 82 Chalders. The Officers are rebuked for negligence in letting the Convent want Provision, "sen God, of His grace, has given the place largely to live upon." The Abbot found that the "Estimate" of Expenditure exceeded the Charges of the old Cellarer in 1488, which were but £500, though in that year "the Kingis hienes was heir twys; the Archebischop thris, and the Lordis of the Realme and al otheris hospitality kepit."

31. After the Cardinal's Death, Knox states that "Laubour is maid for the Abbey of Abirbrothok;" and, in the midst of some uncertainty, GEORGE DOUGLAS, natural son to Archibald, Earl of Angus, may be ranked as the next Abbot, although he enjoyed the Benefice only for a short period. Leslie, the Historian, says that the Governor [Earl of Arran] "gaif ane gift of the Abbay of Arbroith to George Douglas, bastard sone to the Erle of Angus, notwithstanding that Maister James Beatoun, tender cousing to the Cardinall, was lawfullie provydit thairto of befor, quhilk maid gret troubill in the countrey eftirwart." Knox, in allusion to this Appointment of George Douglas, adds, "in memory whair of he is yet called Postulat." Some have believed the Grant to Douglas to have been wholly ineffectual. But Hume of Godscroft, in his History of the House of Douglas, referring to this Title of Postulate of Aberbrothock, asserts that Douglas did "not only *postulate* it, but apprehended it also, and used it as his own." The Servants and Dependents of the Earl of Angus possessed Arbroath in the end of the year 1547, subsequent to the Battle of Pinkie. [*Tytler, vol. vi., p. 424.*] Long afterwards, in 1570, during the vindictive and bloody War between the King's-men and the Queen's-men, Douglas, who espoused the King's side, took possession of the Abbey, as belonging to him. He was besieged in it by the Earl of Huntly for some time, till the Regent Lennox sent the Earl of Morton with a force to relieve him. Upon this, Huntly left the place and went to Brechin, whither Morton followed, and a Skirmish took place at the Cathedral; after which Morton hanged 44 soldiers, who had been taken prisoners at the Castle. George Douglas became Bishop of Moray in 1571, and retained that See about 16 years, till his death. In the absence of more direct evidence, it is supposed that his carrying away the Documents of the Abbey and Town of Arbroath, as mentioned in King

James' Charter to the Burgh, took place when he left the Abbey, after his short-lived possession of it in 1570.

32. In the confusion that succeeded the Death of David Betoun, and notwithstanding the Grant of the Abbacy to George Douglas, it seems to have soon fallen into the hands of JAMES BETOUN, a son of John Betoun of Balfarg, and nephew of the Cardinal. He was educated for the Church, and was sometimes styled "Maister James Betoun, Postulat of Aberbrothock." According to Chalmers, he had obtained an Appointment to the Abbacy at the time of the Resignation of his uncle the Cardinal, in March, 1545-6. As Postulate of Aberbrothock, he was in November, 1549, ordered to find security to "underly the lawis for treasonable intercommuning with Sir John Dudley, Englishman, sometime Captain of the Fort of Brouchty," and persons were sent to Aberbrothock "to require the place thereof to be given oure to my Lord Governouris Grace, because Maister James Betoune was at the Horne." In that year (1549), he is said to have granted a Charter of the Lands of Guynd, now in Carmylie Parish, to John Betoun of Balquharrie [Balquharg], for Services performed by him, and for "the defence of the Monastery against the Invaders of the Liberties of the Church in these times when the Lutherans are endeavouring to invade the same." [*Stat. Acct. of Carmylie*, 1845.] This Grant was probably annulled at the "Reformation," as the "Charge of the Temporalitie" describes the "Lands of Gund" as set in Feu to David Strathachlin of Carmylie.

James Betoun retained the Abbacy, although not without contest, till the year 1551, when he was Promoted to the Archbishopric of Glasgow. He enjoyed many eminent Stations in the Church during the few years which then preceded the downfall of the Romish Faith in Scotland. After that event he left this Country, and was appointed by Queen Mary Ambassador to the Court of France. Her son, James VI., continued him in that Office till his death, which took place at Paris on 25th April, 1608, in the 86th year of his age. Betoun is said to have settled his Property so as to promote the cause of Learning. He bequeathed to the Scottish College at Paris many interesting Documents, including the Correspondence betwixt Quintin Kennedy, Abbot of Crossragwel, and John Willock, one of the Reformers, in 1559, which has since been Printed by Bishop Keith and others.—For more of Betoun, see *Scotichronicon*, vol. ii., p. 527.

LORD JOHN HAMILTON, the second son of the Earl of Arran, Governor of Scotland, is believed to have obtained an Appointment to the Abbacy so early as 1541, but did not obtain possession till 1551, on James Betoun's Preferment to the See of Glasgow. He was at that time only about 18 years old, and was the last Roman Catholic Abbot of Arbroath. But in 1559 he, with his father's Family, became attached to the Protestant party; and he afterwards acted conspicuously in most of the Political and Religious movements of the time. Owing to the lunacy of his elder brother, he was, after his father's death, practically the head of the powerful Family of



Hamilton during the long period of thirty years. It was during his Rule that the remaining Lands of the Monastery were given away as perpetual Feus, till nothing was left except the Precinct or Site of the Monastic Buildings, to which the Crown laid claim. Among others, it appears that about 1555 he Feued the Lands and Barony of Ethie to Sir Robert Carnegie of Kinnaird, one of the Senators of the College of Justice, and afterwards Ambassador to England and France, for £108 (Scots) yearly. From Sir John these Lands descended to John, his grandson, who was created Lord Lour in 1639, and Earl of Ethie in 1647. These Titles were about 1662 changed to Earl of Northesk and Lord Rosehill.

On 10th May, 1560, Abbot John Hamilton Subscribed the Contract with Queen Elizabeth's Lieutenant regarding the Siege of Leith. He was one of the Assize who, in 1567, pronounced Bothwell not guilty of the Murder of Darnley. A letter from him to the General Assembly, excusing his absence on account of the disturbances at the time of Queen Mary's Imprisonment at Lochleven, is Printed in *Keith's History*, p. 587. It is Dated at Hamilton, 19th July, 1567, and concludes, "Zour loving friend at power in all godlines, Arbrothe." He had taken the Queen's part at this period, and afterwards went to France to solicit aid for her deliverance; but he does not appear to have been at the Battle of Langside after her escape. He appeared publicly on her behalf toward the close of the Civil War which soon afterwards ensued, although he did not personally act much the part of a Soldier. He was included in the Sentence of Forfeiture pronounced against the Queen's adherents in the King's Parliament of August, 1571. By the Treaty of Perth, 23rd February, 1571-2, "Lord Johne Hamiltoun, Commendator of the Abbay of Arbroithe for himself, and takand the burden upon him for Lord Claud Hamiltoun, his brother, and all utheris, the kin, friends, servants, and partakers now depending properly on the Duke His Grace of Chattelarault, thair father, and the hous of Hamiltoun," with the Earl of Huntly and his Dependents, submitted to the authority of the Regent of the Infant King, and were restored to their Possessions. [*Historie of King James the Sext*, p. 211.]

Like others of his Family, Lord John was suspected of participation in contriving the death of the Regent Moray: he cordially received the Assassin at Hamilton after the deed. He was also concerned in the death of Johnston of Westerraw, who had killed one of the Hamiltons, and was in turn slain by another of the same name. The following scenes, so characteristic of that unsettled period, cannot be better narrated than in the words of the Church Historian, Calderwood, vol. iii., p. 346:—"Upon the seventh of March [1575], the Lord Hammiltoun and Claud, Abbot of Pasley, made public sithement [an old Scottish form of making *assythment* or satisfaction for bloodshed] to the Erle of Angus, in the Palace of Halyrudhous; coming the whole bounds of the Inner Court barefootted and bareheaded; and sitting down on their knees, delivered him the Sword by the point, for the



slaughter of Westerraw. This reconcilioun greeved specially William Douglas of Lochlevin, who desisted not from persute of the slaughter of his brother, the Erle of Murrey. He persued the Lord Hammiltoun comming from Arbrothe, so that he was constrained to retire to Arbrothe. Another tyme, when he was ryding through Fife, he constrained him to flee to Dairsie, and lay about it till the Regent sent and charged them to depart." On the last of these occasions, Douglas was accompanied by the Earl of Buchan, George Douglas (the Postulate), then Bishop of Moray, and about 500 horsemen. They were determined on the death of Lord John, but he escaped to Dairsie by a stratagem, where he was besieged several days, till the Hamiltons, with the Earls of Angus, Rothes, and Errol, had assembled a large force for his relief. Douglas at last was induced to raise the siege, and Lord Hamilton was allowed to proceed on his journey to Arbroath.

Lord John shared in the sudden reverse of his kindred during Morton's Regency in the year 1579, on the pretence of accession to Moray's Murder, and fled to Flanders in great poverty, having travelled on foot through great part of England, disguised as a Seaman. He went to Paris, and was very kindly entertained by Archbishop James Betoun, his Predecessor in the Abbacy. The powerful House of Guise made great offers to him if he would return to the Roman Catholic Faith; but his conscientious refusal deprived him of all further favour at the Court of France. Queen Mary, when under sentence of Death, took a Ring from her finger, and bade her attendants carry it to him, as the only proof she could give of her sense of the fidelity of his Family to her, and of their sufferings on her account, requesting that it might be kept as a lasting token of her gratitude. Although Lord John was thus attached to his Royal Mistress, he had a large share of the confidence of the "Reformed" Church; and was generally on the side of those who espoused the cause of "Civil and Religious Liberty," so far as understood at the time.

During the period of Lord John's adversity, Esme Stuart D'Aubigné, the early Favourite of King James, procured the Revenues of the Abbacy, and, in May, 1581, confirmed a Deed of Sale of Newton of Aberbrothock by John Carnegie of that Ilk, to Robert Guthrie of Kinblethmont. He was suddenly advanced to great power, and was, on 3rd August, 1581, proclaimed Duke of Lennox, Lord Darnley, Lord Tarbolton, Dalkeith and Tantallon, Great Chamberlain of Scotland, and Commendator of Arbroath. His fall was as rapid as his rise. The Scottish Barons, enraged at his boundless influence over the young King, carried through the Revolution called the "Raid of Ruthven," and compelled D'Aubigné to leave Scotland in December, 1582. He Died soon afterwards in France, on 26th May, 1583. He was a good-natured, gay, accomplished man, with the manners of France, where he had been educated. During the short period of his power, there was a running War betwixt him and the Ministers of the Scottish Kirk, who believed, perhaps unjustly, that he continued to be "a Papist in disguise."

Among innumerable Charges brought by them against his public proceedings, and those of James Stuart, who at that time took the Title of Earl of Arran, they complained that "he procured the title of the Abbacie of Arbrothe, without any provisioun of the ministrie for everie particular kirk of that prelatie, contrarie to the tenor of the late act of Parliament;" and also, that "he purchased the gift of the superplus of the thrids of Arbrothe, as it stood *in anno* 1580, not onlie to stay all farther planting of ministers within the kirks of that Abbacie, but also to spoile the whole ministers not planted at these kirks of the part of their stipends taken out of that Abbacie. [*Cald., vol. iv., p. 396.*] Another Charge, of a more personal nature, was that, "Albeit he promised to procure and mainteane on his expenses a minister, he never had so much as one boy to read one chapter or say grace at the table." The Commentary on this curious List of Grievances also bears that, "In a French passion he rent his beard, and, thinking to strike the boord, strake himself in the thigh, crying, 'The devill for John Durie,' which Montbirneau learned for the first lessoun in the Scotch language."

Lord John Hamilton returned to Scotland in 1585, with his brother Claud and the other exiled Lords, and invested Stirling with an Army, after which he, as first in rank, and the other Nobles, were courteously received by the King. He was, by the Parliament of that year, restored to his Possessions and Honours, made Captain of the Castle of Dumbarton, and appointed Curator to his eldest brother, James Hamilton, Earl of Arran. After this period he enjoyed much of the friendship and confidence of James VI. The Act of Annexation of the Temporality of Benefices to the Crown, passed in 1587, provided that "John, Lord Hammiltoun, Commendator of the Abbacie of Aberbrothock, sall bruik the fruites of the said Abbacie during his lifetime, in the same manner as he did before, except the Profits of the Lands of Craquhy and Milne, the Lands of Tullois and Corstoun, for the whilk he sall be recompensed according to the general ordour to be taken with the remanent Ecclesiastical persones quhais rent is paired be the said Annexatioun." Lord John took a prominent part in the reception of Queen Anne of Denmark, and bore the Sceptre at her Coronation, on 17th May, 1590. He was created first Marquis of Hamilton on 17th April, 1599, and Resigned the Abbey into the King's hands, who conferred the same on his eldest son, James Hamilton, reserving his father's right to the Profits during his lifetime. This last Abbot of Arbroath Died on 12th April, 1604, aged 71.

His son James, thus second Marquis of Hamilton, procured a Charter of the Abbey in 1600, and the King and Parliament, on the 16th July, 1606, dissolved the Lands, Patronages, and Teinds of the Abbey from the Crown, and erected them into a Temporal Lordship in his favour, with the Dignity and Title of a Lay Lord of Parliament, but divested of the Privileges of Regality. This Statute declares that the Parliament "hes suppressit and extinguischit the memorie of the said Abbacie of Aber-

brothok, that thair sall be na Successor provydit thairto, nor na farder mentioun maid of the samin in ony tyme heirefter." The Marquis of Hamilton was created Lord Aberbrothock on 5th May, 1608. He Died on 2nd March, 1625, and his son James, third Marquis, was served Heir to the Lands and Barony of Aberbrothock on 5th May thereafter, and retained them at least till 1636. Up to Michaelmas of that year his Chamberlain, John Hamilton of Almeriecloss, took an active part in the Burgh Business of Arbroath, and annually nominated one of the Bailies.

After that Date, according to Spottiswoode, the Lordship, now an ordinary Estate, came into possession of William Murray, subsequently created first Earl of Dysart, who retained it but a few years.

Patrick Maule of Panmure seems to have been in terms for a Purchase of the Estate from the Marquis of Hamilton, and afterwards effected the Purchase of it, with the Patronage of its Churches, from the Earl of Dysart, and obtained a Charter in his favour on 26th November, 1642. He was Gentleman of the Bed-Chamber to King Charles I., and in 1646 was created first Earl of Panmure. He and the Earl of Dysart did not, down to 1646, nominate any Magistrate of Arbroath, but left them to be Elected by the Council. James, the fourth Earl, lost Arbroath, with his other great Possessions through his Forfeiture after 1715; but they were purchased from the York Buildings Company in 1764 for £49,157 18s 4d, by William Maule, Earl of Panmure of Forth, and have since remained in the possession of that eminent Family. [*From Miller's Arbroath and its Abbey.*]

#### VALUATION OF THE ABBEY OF ARBROATH.

Money—£2873 14s. Wheat—30 Chalders, 3 Bolls, 3 Firlots, 2 Pecks; Bear—143 Chalders, 9 Bolls, 2 Pecks; Meal—196 Chalders, 9 Bolls, 2 Firlots; Oats—27 Chalders, 11 Bolls; Salmon—3 Last, 1 Barrel. Omitted—Capon, Poultry, Grassums, and all other Services and Small Duties.

The Kirks of Abernethy and Monyfieth are not counted in the above Valuation. Abernethy: Money—£278. Monyfieth: Wheat—4 Chalders, 12 Bolls; Bear—12 Chalders, 9 Bolls; Meal—15 Chalders, 10 Bolls.

#### VI. FYVIE, A.D. 1179,

Situate upon the Water of Ythan in Buchan, was a Cell or Priory of Arbroath, founded with a Parish Church in honour of the B. Virgin Mary, by Fergus, Earl of Buchan, in this year; and his Donation of it to the Abbacy of Arbroath was afterwards confirmed by Margaret, Countess of Buchan, his daughter, who Married Sir William Cuming, Knt., who by that Marriage became Earl of Buchan. I find one "Albertinus custos domus de Fyvvyn" in 1323. There is likewise a Letter of Bernard,



Abbot of Aberbroth and Chancellor of Scotland, addressed to him “De disciplina regulari servanda per Custodem Domus de Fywyn. Datum apud Aberbroth, die Lune, in Festo Sancti Martini in hyeme, anno gracie 1325,” which is recorded in the Chartulary of Aberbroth (fol. vers. 14). “Johannes de Sancto Andrea” is named “custos domus de Fywyn” in 1451; and upon the 20th of May, in 1484, Alexander Mason, Prior of Fyvie, names, with the consent of the Chapter, David Lighton, Archdean of Ross, Abbot of Aberbroth, “per viam compromissi.” The Priory stood on a plain ground, near to a little Water, and had a pleasant view of the neighbouring Woods. [*Spottiswoode.*]

“Near the Church, on the Banks of the Ithan, are the Ruins of a Priory. From the appearance of the Foundations, which were extant some years ago, it should seem to have been three Sides of a Court, the Middle of which was the Church, and the two Sides the Cells and Offices of the Monks.” [*Stat. Acct. Scot., vol. ix., p. 463. Edin., 1793.*]

“The Site of the Priory was on the North Bank of the Ythan, about a mile below the Castle; and the outline of a part of it, said to have been the Chapel, is still distinguishable on the crest of a gentle eminence, about 150 yards North-East of the present Bridge of Lewes.” [*Stat. Acct. Scot., part xxviii., p. 326. Edin., 1840.*]

The following additional information is given from the Register of Arbroath:—A Charter of Father Reginald le Chen giving to God and the Church of S. Thomas the Martyr, at Arbroath, and to the Monks of the said Monastery in the Religious House built on the Land of Ardlogy, near the Church of S. Peter, founded by him at Fyvie, the whole Lands of Ardlogy and Leuchendy. Given at Aberdeen on the F. of S. Luke the Evangelist, A.D. 1285.—An Order by Henry, Bishop of Aberdeen, stating that, since the Vicarial Church of S. Peter at Fyvie had become vacant by the Resignation of Ferchard, he, with the unanimous consent of his Chapter, and at the instance of the Religious of the Abbey and Convent of Arbroath, to whom the Presentation to the Vicarage belongs, decrees that the Religious living together in the said House at Fyvie shall find

one Chaplain, who shall administer the Sacraments day and night (if there be necessity) for the Parishioners of the said Church of S. Peter at Fyvie, and that he shall be paid for so doing 100 Shillings yearly, through their hands. Given at Aberdeen, same Date as above.—A Letter from William, Abbot of Arbroath, appointing Patrick Keeper of the House at Fyvie. Given at Arbroath on the Festival of S. Peter *in Cathedra*, A.D. 1361.—A Deed of Richard, Abbot of Arbroath, appointing Malcolm Bridy, Prior of Fyvie, on the 25th day of March, A.D. 1450.

Abbot Bernard's Letter of 1325, addressed to Albert, Custodier of the Priory of Fyvie, gives us a view of the corruptions among the Monks of Buchan at that time, as well as of his determination to reform them. After alluding to the want of Discipline and the disorder which existed at Fyvie, he commanded the Custodier to hold within the Chancel of the Chapel a Chapter three times each week—on Mondays, Wednesdays, and Fridays; to reform Divine Worship on Sundays and Festivals; to keep the Fasts in terms of Canonical Institution; and if any of the Brethren should be found drunken, clamorous, abusive, rebellious, and disobedient, to reclaim him, if possible, by good counsel; and, if otherwise, to punish each Monk by Silence and Bread and Water in a place of confinement, beyond access of the Seculars; and if he amended not, to transmit him to the Monastery of Arbroath, with a statement of the delinquencies of which he stood chargeable. [*Miller's Arbroath*, p. 201.]

VALUATION OF THE PRIORY OF FYVIE.

Money—£68 17s 8d.

VII. LINDORES, *Cir.* A.D. 1178,

Situate in the Forest of Ernside, on the River Tay, below the Town of Newburgh, in the Shire of Fife, was a rich Abbey, founded by David, Earl of Huntingdon, brother to King William, upon his return from the Holy Land about 1178. Earl David bestowed this place upon the Tyronenses of Kelso, whom Boëtius highly commends as being “marum innocentia clari.”

Robert the Bruce, Competitor with Baliol, derives his Title to the Crown from his mother, daughter to this Earl. David, Duke of Rothsay, eldest son to King Robert III., who was starved at Falkland by his uncle (as is commonly reported), was Buried in the Church of this Abbey, which was Dedicated to the Blessed Virgin Mary and S. Andrew the Apostle. There is a Bull of Pope Innocent III., granted at Lateran in 1198, the second year of his Pontificate, confirming all the Lands and Privileges granted to this place, and is addressed, "Guidoni abbati monasterii Sanctæ Mariæ de Lundores, ejusque fratribus." Johannes Scotus, Earl of Huntingdon, confirms likewise to the said Monks all the Donations which had been made to them by his father. The Monks of this place had twenty-two Parish Churches belonging to them, and were very rich. This Abbey was erected into a Temporal Lordship by King James VI., the 25th December, 1600, in favour of Patrick Lesly, son to Andrew, Earl of Rothes. [*Spottiswoode.*]

Boëtius informs us that the terrors and dangers experienced by David, Earl of Huntingdon, on his homeward Voyage, induced him to found this Abbey. His Narrative, in the quaint vernacular of the Archdean of Moray, is as follows:—

At last, quhen King Richard had distroyit this town of Achon, and was returnand in Italy, ane sudden tempest severit his navy: throw quhilk he was destitute of friendis, and finaly, be treasoun of certane evill cristin men, he was brocht to Hary, Emprioure. The schip that Erle David was intil, be rageand tempest was sa brokin, that many of thaim quhilkis war in hir perist, and he narrowly eschapit with his life. Efter this he was tane be the inhabitantis of this land, and brocht to Alexandria, quhare he was haldin lang time in preson: quhill at last he was coft be marchandis of Venis and brocht to Constantinople. Nocht lang efter he was brocht to Venis, quhare he was redemit be merchandis of Ingland and brocht to Flanderis; and thair he pullit up salis, to returne in Scotland; and, quhen he was litill departit fra the land, he was drevin be unmercifull tempest nocht far fra Norroway and Scheitland, with incredibill dangeir. Finaly, quhen he had maid ane voit to big ane kirk in the honoure of the Virgine Mary gif he war fortunat to eschape the dangeir of seis, he arrivit in Tay, beside Dundee, not far fra Sanct Nicholas' Chapell, but ony rudder or taikill; and gaif thankis to God and the Blissit Virgine for delivering of him fra sic extreme perill. The place quhare he arrivit was callit Allectum; bot efter his cumming it changit name, and was callid Dundee, quhilk



signifyis in our langage, the gift of God. King William, heirand the returning of his brothir, quhome he belevit mony yeris afore deceissit, come with maist diligence to Dundee, and embrasit him; syne gaif thankis to God and the Blissit Virgine Mary, that deliverit his brothir fra sa mony dangeris. Efter this, he gart maik generall processionis throw the realme, to geif thankis to God for the happy returning of his brothir.

Sic thingis done, ane convention was maid at Dundee, in the quhilk licence was gevin to Erle David to big ane Abbay in quhat place he plesit of Scotland, and to dotat it with landis and rentis at his pleseir. King William gaif mony priveleges to Dundee, quhilkis induris to thir dayis. David, nocht refusing the benevolence of his brothir, biggit ane Abbay, callit Lundoris, efter the ordour of St Benedict. Ane thing is thair richt mervellus: na man is hurt in that Abbay with eddaris. Thir eddaris lyis in the middis of ane vale, circulit with wod and rinnand watter: throw quhilk they burgeon vith mair plentuous nowmer than evir was sene in ony othir partis. Howbeit, na man gettis skaith thair of: for we have sene young barnis play amang thaim but dammage or hurt following.

Pope Nicholas gave the Monks a Dispensation to wear Bonnets (*De Bonnetis utendis Bulla*) at certain parts of the Divine Worship and in Processions, by reason of the great cold of the Kingdom of Scotland. But at the Reading of the Gospel, and at the Elevation of the Body of our Lord Jesus Christ, there is no Dispensation.

In the year 1218, an Accident happened at Lindores, by which William, Prior of Durham, eventually lost his life. He had gone into Scotland by order of the Pope's Legate, Gualo, accompanied by Walter de Wisebech, Archdeacon of the East Riding of Yorkshire, in order to Absolve that Country from the Papal Anathema. On their return from Aberdeen,



The Blessed Virgin, holding in her right hand a Branch, and in her left a Church. The Infant Jesus in her lap, with Nimbus, his right hand raised, and in his left a Globe. A.D. 1261. [Chapter House, Westminster.]

On their return from Aberdeen,

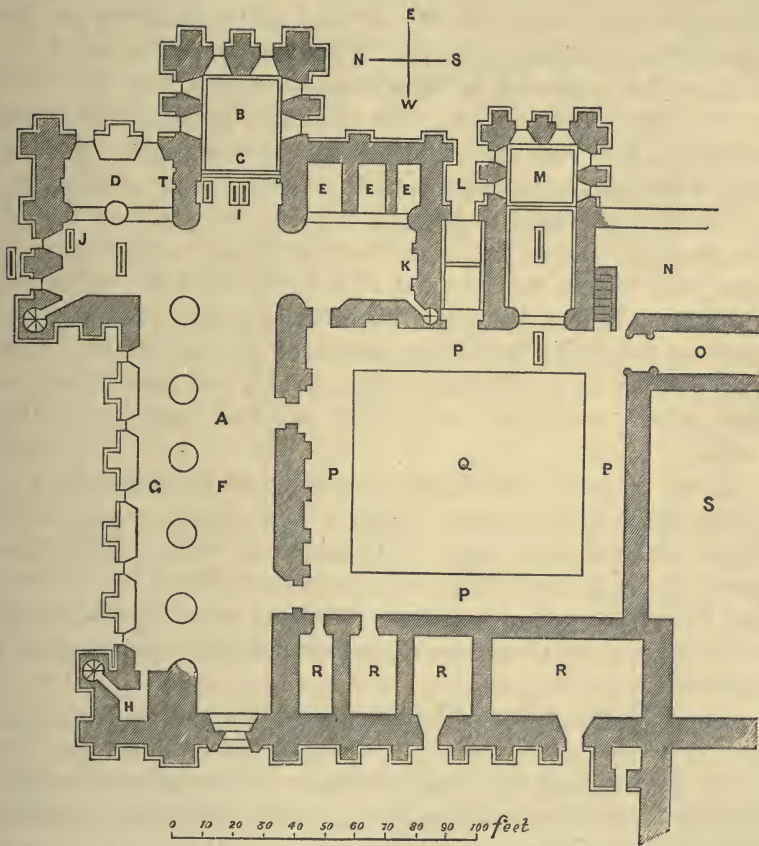
about the end of January, the Bed-chamber wherein the Prior and his Monks slept took fire, owing to the carelessness of the Butlers, and he, being nearly suffocated, was so affected by the smoke, that he Died at Coldingham on the 14th May following.

In 1268, the Prior of Lindores and the Abbot of Dunfermline were sent into England as Representatives from the Clergy to attend the Council of Ottobonus, the Pope's Legate.

In 1402, the first created Duke of Scotland was Interred at Lindores. This was David, Duke of Rothsay, eldest son to King Robert III., whom Chroniclers assert to have been starved to death at Falkland, by his uncle, the Duke of Albany. This Tale is told with a fearful quaintness by Boëce, in "Buke Sextene" of his *Croniklis*; and we learn therein that "His body wes beryit in Lundoris, and kithit miraklis monv yeris eftir: quhil, at last, King James the First began to punis his slayaris; and fra that time furth, the miraclis ceissit." It does seem somewhat strange that his Grace's carcase should have possessed such miraculous properties, as from the same veracious History we learn that his life was spent otherwise than after the most approved sanctity. Boëce says that, during his mother's lifetime, "he wes haldin in virtews and honest occupatioun: eftir hir deith, he began to rage in all maner of insolence; and fulyeit virginis, matronis, and nunnis, be his unbridellit lust."

In 1488, James, the ninth and last Earl of Douglas, Died and was Buried at Lindores, where, for the space of four years, he had led a life of compulsory seclusion. Whether he assumed the Cowl or not, does not appear.

There was one famous *Light* connected with this Abbey. Laurence of Lindores, "rector ecclesie de Crech," and the Pope's Inquisitor in Scotland, is described by Fordun as "solidissimus clericus et famosus theologus, vitæ sanctitate quamplurimum collaudatus;" and further, as one "qui nusquam infra regnum requiem dedit hæreticis vel Lolardis." This eximious Ecclesiastic had his own share of Combustibles, having presided on two occasions at the condemnation of Wicliffites. The first was in 1407, when James Resby, an English Priest, was Condemned by a Council of Scotch Clergy, and Burned at



GROUND PLAN OF LINDORES ABBEY.

[Drawn by T. S. Anderson, Esq., Newburgh.]

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|--|---|
| <p>A Church.<br/> B High Altar.<br/> C Chancel.<br/> D Founder's Chapel.<br/> E Altars.<br/> F Nave.<br/> G Aisle.<br/> H Tower.<br/> I Coffins of Alexander III.'s children.<br/> J Duke of Rothesay's Coffin.<br/> K Ninth Earl of Douglas's Tomb.</p> | <p>L Entrance to Cloisters.<br/> M Chapter House.<br/> N Library.<br/> O Entrance from Abbot's House.<br/> P The Cloisters.<br/> Q The Cloister Court.<br/> R Cells or Dormitories.<br/> S Refectory, &amp;c., &amp;c.<br/> T Piscina.<br/>    Stone Coffins.<br/> The Walls not shaded are unexplored.</p> |
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Perth. The second was in 1433, when Paul Cwar, a Bohemian Physician, was Convicted and Roasted at St. Andrews for the same Heresy. Boëce thus commemorates the extinction of *Dr. Cwar*, as he is pleased to term him:—"Nocht lang efter, was tane in Sanct Androis ane man of Beum, namit Paule Cwar, precheand new and vane superstitionis to the pepil; specially aganis the sacrament of the alter, veneration of sanctis, and confession to be maid to priestis. At last he was brocht afore the theologis, and al his opinionis condampnit. And becaus he perseverit obstinatly to the end of his ploy, he was condampnit and brint. He confessit afore his deith that he was send out of Beum to preiche to Scottis the herisyis of Hus and Wicleif. The king commendit mekil this punition; and gaif the Abbacy of Melros to Johne Fogo, for he wes principall convikar of this Paule."

Laurence was a D.C.L. of St. Andrews, and Professor in that University. Dr. Anderson, in his "Statistical Account of the Parish of Newburgh," and J. M. Leighton, in his "Fife, Illustrated by Swan," enrol him in the List of Abbots of Lindores. For this assertion no proof exists; and the very fact of his being a Lecturer in the University altogether militates against such a supposition.

In 1559, the Abbey of Lindores became a prey to the tender mercies of the "Reformers." Its Demolition is thus noticed by Knox, in a Letter to a female friend:—"The adversaries [the Roman Catholics] perceiving that neither threatening, flatterie, nor deceit, could break the bold constancie and godlie purpose of the Lords, Barons, Gentlemen, and Commons, who were there assembled to the number of 3000 in one day's warning, they were content to tak assurance for eight days, permitting unto us freedom of Religion in the mean time. In the whilk the Abbey of Lindores, a place of Black Monks, distant from St. Andrewis twelve myles, we reformed; their Altars overthrew we; their Idols, Vestments of Idolatrie, and Mass-Books we burnt in their presence, and commanded them to cast away their Monkish Habits." In 1585, the Magistrates of Edinburgh purchased the Abbey Clock for £55 (Scots), and placed it in the Steeple of

S. Giles' Cathedral. [*Turnbull's Chartularies of Balmerino and Lindores.*] This is doubtful.

Corresponding to the wealth of the Institution, the Buildings, which are now in utter ruins, appear to have been on a scale of suitable magnitude, and, if an opinion can be formed from the specimens which remain, clothed as they now are with clustering piles of Ivy, they display a Style of Architecture which reflects credit on the taste of our forefathers. The Vestibule of the Church, which occupies the centre of the Building, is yet in such a state of preservation as to indicate at once the extent and character of the Work, and which, along with the massiveness of the Walls, irresistibly lead the spectator to conclude that it must have been both a spacious and elegant Structure. In the process of dilapidation to which it was most unceremoniously subjected, but which is now fortunately interdicted, a Stone Coffin was exhumed, which is said to have contained the Body of the Duke of Rothsay. Here, unquestionably, the last of the noble House of Douglas found an asylum, and, after a chequered life, spent amidst the toils and cruelties of Civil War, engaged in the Cloistered Services of a Penitent Ecclesiastic; but no Inscription points out the place of his Interment, and whether the Coffin may be his, or that of the unfortunate Prince to whom Tradition has assigned it, is a point which cannot now be satisfactorily determined. The History of Douglas says that James, ninth Earl of Douglas, being taken prisoner at Burneswark Hill, by a Brother of the Laird of Closeburn, was ordered to be put into the Abbey of Lindores, where he remained till the day of his death in 1488, whereupon the following Verses were written:—

Quod rides rasumque caput, cellaque recessum?  
Quodque cucullatis fratribus anumerer?  
Fortuna volvente vicos fiet modo Princeps,  
Plebeius; monarchus sæpe monacha fuit.

Why do you laugh to see my Shaven Crown?  
My Cell, my Cloister, and my Hooded Gown?  
This is the power of that Sovereign Queen,  
By whom Monks Monarchs, Monarchs Monks have been.

Of the famous Causeway, which extended between Lindores

and the Church of Ecclesia Magirdum [Mugdrum], in the Parish of Dron, whither the Monks annually went to meet the Nuns of Elcho, who there paid their Devotions to their Patron Saint, not a vestige remains. In the Hills on the South of the Ruin, the *Monks'* and the *Abbots' Wells* are still pointed out to strangers.

Upon the whole, the Ruins of the Abbey of Lindores cannot be said to present anything remarkable to the prying eye of the Antiquary, as the imperfect Record of its Affairs contains little interesting to the Historian. Stately Fruit Trees ascend from the Floors of its once sacred Halls, and, interspersed as these are with Ivy, Hazel, and Flowers of all hues and colour, viewed in conjunction with mouldering fragments of the Building, give to the place at large a picturesque but melancholy air of grandeur.

The Soil within the Enclosures of the Abbey is a remarkably deep black Loam, which, as Tradition will have it, was brought by the Monks from Ireland, and is therefore untrodden by venomous reptiles! Classical authority can be adduced to attest the fact, although experience be against it.

No portion of the ancient Wood of Earnside now exists, not even a vestige of its Brushwood. The Abbey of Lindores, which (Cambden says) "was placed among the Woods," can still boast of a few Fruit Trees, which, though in ruins like itself, attract the notice of the passenger by their superb venerable appearance. The identical Trees of which Sir Robert Sibbald speaks ("witness the vastly big old Pear Trees there") as a proof of the richness of the soil, are still many of them remaining. The Orchards of much later origin, in the immediate vicinity of the Town, are in a very thriving condition, abound in Fruit of the finest quality, and, covering an extent, as they do, of nearly 40 Imperial Acres, are a source of considerable profit to their Proprietors. [*New Stat. Acct.*]

#### LIST OF ABBOTS.

1. GUIDO. He Died on 17th June, 1219. The event is thus recorded by Fordun:—

Quo die et anno [die scilicet  
Sancti Botulphi, A.D. MCCXIX.] obiit  
Guido primus Abbas de Londoris,

On which day and year [namely,  
on S. Botulph's Day, 1219] Died  
Guido, the first Abbot of Lindores,



cum ipsum locum a fundamentis construxisset, et officinas competentes maxima ex parte perfecisset, et fere per viginti octo annos monasterium strenue rexisset; monachos viginti sex superstites relinquens, ordine et religione plenarie informatos; omnes fratres de caritate mutua exhortans, et a transgressionibus absolvens, et ab ipsis absolutus et osculatus, inter verba colloctionis caput in manu fratris sibi assidentis reclinans, quasi dormiens, hilari vultu quievit in Domino. Cui successit Johannes ejusdem domus monachus.

after he had built the Monastery itself from the Foundation, and had in a great measure completed suitable Out-houses, and had energetically governed the Monastery for nearly twenty-eight years, leaving behind him twenty-six Monks in full Religious Order, exhorting all the Brotherhood to mutual love, and absolving them from their transgressions; and after having been absolved and kissed by them, during the conversation, leaning his head on the hand of the Brother that was sitting next him, as if sleeping he went to his rest in the Lord, with a smile upon his countenance. He was succeeded by John, a Monk of the same House.

2. JOHN I., above mentioned.

3. THOMAS I., "vir magnae sanctitatis," according to Fordun, Died 1273. He was succeeded by

4. JOHN II., the Prior, who Died the following year, and was Interred at Kelso. To him succeeded

5. NICHOLAS, the Cellarer.

6. JOHN III., Abbot of Lindores, swears fealty to King Edward I. at Lindores, 23rd June, 1291. He was at Lindores on the 9th August, and passed thence to St. Andrews on the 11th.

7. THOMAS II., Abbot, also swears fealty to Edward, 28th August, 1296.

8. ADAM is Witness to a Charter by John de Dundemor, 30th June, 1331; and one of David II., anno regni 13 (1342).

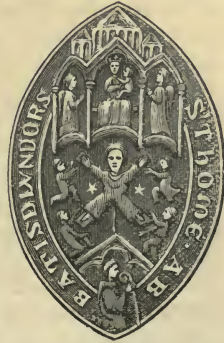
9. WILLIAM DE ANGUS is referred to in a Charter of Confirmation by Robert III. in 1392.

10. JOHN STEELE, who previously held the Office of Prior of Coldingham.

11. JOHN IV. occurs in 1474.

12. ANDREW appears in the Chartulary from 1476 to 3rd May, 1502. His Successor,

13. HENRY, in the same Record, is mentioned on 20th March, also of 1502. The apparent discrepancy arises from the erroneous computation of the Old Style, which was not departed from till 1600. This Henry was probably the same who assisted at the Condemnation of Patrick Hamilton, Abbot of Ferne, in 1527.



In the upper Niche are the B. Virgin and Infant Jesus, and at each side an Angel adoring; in the middle S. Andrew is being affixed to the Cross. Cir. A.D. 1270. [Chapter House, Westminster.]

14. JOHN PHILP. In a Deed Dated 19th February, 1539-40, John, Abbot of Lindoris, signs as Coadjutor and Administrator of the Abbey of Kelso during the minority of Lord James Stewart, Commendator, who was then under age. In 1540, John, Abbot of Lindores, had a seat in Parliament; and four years later he appears as one of the Lords of Session. In the Provincial Council held at Edinburgh in 1549, he sat as Abbot; and, as Knox states under the year 1559, having submitted to the Congregation, he was stigmatised as an Apostate. In August, 1560, he gave his sanction to the Confession of Faith. John, Commendator of Lindoris, is named as having been present at the Meetings of the General Assembly, 25th June, 1566, but probably did not long survive.

In the "*Epistolæ Regum Scotorum*," there is a Letter addressed by John, Duke of Albany, Governor of Scotland, to Pope Hadrian VI., Dated 9th March, 1521-2, which may assist in ascertaining this point. It states that the Venerable Father, Henry, Abbot of Lundoris, on account of the increasing infirmities of age, "*ad sollicitudines et vigilantiores loci sufferandos labores, præcipuum et probatum virum Johannem Philp, inibi professum Monachum Presbyterum, delegit;*" and therefore he had Resigned to him the Abbacy, reserving to himself for life the Revenues of this Benefice, requesting his Holiness to confirm the said John Philp as Abbot. "*Johannes Philp*" appears in the List of Determinants in S. Salvador's College, St. Andrews, in 1536; and the following year, "*M. Johannes Philp*" is included among the Licentiates for the higher Degree of Master of Arts. That this person may have been the son or nephew of the Abbot is by no means improbable.

It is not ascertained how long Abbot Henry, who sat in Parliament in 1513, may have survived the Appointment of his Coadjutor in 1522. That Abbot John may have held the Office for a period of forty-five years is, at least, a probable conjecture; and in the absence of more direct proof that this individual was John Philp, it may be noticed that several persons of that name appear connected with Lindores for a length of time. Among others—(1) James Philp of Ormeston (who Died in 21st January, 1579-80), and Margaret Forrest, his spouse, had a Charter of Lands in the Grange of Lindores, 24th March, 1574. According to his Testament, confirmed 26th April, 1583, John Philp, Burgess of Newburgh, was his brother-german, and mention is made of Henry and John Philpis, as his lawfull barnes. (2) James Philp, junior, and Margaret Philp, his spouse, had a Lease of  $3\frac{1}{2}$  Acres of Land in the Regality of Lindoris, 18th October, 1580. (3) Letters of Legitimation of Henry Philp, bastard, natural son of Mr. John Philp in Newtoun of Lindoris, were granted 10th September, 1580. (4) The same person, styled simply Henry Philp, son of Mr. John Philp in Newburgh, had a Charter of 5 Acres in the Hauch of Lundores, in Fife, 21st December, 1592. [*D. Laing's Edition of Knox's Works, vol. ii., p. 599.*]

15. JOHN LESLEY, the Historian, and Bishop of Ross, was Born 29th September, 1527. Knox calls him "*a Priest's gett,*" or bastard; and this



assertion is fully confirmed by some original Documents which Keith examined, showing that he was the natural son of Gawin Lesley, Parson of Kingussie, in Badenoch, and Official of the See of Murray. In 1547, John Lesley obtained a Dispensation, notwithstanding the defect of his birth, to become a Clergyman. He was Inducted to a Canonry in the Cathedral Church of Aberdeen and Ellon in August, 1550. He then spent four years abroad, in the study of the Civil and Canon Laws in the University of Poitiers; and was created a Doctor of Laws at Paris. He returned to Scotland in April, 1554; four years later, in April, 1558, he was appointed Official of Aberdeen; and, in July, 1559, he was Inducted to the Parsonage, Canonry, and Prebend of Oyne. In April, 1561, he was deputed, on the part of the Roman Catholic Party, to invite the Queen to Scotland, after the Death of Francis the Second. He returned to Leith in the same Vessel with her; and, for a period of upwards of 20 years, continued one of the most active and zealous Adherents and Assertors of the rights and character of his Royal Mistress. On the 19th January, 1563-4, he took his seat as a Lord of Session, by his designation as Parson of Oyne. Soon afterwards, he obtained the Abbacy of Lindores *in commendam*; and upon the death of Henry Sinclair, Bishop of Ross, having been Promoted to the vacant See, his Appointment was confirmed in April, 1566.

Among the various Documents relating to John Lesley, Parson of Oyne, and afterwards Bishop of Ross, of which Keith has given some account, is one, No. 7, which, if correctly stated, would have shown that the name of the Abbot, his immediate Predecessor, was also John Lesley. It will be seen, however, that this is a mistake. Having obtained a sight of the original Paper, which is written in a small hand, and full of contractions, it may be described as a Petition intimating in the usual form that John, Abbot of the Monastery of Lindoris, of the Order of S. Benedict, in the Diocese of St. Andrews, had Resigned the Abbacy in favour of John Leslie, Clerk in the Diocese of Murray, and a Doctor of both Laws, who had a seat on the Bench as one of the Lords of Council in Scotland. To this added the *fiat ut petitur*, granting Lesley a Dispensation to hold this Benefice *in commendam*. It is Dated, "Rome apud Sanctum Petrum sexto Kal. Martij, Anno Primo." That this was during the first year of the Pontificate of Pius V. (who was Elected on the 7th and Crowned on the 17th January, 1565-6), is evident from the Document itself, which refers to Letters in favour of Lesley, "by Henry and Mary, King and Queen of Scotland," thus fixing the Date to the 24th February, 1566.

In June following, John, Bishop of Ross, and Commendator of Lindores, obtained a Royal Mandate, and took an active part in regard to the Confirmation of various Feu-Farms of Lands pertaining to the Abbey of Lindores. In the Letter describing Rizzio's Murder and the Queen's conduct, addressed to the Council of England by the Earl of Bedford and Sir Thomas Randolph, the 27th March, 1566, it appears that Bishop Lesley, along with his Colleague, James Balfour, Parson of Flisk, was that night in



Holyrood—"Atholle had leave of the Kinge, with Flyske and Landores (who was lately called *Lyslaye*, the Parson of Oyne), to go where they wolde; and being convoie out of the Courte," &c.

The latter portion of Bishop Lesley's life is well known, and need not be detailed—his imprisonment in England in 1571—his long residence in different parts of the Continent, and his death near Brussels on the 31st May, 1596, in the 69th year of his age. [*D. Laing's Edition of Knox's Works*, vol. ii., p. 600.]

16. This imperfect series of Dignitaries terminates with PATRICK LESLEY, second son of Andrew, fifth Earl of Rothes, on whom the Abbacy was bestowed *in commendam*, and subsequently created into a Temporal Lordship, 25th December, 1600. He was one of the King's Suite at the Gowry Conspiracy—an event which is as likely to have been directed by King James against the Earl of Gowrie as by his Lordship against the "British Solomon." The Abbey and circumjacent Lands remained in the Family of Lindores till 1741. It now belongs to that of the Hays of Leys.

#### LIST OF PRIORS.

The following Priors of Lindores appear in the *Reg. Prior. St. Andr.*:—

1. DAVID witnesses a Charter of Confirmation by Ralph, Bishop of Aberdeen, of the Church of Bourdin, 1240, *die Sancti Romani Episcopi* (23rd October).

2. ROBERT, before 1240, witnesses a Grant by William Cumin, Earl of Buchan, of half a Merk from Invermer, and a similar one by Margery, his Countess, from Inverine.

3. JOHN, between 1255 and 1272, witnesses a Charter, by Richard, Bishop of Dunkeld, of the Church of Dull.

#### VALUATION OF THE ABBEY OF LINDORES.

Money—£2240 14s 4d [*Keith*]. Wheat—11 Chalders, 12 Bolls, 3 Firlots, 3 Pecks; Bear and Malt—40 Chalders, 7 Bolls, 1 Firlot; Meal—49 Chalders, 5 Bolls, 3 Firlots; Oats—2 Chalders, 7 Bolls. Omitted—Grassums, Entry Silver, Yards, Fishing, Capons, Poultry, Caynes, Customs, Marts, Carriages, and other Duties.

#### THE CLUNIACENSES.

The Cluniacenses were so called from the Abbacy of Cluny in Burgundy, near the River of Grosne, 4 leagues from Maçon, in France, where Berno revived the Rules of S. Bennet, adding some new Constitutions; and, when he was dying, placed Odo as Abbot and Superior of this new Monastery. [*Spottiswoode.*]

Peter, Abbot of Cluny, complains of the Epicurean tastes of the Monks of this Order in the following terms :—" Our Brethren despise God, and having, past all shame, eat Flesh now all the days of the week except Friday, not only in secret but in publick also boasting of their sin, like those of Sodom. They run here and there, and, as Kites and Vultures, flie with great swiftness where the most smoak of the Kitchin is, or where they smell the best Roast and Boiled. Those that will not do as the rest, them they mock and treat as Hypocrites and Profane. Beans, Cheese, Eggs, and even Fish itself, can no more please their nice Palates ; they only relish the Flesh-pots of Egypt. Pieces of boiled and roasted Pork, good fat Veal, Otters and Hares, the best Geese and Pullets, and, in a word, all sorts of Flesh and Fowl, do now cover the Tables of our Holy Monks. But what do I talk ? Those things are grown now too common ; they are cloy'd with them. They must have something more delicate. They would have got for them Kids, Harts, Boars, and wild Bears. One must for them beat the Bushes with a great number of Hunters, and, by the help of Birds of Prey, must one chase the Pheasants, and Partridges, and Ringdoves, for fear the servants of God, who are our good Monks, should perish with hunger." There was a great dispute betwixt the Abbot of Mont Cassin and that of Cluny, about the Title which this last pretended to have ; but this was ended in the Council which Pascal XI. held at Rome in 1117 ; for, the Chancellor, John, having asked whether those of Mont Cassin received the Rule of S. Bennet from those of Cluny, or those of Cluny from Mont Cassin, it was answered that not only the Bores of Cluny, but also all the Monks of the Latin Church, had received it from the Monastery of Cassin. [*Petrus Abbas Cluniaci, lib. vi., epist. 7. Emillianne.*]

The Monks of this Institution had five Monasteries in this Kingdom, situated at the following places :—

I. PAISLEY. *Cir.* A.D. 1163.

The early History of this Abbey is interesting, from its connexion with that of the origin of the Royal House of Stuart.

It was founded by Walter Fitz-Alan, High-Steward of Scotland, about 1163, for Cluniac Monks, whom he brought from Wenlock, in Shropshire. The first locality of the Monks seems to have been near Renfrew, the head Burgh of the Shire in which Paisley is situated; for in the Chartulary there is first a Confirmation of the Charter of Walter to the Monks of S. Milburga of Wenlock, of a Grant on the *Inch* or *Isle* near Renfrew. While the Monks were still seated at the Church of S. Mary and S. James, on the Island of the Clyde beside Renfrew, King Malcolm IV. confirmed to this said Church, and to the Cluniac Monks of S. Milburga of Wenlock, there serving God, that whole Island, with the Fishing between the Island and Partick; the Church of Paisley, Dedicated to S. Mirinus [S. Mirrin], with two Ploughs of Land; a Plough at Hastenesdene, in Roxburghshire; the Church of Innerwick, in Haddingtonshire; and 5 Merks of Money from the Mill of Innerwick.

Milburga, grand-daughter of Penda, King of Mercia, was the Patron Saint of the Priory of Wenlock. The Colony transferred to Scotland adopted the same Patroness, uniting with her S. James and S. Mirinus, a Bishop and Confessor, who is said to have passed his life in this vicinity, who became the Titular Saint of the place, who is Commemorated on the 15th September, and who, according to the Aberdeen Breviary, was Buried at Paisley. One of the annual Fairs of the Town of Paisley is held on S. Mirrin's Day; one of the Altars in the Abbey Church was Consecrated to S. Mirrin; and the Chapel called the "Sounding Aisle" was specially Dedicated to him. Soon after its Foundation at the Inch of Renfrew, the Monastery was removed to Paisley, and was munificently endowed, chiefly by the High Stewards and their followers, and by the great Lords of Lennox and of the Isles.

A Confirmation of Pope Clement IV., in 1265, thus describes their Possessions:—The place in which the Monastery itself stands, with all its Pertinents (including the Church of Paisley), and the Chapel of Lochwinnoch, with its Pertinents; the Churches of Innerwick, Legerdswood in Berwickshire, Cathcart, Rutherglen, Carmunnock, Pollock, Mearns, Neilston, Kilbarchan,



Eastwood, Houston, Killallan, Erskine, Kilmacolm, Innerkip, Largs, Prestwick-burgh, the other [*i.e.*, Monks'] Prestwick, Craigie, Turnberry, Dundonald, Sanquhar, Auchinleck, Kilpatrick, Roseneath, Kilfinnan, Kilkerran, Kilcolmanel [S. Colmanel], Argyllshire, with Chapels, Lands, and Pertinents, and the Land which Duncan, son of Ferchard, and Lamont, his spouse, gave to the Monastery there; and that whole Land, lying on both sides of the Cart, as the late Walter Fitz-Alan, Steward of the King of Scotland, Founder of the Monastery, himself bestowed it; and the Carucate of Land which formerly Grimkettle held, and which now is called Arkilston, in Paisley, and the Carucate of Land which they possessed between the Cart and Griff, in the Parish of Renfrew, which is now called the Island, or the Inch; and the whole Land of Drumloy and of Swineshaws, and the Grains, which is now called Drumgrain, and the whole Land of Hakhyncog, of Dalmullin—all in Ayrshire; and the Land which they had in the Manor of Polloc; and the whole Land of Drep, which the late William, son of Maduse, held at Ferm of the Monastery; and a Carucate of Land at Huntley [Teviotdale], which the late King William of Scotland excambed with Lands which they had in the Manor of Hastenesden; and the Carucate of Land which the late Eschina of Moll, wife of the Founder, bestowed on them in that place; and the Fishing which they had upon the Water of Clyde between Partick and the Island which is commonly called the Island of Renfrew—(they had Resigned the *Inch* itself to the grandson of their Founder for certain other Lands);—and an Annual of half a Merk of Silver from the Ferm of the Burgh of Renfrew; and the Mill which they had in the Tenement of that Burgh, with the Water-Courses and all its Pertinents; and a Plenary Toft in the Town of Renfrew; and one Net for Salmon in the River Clyde at Renfrew; and the Land which they possessed near their Mill; and the Lands of Hillington and Castleside; and the whole Mill of Innerwick, with the Water-Courses and all the Pertinents, and the whole Land of Prestwick, which is now called Monk's Town, in Ayrshire, and the Land of Monybrock, and the Land of Knock, in Renfrew; and the Mill of Paisley, with its Sequel, which they

held by the Gift of their Founder ; and half the Fishing at the Issue of Lochwinnoch, with that liberty of Fishing in the Lake itself which Walter their Founder granted ; and the whole Land of Penald, which is called Fulton, in Kilbarchan, as Henry de S. Martin, with the consent of his Overlord, conferred it ; and the Land situated between the Mack and Caldower, in Renfrew, and that part of the Land where the Mill of Paisley is situated, which Walter the Steward conceded by certain Boundaries ; and the Land beyond the Cart, between the Espedar and the Auldpatrick, in Paisley, as the said Steward gave it ; with all their Liberties and Easements in the Forests of Paisley and of Senecaster, in Ayrshire, and the Land of Carubro, which they had from the Gift of the late Uctred, son of Paganus ; and the Land at Ord, in Perthshire, which the late Walter, called Murdoch, bestowed on the Monastery ; and the Annualrent of a Chalder of Wheat, which they received from the late Patrick, Earl of Dunbar ; and the Annualrent of a Chalder of Wheat, and of half a Merk of Silver, which they possessed at Cadzow by the Gift of Robert de Loudoniis, brother of the late King of Scotland ; and an Annual of a Merk of Silver from Kilbride, by the Gift of the late Philip de Valoins ; and by the Gift of the late Earl of Maldoven of Lennox, that Fishing upon the Water of the Leven, which is called Linbren, in Balloch, with the Land between it and the Highway leading to Dumbarton ; and the Lands which they had in the County of Lennox, which are commonly called Coupmannach, Edinbernan, Bacchan, Finbelach, Cragbrectalach, Druncrine, Dallenenach, Drumtocher, Drumteyglunan, Drumdennans, Cultbuy, and Reynfod ; and the Land which they had in the place called Monachkenran, with its Pertinents in Kilpatrick, and the Land which Thomas, the son of Tankard, conferred at Moydirwal, in Dalzyell ; and the Land called Garyn, received from the late Rodulfus de Cler ; and the whole Land of Crossraguel and Strathblane, in Ayrshire, by the Gift of Duncan, Earl of Carrick ; and two Chalders of Meal, received from Alexander, the Patron of their Monastery, in exchange for the Multure of the Rass ; and an Annualrent of 2 Merks of Silver for the Mill of Thornton.

From the enumeration of the Abbey Possessions thus given, it would appear that the Monks had more than two-thirds of the Soil of the Parish lying chiefly on the Northern and Western sides. Among their munificent Gifts to the Abbey, the Stewards reserved to themselves the Manor long known by the name of Blackhall, with its Park and Forest in this Parish. At the Foundation of the Monastery, Walter Fitz-Alan gave the Monks a Dwelling upon the Rock where his Hall was founded (*"ubi aula mea erat fundata"*), the Tithe of all his Hunting, and all the Skins of Deer taken in Forineise, with Pasture for their Cattle and Swine through all his Forest of Paisley. The rights of the Forest were getting more carefully attended to in the next two generations, and the grandson of the Founder, in granting to the Abbey "all the Land between Auldpatrick and Espedare, as Auldpatrick falls into Cart-Lochwinnoch, and the Espedare falls towards the Land of the Monks lying between the Black Lynn and the Cart of Paisley," specially excepted Birds and Beasts of Game, and prescribed Penalties for any of the Monks' Cattle which should be found trespassing within his Forest, and especially within Forineise. He gave them Wood for Building, and dead Wood for Fuel, in his Forest, and Pasturage for 100 Swine there for one month in time of Mast. About 1250, Alexander, the Steward, allowed an equivalent to the Monks for Land which he had included in his Park on the West Bank of Espedare. In 1294, James, the High Steward, granted a Charter of Confirmation of the Abbey Privileges, with more precise definition of Rights and Boundaries. He gave them power through his whole Forest within his Barony of Renfrew; of quarrying both Building Stones and Limestone for burning, whether at Blackhall, within the said Forest, or elsewhere; of digging Coal for the use of their Monastery, its Granges, Smithies, and Brewhouses; of making Charcoal of dead Wood, and of cutting Turf for covering in the Charcoal; of green Wood for their Monastery and Grange Buildings within the Barony, and for all operations of Agriculture and Fishery; and dead Wood for Fuel without restriction, saving always his Parks and preserved Forest. He gave them a Right of Carriage for all





own Land, and of Fishing in all the Streams of the Forest, and in the whole Rivers of Cart-Paisley and Cart-Lochwinnoch below the Yare of Auchindonnan ; but the Steward reserved to himself Birds of Game, Hawk, and Falcon. He (James, the High Steward) gave the Monks the right of a Watercourse for their Mills from the Water of Espedare, both within and without his Park of Blackhall, on condition of being allowed the use of their Mills for his own Corn at his own expense.

In 1396, Robert III. granted the Lands of Blackhall to John Stewart, his natural son, and they are still in the possession of his lineal male descendants. The House is now in ruins.

Two miles South of Crookston, on the Bank of the Lavern, stands the Fortalice of Raiss. It was from an early period a separate Possession, held by some of the Stewart Family. The Monks of Paisley had the Tithe of its Mill Multure, in redemption of which Alexander, the High Steward, about 1250, granted the Monks 2 Chalders of Meal out of Inchinnan.



On the Counter Seal is a figure of a Bishop vested, his right hand raised, and his left holding the Crozier. The Shields on each side are charged the same as on the Seal. Above the dexter Shield is a Saltire and Crescent; and above the sinister a Saltire and Star. At the dexter side of the Bishop's head is a Fleur-de-lis, and at his feet two Sprigs of Foliage. A.D. 1520. [*Marr Charters.*]

A Village probably existed round the Church of Paisley, where there was a Mill before the Monks acquired the Church. After the establishment of the Monks in 1169, the Village extended on the Bank of the Cart opposite to their Monastery, and had attained to some size and importance before permission was obtained from Pope Sixtus IV., in 1483, for the Abbot to Let for an Annualrent in perpetuity, or for a certain time, Lands



within a mile around the Monastery, and the Lands called the *Acres*, or *Roods*, in the Village of Paisley.

In 1488, James IV., out of favour to the Abbot, George Shaw, for his virtuous education and nutriment bestowed upon the King's brother, James, Duke of Ross, erected Paisley into a free Burgh of Barony, with the same Privileges as the Burghs of Dunfermline, Newburgh, and Arbroath, and with two yearly Fairs, one on the Feast of S. Mirinus (17th September), the other on that of S. Marnock (25th November). The Magistrates were to be nominated by the Abbot.

In 1490, the Abbot made a Grant of the Burgh to the Provost, Bailies, and Community, describing its Boundaries and certain Lands annexed, to be held of the Abbey for the payment of Burgage, Firms, and Annualrents, according to the Rental and Register of the Monastery. The Burgesses had the privilege of taking Stones from the Abbot's Quarries. If they should win Coal, the Abbey was to have Fuel from their Pits. The Abbot granted them a common Passage of 12 ells breadth on the North side of the Cross of S. Ninian. He gave them also the usual Bural powers of holding Courts, appointing Officers, and of levying Petty Customs, all under the Regulations prescribed by the Burgh Laws.

In 1525, the Abbey had 2 Tenants in Sneddon, 1 in Slater's Bank, 10 in Oxshawside, 14 in Prior Croft, 9 in the Town of Paisley, 15 in the Causewayside, 2 in Castlehead, 3 in the Quarrel, 8 in the Broomlands, 2 in Oxshawhead—66 in all; besides those in Sedyll, Wellmeadow, Wardmeadow, and the Waulkmill, all within the Territories of the Burgh,—from the whole of which they received annually £69 17s 8d. [*Orig. Paroch. Scot., vol. i., p. 68-73.*]

The Monastery of Paisley was Dedicated generally to God and the Blessed Virgin Mary, and in particular to S. James and S. Mirin. By its original Constitution, it was ruled by a Prior until 1219. It was then constituted an Abbey by Pope Honorius, who, by a Bull in 1220, raised it to the rank of an Abbacy; and the Lands belonging to it were afterwards erected into a Regality,



under the jurisdiction of an Abbot. By a Bull of Pope Benedict, the Abbots of Paisley were entitled to wear a Ring, Mitre, and other Pontificals. They also obtained various other Bulls confirming their Rights and private Grants, and bestowing upon their Establishment many important Privileges, Exemptions, and Protections.

The Abbey of Paisley was the Family Burying-Place of the Stuarts before their Accession to the Throne; and even after that epoch, Euphemia, the Queen of Robert II., was Buried there in 1387; and Robert III., who Died at Rothsay on the 4th April, 1406, was Buried at Paisley. This Monastery was one of the four places of Pilgrimage resorted to in Scotland, viz., Melrose, Dundee, Scone, and Paisley. The Monks of Paisley are said to have written a Chronicle of Scotland, which was called the "Black Book of Paisley," from the colour of its cover; but this, like the "Black Book of Scone," appears to have been merely a Transcript of Fordun's "Scotichronicon."

In 1307, the English not only ravaged the Lands, but burnt the Monastery. In more settled times, it was rebuilt, embellished, and greatly enlarged. The magnificent Abbey Church, which existed at the "Reformation," appears to have been built in the Reigns of James I. and II., and was nearly completed by Abbot Tarvis or Jarvis, who is celebrated for his excellent Rule of this Monastery, in 1459. The Church was built in the form of a Cross, and had a very lofty Steeple, which Hamilton of Wishaw says, in his History of Renfrewshire, "fell with its own weight about 100 years ago [before the Reformation], and, with it, the Quire of the Church." The spacious Buildings of this Monastery, with its large Orchards and Gardens, and a small Park for Fallow Deer, were surrounded by a magnificent Wall of cut Stone, upwards of a mile in circumference, which was built in the Reign of James III., and finished in 1484, by George Shaw of Sauchie, Abbot of Paisley, as appears from the following Inscription, in old English characters, placed over the Lintel of a Door on the West Wall of a Dwelling-House at the Wall-neuk of Paisley, at the angle formed by Lawn Street and Inkle Street:—

Thei callit ye Abbot Georg of Schawe,  
 About vis Abbay gart mak vis waw;  
 A thousand four hundredth zheyr  
 Auchty ande fyve, the date but ueir  
 [Pray for his salvatioun]  
 That made thus nobil fundacioun.

The fifth Line of this Inscription was ordered to be effaced by one of the Presbyterian Ministers of Paisley, in whose behalf let all those who read this now obey the Abbot Shaw's charitable request for his own soul. The Wall ran from the Northern Transept of the Church, along what is the present line of Lawn Street, to the Wall-neuk, where it turned East, and ran along the line of what is called Inkle Street. At the extremity of this Street, it then turned Southwards, skirting what is still called the Mill Road, till it terminated at the *Columbarium*, or "Dove-cote," which stood close to the brink of the Cart, opposite the Waterfall at the Seedhill Mills. On one of the corners of this Wall, fronting the outside, Grose says that, in his time, there was a Canopied Niche containing a Statue of the Blessed Virgin Mary, and that there was a striking similitude betwixt it and the figure shown as Marjory Bruce. The following Distich was cut at the foot:—

Hac ne vade via nisi dixeris Ave Maria.  
 Sit semper sine via, qui non tibi dicet Ave.

Do not approach this way unless you have said *Ave Maria*.  
 Let him be always a wanderer who will not say *Ave* to thee.

The Wall seems to have been adorned at frequent intervals with Statues. The Inscription of Abbot Lithgow, in the North Porch of the Church, has been sadly mangled by local Antiquaries. They could not read it; and, seeing a Date upon it, they guessed that it referred to the Building, instead of being, as it is, the simple announcement of the place where a pious man wished to have his Bones laid. No other Monument appears of any of the Abbots of this once flourishing Monastery. This is the Inscription, chiselled in Old English characters:—

johēs . d . lyihtgw . abbas . huius . monastii . xx . die  
mēsīs . januarij . ano . dñi . m<sup>c</sup>ccc<sup>o</sup>xxxiij . Elegit  
fieri . sua . sepultura .

In the Abbey Church of Paisley there were a number of Altars Dedicated to the B. V. Mary, S. Mirren, S. Columba, S. Ninian, S. Nicholas, S. Peter, S. Katherine, and S. Anne, at which Chaplains officiated, in virtue of certain specific Grants by pious individuals for their support, and for defraying the necessary expenses attending the performing of Masses for the repose of the souls of their Founders and relatives. The greater number, if not the whole, of these were in the Nave. These Altars were all demolished at the "Reformation;" and, in 1576, the Endowments and Revenues of the Altars and Chaplainries were granted by the King to the Bailies, Council, and Community of Paisley, for the erection and support of a Grammar School and a Schoolmaster in the Burgh of Paisley. The Lands and Revenues of S. Rock's Chapel, at Paisley, were granted at the same time for the same purpose.

The Church of the Monastery, when entire, appears to have consisted of Choir, Nave, Northern Transept, with the Chapel commonly called the "Sounding Aisle," built partly on what would have formed the Site of the Southern Transept. The Edifice was 265 feet in length, measured over the Walls; Nave, external measurement, including the Aisles, 110 feet long by 63 feet broad; Choir, internal measurement, 123½ feet long by 32 feet broad. The Choir of the Abbey Church is now levelled till within a few feet of the ground. The Piscina and four elegant Sedilia are still entire; and the remains of the strong clustered Pillars that supported the Central Tower or Spire, said to have been 300 feet in height, are still to be seen. It was rebuilt at an immense expense by John Hamilton, the last of the Abbots, having fallen by its own weight, and from the insufficiency of its foundation, before it was finished. The cause of its second fall is said to have been during a violent thunderstorm, when it was struck with lightning and fell, demolishing at the same time the roof of the Choir. The Nave is now used as the Abbey Parish



Kirk of Paisley. Ten massy clustered Columns, 17 feet in height, divide the Aisles from the body of the Fabric. Of these Columns, the circumference of each of the two nearest the West is more than double that of any of the others, indicating that they were intended by the Architect, in connexion with the front Wall, to support two Western Towers. From the imposts of the Columns spring Pointed Arches, with delicate and graceful Mouldings. On the centre Pillar to the South is sculptured in relief an antique Coat of Arms, with grotesque supporters. From a Floor formed above the first Tier of Arches spring those of the Triforium. They are large and semi-circular, springing from clustered Columns, and enriched with a variety of Mouldings. Within these finely sweeping Arches are included two Pointed ones, cinquefoiled in the head, and separated from each other by a short but delicately clustered Column, with an ornamental Capital. The space between the heads of these minor Arches and that of the principal Arch above them, is open to the body of the Nave, and beautifully cusped. From the summit of the Spandrils, between each pair of Arches, a semi-hexagonal Projection juts out about  $3\frac{1}{2}$  feet, supported by two Ranges of blocked Corbels, receding downwards. These Projections or Platforms terminate each in a sculptured grotesque figure, which seems groaning under the weight.

Between the space occupied by each broad Arch of the Triforium, there are two Clerestory Windows. A Gallery passes along the Clerestory, and, in that division between each Window which is above the Key-Stone of the Arch below, it passes through the Department; while, in passing each alternate division above the Pillars and the Separations of the Triforium Arches, the Gallery passes round the exterior, and is supported by the Corbels. The object of these peculiarities is clearly to give the Roof the full support of solid masonry above each Pillar, without its being weakened by a Perforation. As there is no Balustrade on the Corbels, a walk along this Gallery is a somewhat nervous operation. The Clerestory Windows have pointed Arches, each divided into two Departments, with trifoliate tops and a Quatrefoil between them in the enclosing Arch. The

Aisles are lighted by Pointed Windows, in the Decorated Style, divided by Mullions into two, three, and in some four Lights—the arched heads being filled with flowing Tracery of diversified character. On the North Wall, towards its West end, is a Porch, above which is erected the present Vestry. Through this Porch is an entrance in a style of Architecture somewhat similar to that of the Western. A part of the Northern Transept still remains, and displays a beautiful Window about 25 feet in height by 18 feet in breadth. It occupies the greater part of the space that intervenes between the graduated Buttresses which support the Northern angles of the Transept, and is formed within an Arch of beautiful proportions, and of the Decorated kind.

S. Mirren's Chapel, or "The Sounding Aisle," is named from a remarkable echo in it, which Pennant says is "the finest in the world!" When the West Door, the only ingress, is shut by the female *Cicerone*, the reverberating noise is quite startling. If a good voice sings, or a musical instrument is well played upon, the effect is grand and enrapturing. This Chapel is about 48 feet long by 24 feet broad, well paved. About 15 feet of the Floor at the East end is raised above the rest. In the East Gable is a large and very handsome Window of four Trefoil-headed Lights, now blocked up. Below this Window, a High Altar had stood. The Piscina is still remaining in the left hand Wall. The Reredos contains a range of Sculptured Images—those at the South side are three Priests standing and one sitting, and others in the attitude of Confessing; next, is a Priest standing and a Penitent Confessing, and others kneeling; next, another Altar; next, a Priest standing administering Extreme Unction to a sick man; next, are three Priests at Mass—Celebrant, Gospeller, and Epistler; next, is a Bishop in the act of Ordination. In the centre of this Reredos or Altar-piece, there is a small vacancy, and a little North of this are the Holy Babe, with His Blessed Virgin Mother, Joseph, and the rest of the Holy Family, a man reading a Book, and another holding by the Horns of the Altar. Some opine that the Seven Sacraments, or the Seven Corporal Works of Mercy, are hereon depicted.



This Chapel was built in 1499 by James Crawford of Kilwinnet, Burgess of Paisley, and Elizabeth Galbraith, his wife, "who founded, constituted, and ordained a Chapel, with its Chaplain, in the Church of the Parish of Paisley, on the South side thereof, to the Altar of S. Mirren and S. Columba." The Founders granted for its support the Lands and Tenements of Seedhill and Wellmeadow, in perpetual alms. The Chaplain was to reside constantly at the Church, to perform Mass for the souls of the Founders, &c., and not to absent himself for more than fifteen days without leave, under pain of removal by the Patrons. His conduct was to be inspected and corrected by the Archbishop of Glasgow and his Officers, and, for a third fault, he was to forfeit the Chapel. The Charter bears to be sealed with the Seals of the Lord Archbishop of Glasgow and Chapter, of the Granters, of the Abbot and Convent of Paisley, of the Burgh of Paisley, "and others, to be obtained by Grantees, or in their names." At Paisley, 15th July, 1499. [*Charter in the Charter Chest of the Town of Paisley.*] Six Seals have been appended, of which five still remain. James Crawford, the Founder, Died in the same year in which he made the Endowment, as is shown by his Tombstone within the Abbey Church.

The chief Ornament in this Aisle is the Tomb of Marjory Bruce, daughter of the renowned Robert I. The Rev. Dr. Boog, one of the Established Ministers of Paisley in 1831, wrote an Account of Queen Bleary's Tomb, in the "Transactions of the Society of Antiquaries of Scotland," vol. ii., part ii., p. 456-461:—"It retained its original situation till John, Earl of Dundonald, who succeeded his brother William in 1704, having, for his second Lady, Married the Duchess-Dowager of Beaufort, her Grace wishing, it is said, to have the Chapel fitted up for the Service of the Church of England, the Tomb was then removed, and placed in a corner of the Abbey Garden. This must have been prior to 1720, when Earl John Died; his Lady survived but a very short time. The Tomb, rebuilt in its original form, occupied this corner till the time that Thomas, Earl of Dundonald, resolving to feu off that part of the Garden, found it in his way, and had it again removed, or rather taken to pieces;



and the stones of which it was composed were then laid aside and forgotten—so much forgotten that the Writer of this [Dr. Boog], whose connexion with Paisley took place in 1774, was above fourteen years in the place before knowing that such a Monument had existed, or that its materials might possibly be discovered. In 1788, when the Church underwent a complete repair, and masses of rubbish (which had accumulated in different places) were removed, stones, which had formed part of the Tomb, were found, and were then loosely but carefully put together in the ‘Kirk Court,’ or what had been the Area of the Cloisters. It then appeared that the Monument, exclusive of the Figure, had been composed of twelve or thirteen large stones—three forming each side, one at each end; three or four forming the Table or Platform for the figure; and one forming the Canopy for the head. There were wanting one of the stones of one side, the stone which formed the foot or East end of the Tomb, and two or three of those forming the Platform. The figure itself had been left, and sunk in the Pavement close by the Wall on one side of the Chapel. Each side of the Monument is formed into nine Compartments, of nearly a lozenge figure, but not angular. In that next the head of the Monument is the representation of an Abbot, in his proper Dress, with the Mitre and Crozier, with a full face, standing. The Compartment following is filled by a Quatrefoil sunk in the stone. The two next are occupied each by a figure of an Abbot, in Profile, kneeling, their faces directed to each other. A Quatrefoil fills the next; two Abbots, kneeling as before, follow; and, lastly, an Abbot kneeling. The other side of the Monument is precisely similar. Over the heads of some of these figures is a Scroll, with the name of one or other of the Abbots of Paisley. The stone forming the head of the Monument, or West end, is divided into three Compartments, each containing a Shield—that in the middle upright, the other two elegantly inclined to one side. The middle Shield bears two Keys en saltier between two Croziers en pale. The Shield on the right bears the Fess Chequé between three Roses—the Arms assumed by the Burgh of Paisley; that on the left, the Fess Chequé surmounted by a Lion rampant, neatly cut and well-

preserved. The Table or Platform for the figure projects considerably over the sides, and is cut into a very handsome Cornice. The Canopy is elegantly cut, and is precisely the copy so common over a Gothic niche. If upright, what would be the top bears a Crucifix, with the Scroll and INRI over the Saviour, having on either side S. Mary and S. John. The length of the Basement is 10 feet, the breadth 3 feet 7 inches, the height from the bottom of the Basement to the surface of the Platform 3 feet 8 inches, the length of the figure itself 6 feet 7 inches."

Below the Stone Pavement of S. Mirren's Aisle is the large Burial-Vault of the Marquis of Abercorn, where are deposited three Leaden Coffins.

The death of Marjory Bruce was occasioned by a fall from her horse, in March, 1316, while hunting at the Knock, between Paisley and the Castle of Renfrew, the then principal residence of her husband, Walter, the Great Steward of Scotland. By the fall, she received a dislocation in the vertebræ of her neck. At the time she was far gone in pregnancy with King Robert. The *Cæsarian* operation was resorted to, and the Prince's eye was injured by the instrument in making the incision. The following Account of this occurrence is taken from a description of Renfrew, by the Laird of Greenock and James Montgomery of Weitlands, given in the *Paisley Magazine*, p. 312:—"In this Shire, at a part called the Knock, on Grieff, near Renfrew, was King Robert II., called *King Blear Ee*, cutted out of his mother's womb by Sir John Forrester of Elliestoun, who, being hazarded on extremity to use that remedy to preserve the child's life, the Queen having there taken her *child-ill*, being on the fields and dying, the child being quick in her belly; who, before that, was reputed a *simple* man, from whence the House of Semple and Lords thereof have their name and parts of their Estate." On the fatal place where the accident happened, there was erected a Cross, called from the above circumstance *Queen Bleary's Cross*. This stood on the Farm of Knock, midway betwixt Renfrew and Paisley, and about 240 yards to the West of the present Road. It was an octagonal Column, about 10 feet in height, without any Inscription or Sculpture whatsoever. It was inserted in a

solid Pedestal, also eight-sided, and about 6 feet in diameter. Part of the Shaft was seen by Semple serving the purpose of a Lintel to the door of a Barn on the Farm-steading of Knock; but that fragment has now disappeared. The Pedestal was dug up in 1779, and the materials were used to mend fences.

This Tomb, said to be that of Queen Bleary, or Marjory Bruce, has also been surmised to be that of Queen Eupheme Ross. If it is indeed the Tomb of a Queen, the circumstance of a Lion rampant (the Arms of the great Family of Ross) surmounting the Fess Chequé, may be some slight authority for assigning the Tomb to Queen Eupheme Ross. It is singular that on the Tomb of a Queen, all the ornamental figures should be those of Ecclesiastics, and the principal place assigned to a Spiritual Coat of Arms. The slight foundation on which Queen Eupheme Ross' claim rests, is somewhat shaken by the fact that the Fess Chequé, surmounted by the Lion, is the Armorial Bearing of Stuart, Bart. of Blackhall, lineal descendant of King Robert III.

LIST OF PRIORS.

1. OSBERT is the first Prior on record. He is mentioned at p. 408 of *Reg. Passelet*, in a Deed of Confirmation by Pope Alexander III., 8th April, 1172, about Churches and Lands.

2. ROGER, who, by Charter, Dated about 1180, grants to Robert Croc and Henry de Nes, License to build two Chapels for the Hospital for infirm men. [*Reg. Pas.*, pp. 77, 78.] By a Charter between 1223 and 1233, Prior Roger and the Convent resign to Walter, second of the name, son of Alan, the Island near the Town of Renfrew, afterwards called "King's Inch."

LIST OF ABBOTS.

About 1220, the Monks received authority to elect an Abbot as Superior of the Convent.

1. WILLIAM occurs in the *Registrum Monasterii de Passelet* on thirteen different occasions, from 1225 to 1235.

2. HENRY, 1265. Bull of Pope Clement IV.

3. STEPHEN succeeded. A Charter is granted by him in 1272, to Thomas de Fulton, and Matilda, his spouse, of their Lands of Fulton. Crawford, in his History of Renfrewshire, states that Andrew of Kelso was the Successor of William. Not so. The Charter upon which he rears his averment, instead of being Dated in 1318 is in 1328, and says that this Andrew was not Abbot but a Prior at the time, and acted in the matter of



dispute between Reginald More, Procurator for the Monastery of Simpringham, and himself, as Procurator and Attorney for the Abbot and Monastery. [*Reg. Pas.*, p. 27.]

4. WALTER succeeded Stephen. His name is to be found in the *Ragman Roll*, as having come under submission to Edward in 1296.

5. ROGER, 1312 [*Stat. Acct.*]; “Carta Malcolmi comitis de Lennax, 1318” [*Reg. Pas.*, p. 204].

6. JOHN, 1327, the year when Andrew, Bishop of Argyle, grants to the Monks the Fruits belonging to the Rector in the Churches of Kilfinnan, Kilkerran, and Kilcolmanel. In 1334, Pope Benedict granted this Abbot and his Successors the liberty of “wearing the Mitre, Ring, and other Pontificals.” [*Reg. Pas.*, pp. 137, 429.]

7. JOHN DE LINLITHGOW. Mention is made of this Abbot eight times in the Chartulary, from 1384 till 1408. (See p. 560.) It would appear that soon after 1408 he had Resigned Office, for

8. WILLIAM CHISHOLM is Abbot in 1414. His name occurs in an Indenture between the Burgesses of Renfrew and himself, the Abbot, and Convent of Paisley, concerning the ——— near the Chapel of S. Mary at Renfrew.

9. THOMAS MORWE [Murray], who, on the 13th October, 1420, and 21st April, 1421, receives a Safe Conduct to pass into England. [*Rotuli Scotia.*] He does not occur in *Reg. Pas.*

10. THOMAS TARVAS occurs in *Reg. Pas.*, in several Charters: in 1450 against Robert Boyd, for molesting the Monks and keeping back the “Fruits” of the Church of Largs; and in 1452 about the gift of the third part of the Fishing of Crooketshot. The *Auchinleck Chronicle* records the following:—“The year of God M.C.C.C.C.L.I.X., the penult day of June, deceased at Paisley, Thomas Tarvas, Abbot of Paisley, the quhilk was a richt gude man, and help-like to the place of ony that ever was. For he did mony notable things, and held ane noble house, and was aye weel purvait. He found the place all out of gude rule, and destitute of living, and all the Kirks in Lords’ hands, and the Kirk unbiggit. The body of the Kirk, from the bright stair up, he biggit; and put on the Roof, and theekit it with slate, and riggit it with stane, and biggit ane great portion of the Steeple, and a stately Gate-house; and brought hame mony gude Jewels, and Cloths of Gold, Silver, and Silk; and mony gude Books, and made stately Stalls, and glazed much of all the Kirk, and brought hame the stateliest Tabernacle that was in all Scotland, and the most costly. And shortly he brought all the place to freedom, and from nothing till ane mighty place, and left it out of all kind of debt, and at all freedom to dispose as they liked; and left ane of the best Mitres that was in Scotland, and Chandeliers of Silver, and ane Lectern of Brass, with mony other gude Jewels.”

11. HENRY CRICHTON occurs in *Reg. Pas.* in 1466, in an Instrument of the Church of S. Finan, Killenan, in the Diocese of Argyle, between him, as Abbot, and the Convent of Paisley, and John Lamond; and, in 1470, in

the Charter of Confirmation of the Churches of Paisley. He was Translated to Dunfermline in 1472.

12. GEORGE SHAW. (See pp. 559-60.)

13. ROBERT SHAW OCCURS nine times in the *Reg. Pas.* He was nephew to the last Abbot, and became Bishop of Moray in 1524.

14. JOHN HAMILTON, the last Abbot, who was appointed by the Pope, 18th May, 1525. He was a natural son of James, first Earl of Arran, "by Mrs. Boyd, a Gentlewoman (says Keith) of a very good Family in the Shire of Ayr." [See his Legitimation, Dated 20th June, 1546: G.S.B. 30, No. 301. *Riddle's MS. Notes.*] This

A Priest before an Altar, on which is a Cross and a Chalice; behind the Altar a Family in the Shire of Ayr." [See his Legitimation, Dated 20th June, 1546: G.S.B. 30, No. 301. *Riddle's MS. Notes.*] This

Abbot erected at immense expense a handsome Tower to the Abbey Church. On the outside of the present Eastern Gable, may be traced a Mural Tablet, apparently erected to the memory of this unfortunate Prelate. In 1543, he was nominated to the See of Dunkeld, but his Consecration was delayed till 1545. In 1549, he was Translated to the Archbishopric of St. Andrews. He continued to retain the Abbacy of Paisley till 1553, with the Queen's consent (*reservatis sibi fructibus*), in favour of Lord Claud Hamilton, his nephew, a child of 10 years of age, notwithstanding that it is expressed in the Bulls of Pope Julius that he was 14 years old. Abbot, or rather Archbishop, John Hamilton was declared a Traitor by the Government of the Regent Moray in 1568, for adhering to the cause of Queen Mary. In 1571, on the seizure of Dumbarton Castle, he fell into the hands of his enemies, and, three days afterwards, he was ignominiously hanged on a Gibbet in Stirling.—For more of Hamilton, see *Scotichronicon*, vol. i., p. 284.

After his Murder, Lord Claud (who was third son to James, Duke of Chatelherault) still adhered to Queen Mary's interest, and was at the Battle of Langside in 1568, for which he was forfeited; and the Abbacy of Paisley, then in the Crown's hands, was bestowed by the Regent upon Robert, son to William, Lord Semple, Heritable Bailie of Paisley, and Justiciary of that Regality. Lord Claud and his brother John were obliged to fly into



S. James with Nimbus, and with Staff in his right hand; above his left shoulder is an Escallop Shell. The Shield, which is supported by a Crozier, bears three covered Cups, the paternal Arms of Shaw. *Cir.* A.D. 1498. [*Chapter House, Westminster.*]



England in 1579; but, returning from it in 1585, he was again restored to his Property and Rights; and, on the 29th July, 1587, the whole Property of the Monastery, which he held for life as Commendator, was erected into a Temporal Lordship, and granted to him and his Heirs in fee. In 1591, Lord Claud, by the favour of James VI., was created Lord Paisley. His eldest son was, in his lifetime, created Earl of Abercorn. In 1652, his grandson and successor, the second Earl, sold this opulent Lordship to the Earl of Angus, from whom, next year, the larger part of it was purchased by Lord Cochrane, afterwards Earl of Dundonald. Great portions were at different times sold by the Dundonald Family. In 1764, what remained was repurchased from Thomas, eighth Earl of Dundonald, by James, eighth Earl of Abercorn, to whose successor, the present Duke of Abercorn, Lord-Lieutenant of Ireland, it now belongs.

#### VALUATION OF THE ABBEY OF PAISLEY.

Thirty Parish Churches are mentioned as attached to the Abbey in 1265, and twenty-nine were found in its possession in 1525-61, eleven of which were in Renfrewshire. According to an extant Rental of the Land Estates of the Abbey taken in 1525, the Lordship of Paisley yielded:—Money—£217 12s 7d; Grain—1130 Bolls, 2 Firlots; Capons—120; Hens 1120. The Lordship of Glen, in Lochwinnoch:—Money—£34 4s 4d; Grain—24 Bolls; Hens—285. The Lordship of Kilpatrick:—Money—£67 13s 4d; Grain—53 Bolls. The Lordship of Monkton and Dalmellin:—Money—£116 9s 2d; Capons—205; Hens—135.

The Rental of the Abbey given up in 1561, for the Assumption of the Thirds of Benefices for the Reformed Clergy and the Crown, gives the whole Money as £2467 19s; Meal—72 Chalders, 3 Bolls, 3½ Firlots; Bear—40 Chalders, 11 Bolls; Horse Corn—43 Chalders, 1 Boll, 1 Firlot, 1 Peck (great mete); Cheese—"five hundred five score and six Stones."

Among the items of deduction stated, are 7 Chalders of Meal yearly, for the Almoner's weekly doles to the poor; for the maintenance of the Convent in Kitchen expenses and Clothes yearly, according to the Accounts of the Cellarer and Granitar, £473 8s 4d; for the Fees of the Granitar and Cellarer, and their under Servants, £38; for the Archbishop's claim of Procurations, now converted into Money, £13 6s 8d; for the Contribution to the Lords of Session, and Pensions settled on the Abbey, £550 2s 8d.

#### II. FAIL,

In Kyle, one of the Subdivisions of the Shire of Ayr, was a Cell or Priory depending upon Paisley, and Consecrated to the Blessed Virgin Mary. The Founder thereof is unknown, as also the year of foundation. Our History only remarks that the Prior of this place was one of those who hindered Dumbarton



Castle from being surrendered to the English in 1544, in opposition to the Earl of Lennox, then Governor of it. [*Spottiswoode.*]

The various names of Feil, Feale, Fail, Failfurd, and Loch-fail, have misled Spottiswoode to put into his "Catalogue of Religious Houses" three several Establishments under the above names. The first of these (the above), he makes a Cell of Cluniac Monks belonging to the Abbey of Paisley; and the two last he states as Convents of Red Friars. But the fact is, that all these names apply to the same Establishment, which was a Convent of Red Friars. [*Chalmers' Caledonia, vol. iii., p. 491.*]

### III. RENFREW.

Walter, the first Steward of Scotland, seems to have established a Monastery of the Cluniac Order of Benedictine Monks first at Renfrew. In a Confirmatory Charter of Malcolm IV., a previous Grant by Walter, the first Steward, is thus described—"Sciunt tam posteri quam presentes me concessisse, et hac mea carta confirmasse, Deo et ecclesiæ Sanctæ Mariæ et Sancti Jacobi, de insula juxta oppidum Reinfrew, et priori ejusdem loci, et monachis ibidem." And in a Charter granted afterwards in favour of the Abbey of Paisley, the following clause occurs—"et molendinum de Renfru, et terram ubi monachus prius habitaverunt." From this and other evidence, it would appear that what afterwards became the Abbey of Paisley, was first a Religious House at Renfrew, and that, during the lifetime of the Founder, it was chiefly removed to Paisley. As to the place it occupied here, we are disposed to differ from some in thinking that it was on the Inch. We believe it to have been rather on the South Banks of that Channel of the Clyde which passed under Renfrew, and therefore not far from the Street opposite Millburn House. And hence the adjoining Lands were afterwards Chaplainries—the Chaplainries of S. Mary and S. Thomas—-which names they still bear. And Lands immediately adjoining these are still called Monk Dyke, &c. We may add that a great many Altarages were afterwards erected, such as that of S. Mary (or our Lady), S. Christopher, S. Ninian, S. Andrew, S. Thomas, S. Bartholomew, and the Holy Cross. [*New Stat. Acct.*]

## IV. ICOLMKILL, A.D. 563,

In the Isle of Iona or Hye (*Insula Sancti Columbæ*), near the Isle of Mull, in the Shire of Argyle, was a famous Monastery, founded by S. Columba, who, coming from Ireland into Britain, in the year 563, to Preach the Word of God to the Provinces of the North Picts, and, having converted them, he obtained this Island, where he laid the foundations of this Monastery, and was himself the first Abbot. Bede informs us that his Successors and Followers differed from the Church of Rome in the observation of Easter and the Clerical Tonsure until 716. Ussher assures us that the first Inhabitants of this Monastery were Regular Canons (*Clerici*), which opinion Gabriel Pennotus confirms by several strong arguments drawn from the "Books of the Taxes or Impositions" that were laid upon the Clergy, and are kept at Rome. The old Cloisters being ruined by the several Incursions of the Danes, the Monastery became, in the following years, the Dwelling of the Cluniacenses, who, in the Reign of King William, lost all their Benefices, "cum cura animarum," in Galloway, which were bestowed upon the Canons of Holyroodhouse at Edinburgh, the Benedictines not being allowed by their Constitutions to perform the duties and functions of a Curate. Forty-eight of our Kings are said to have been Buried in the Churchyard of this Abbey, as also four Irish Kings, together with eight Danish or Norwegian, whereof there are yet several undefaced Monuments and Inscriptions extant. This Abbey was annexed to the Bishopric of Argyle by King James VI. in 1617. [*Spottiswoode.*]

Of the Scottish Princes Interred at Iona, sixteen are said to be of the Race of Alpin, of whom the most famous was Kenneth, the first King of Scotland; and the last of the Kings of Scotland said to have been Buried here, is the famous Macbeth, whose name Shakespere has immortalized, but whose true History was very different from that given by the Dramatist.

In 1544, 1546, 1547, 1553, and down to 1567, Queen Mary, by Precepts under the Privy Seal, grants the Temporalities of the Monastery to different Functionaries, until the Vacancies were

filled up. In 1764, a fragment of the High Altar, of White Marble, veined with grey, 6 feet by 4, remained; in 1864, the said fragment found its way to be the Consecration Slab for the Altar of S. Andrew's (Episcopal) Church, Glasgow, all safely deposited, I would hope, from the digits of Moth and Thief.

Fragments of the Conventual Seal, attached to some of the Lochnell Charters, show the Legend to have been "Sigillum Monachorum Yensis Monasterii Sancti Columbe."

The Monastery of S. Columba included a Church or Oratory, with an Altar and Recesses; an *Hospitium*, or House for the entertainment of Strangers, or a space including the separate Residences of the Monks; a Dwelling-House for the Saint himself; Office-Houses, such as a Barn or Storehouse for laying up the produce of their fields. The whole of these Buildings were constructed of Timber and Wickerwork, the material at command at the time. Columba's usual employment was Reading, Writing, or Prayer; while his Monks, not barefooted, but substantially shod with some kind of Shoes, reared or repaired the Monastic Buildings, cultivated their Ground, and tended their Cattle, the scene of their Agricultural operations lying chiefly in a field on the West side of the Island, styled the *Campus occidentalis*. On land, they used wheeled Vehicles, and on sea, *Curroughs*, or Vessels with Sails. They were summoned to their Devotions or other Duties by a Bell. The Monastery stood at the foot of a small Hill, from which Columba, on the day of his death, is said to have given his last Benediction to the Establishment which he had founded and ruled. Near it, about 680, there stood a Cross, fixed in a Quern, at a spot on which a White Horse, employed to carry Milk from the Pasture to the Monastery, was believed to have met Columba a little before his death, and to have leaned his head upon his breast!

All traces of the *original* Monastery must have disappeared ages ago; but the Remains of that by which it was succeeded, and which stand North of S. Oran's Burying Ground, now the sole place of Interment, are not of earlier Date than the Thirteenth Century. The Dining Hall and Kitchen can still be pointed out, with the remains of a Cloister now reduced to



a single Arch. A little to the North are the remains of the Abbot's House. But the Cathedral (minutely noticed in *Scotichronicon* under the See of the Isles), Dedicated to the Blessed Virgin, and which was at the same time the Abbey Church and the Cathedral of the Diocese of the Isles, forms the great object of attraction to visitors. The early time of its erection, its Site in an Island so barren and remote, and the immense hewn Stones of which it is built, may well excite wonder. Historian, Poet, and Artist, have each so frequently described minutely the whole, that I shall content myself with a few culled comments. From whatever point of view Iona is seen, whether on land or water, the massive Square Tower of the Cathedral (built of red Mull Granite, about 75 feet high) has an imposing appearance, and throws an air of solemn grandeur over the general scene. Still does the lonely Cathedral stand out amid the wild waves and rugged naked rocks of the Western Isles against the Western sky—most glorious sight!—the solitary record of an old world passed away—with its Stone Crosses reared up amid tempestuous seas, environed with the wildest landscape. Here, if anywhere in this world, we have a striking illustration of the Poet's contrast between ruin and stability, between the enduring Temple of Nature's Architecture—through whose long-drawn Aisles and fretted Vaults the wild waves have pealed their Anthems for thousands of years—and the mouldering and silent Fanes of Iona, once the Sanctuary, and now the Sepulchre, of the chivalry of the devotion of the Isles. Here, amid the ruins of ancient grandeur, piety, and literature (with no Ivy-leaf entwined around one crevice to relieve the bare sharp lines), surrounded by the Graves of Kings, Chieftains, Lords of the Isles, Bishops, Priests, Abbots and Abbesses, Nuns and Friars, may you spend hours, and meditate upon the primitive Apostle of Iona. By night, the lovely Moon will illumine the splendid panorama of Ocean, eighteen Islands, innumerable Mountains, ranges of vast Rocks, the humble Huts of the Islanders, and their Fishing Boats, and a countless group of other interesting objects.

The Rev. Mr. Richmond (an Episcopal Clergyman from America, who came all the way across the broad Atlantic to

behold Iona), gave me, some fourteen years ago, his eloquent sentiments, burning with rapture, penned a day or two after his tour:—"It affords an exalted and tranquil pleasure to rest in the shadow of such Ruins—to search, with a filial affection, in the faint remembrances of ages, for the venerable, but alas! fading forms of the Fathers of that Faith, which itself is the evidence of things that are not seen. Here, upon this Hill which skirts the Southern shore of Iona, can I trace out the long way, adown the stream of time, by which the piety, the precepts, and the practice of an unspotted Christianity flowed purely from the original fountain, making this Wilderness to bud, and these Deserts to blossom like a Garden! I can see them coming!—not counting their life dear unto themselves, clad in the armour of purity and innocence, to contend with stormy seas and barren shores; not afraid, but trusting that the might of that God who rules the Ocean and protects the frail Canoe and its saintly burden, will also subdue before them and put to sleep the stormier passions of untaught savage men. I see them coming!—the Leader and his twelve undaunted Associates and Disciples! Happy number!—like them of old, who, by the power of the weakness of God, trampled upon strength; and, under the ignominious Sign of the Cross, conquered the honourable world! They approach the shore!—they land! The meek have taken possession of the unknown Rock upon which their Sandals tread. The Cross—emblem of self-denial, agony, and shame—carries the armour of an invisible panoply. Onward advances the Sacerdotal host. The Isles obey; Kingdoms are conquered; their word has gone out into all Lands; the Sun shines forth in his mid-day splendour. But, *onward* still! for the Sun of Righteousness knows and needs no rest. Here, then, we sit; and, on the shores of this narrow Bay, and from a few rude Stone-heaps, by the power of the invisible over the immortal spirit, evoke from the grave of ages the reality—the body that *has* been, by the fitting ghost, which yet piously lingers around the dust of its old habitation. Here let us fondly, joyfully, and gratefully, build up our monuments to the past! A change comes over the vision! Seven Centuries roll away, and the unseen has given place to



the visible. Towers, Arches, Altars, Crosses, Buttresses, and Palaces, have covered the iron-bound Coast of the Island of Columba's Cell. The Rocks in the Bay of the Wicker-Boat are forgotten in the gorgeous Tombs of the Lords of the Isles. The simple Faith, which was built upon the Rock of Ages, is obscured by a mortal homage, offered in a magnificent Cathedral, built upon the sand! Behold it there, nodding to its downfall! That Cell of unhewn Stones, where the Culdees worshipped the Father who seeth in secret, has been overshadowed by a toilsome and a stately Pile, and by crumbling Chapels, built up in the ostentation of the broad day, to be the Mausoleum of Princes rather than the Altars of God. It is all well—well for us to look upon these things and learn; for each speaks, both the Cell and the Cathedral, with an impressive language, and each tells its own teaching in its own Story. The pure Faith of which Columba, about thirteen Centuries ago, was the Northern Apostle, lives and prevails, and, by the power of its child-like simplicity, shall conquer the world; while the magnificent Monuments of a *visible Religion*, though hardly seven Centuries old, have already crumbled."

In this Book it would be unfair to leave out unchronicled the most magniloquent lines which Dr. Johnson ever penned, which, though carelessly dropped in his Journal, are worthy of remembrance as long as the spot which called them forth:—"We were now treading that illustrious Island which was once the luminary of the Caledonian Regions, whence savage Clans and roaming Barbarians derived the benefits of knowledge and the blessings of Religion. To abstract the mind from all local emotion would be impossible, if it were endeavoured, and would be foolish, if it were possible. Whatever withdraws us from the power of our senses—whatever makes the past, the distant, or the future, predominant over the present—advances us in the dignity of thinking beings. Far from me, and from my friends, be such frigid philosophy as may conduct us indifferent and unmoved over any ground which has been dignified by wisdom, bravery, or virtue. That man is little to be envied, whose patriotism would not gain force upon the Plains of Marathon, or whose piety would not grow warmer among the Ruins of Iona."



LIST OF ABBOTS.

1. COLUMBA founded the famous Monastery about A.D. 565. He had his chief residence here for thirty-four years, during which he visited various parts of Ireland, Scotland, and the Isles. He founded many Churches and Monasteries, all which appear to have been in some degree dependent on Iona. Here he Inaugurated Aidan, King of the Scots. He Died within his Cathedral at Iona, at midnight, before the High Altar, about 597, in his 77th year.

2. COMIN, or BAITHEN, the son of Brendin, one of the twelve who accompanied Columba from Ireland, succeeded him, and Died about 600, aged 66—twelve months after his master.

3. LAISREN, son of Feredach, at one time President of the Abbey of Durrow, Died in 605.

4. FERGUA, or VIRGNOUS, Died about 620.

5. SEGENIUS, who founded a Church in the Island of Rechrain about 635. He Died in 651.—Aidan, Bishop and Monk of Iona, about the same time, 635, at the request of King Oswald, of Northumberland, was sent thither to instruct his subjects.

6. SUIBNE I. (pronounced *Sween*), Died in 657. In 652, Finan, a Scot, was made Bishop of Lindisfarne, and was succeeded by

7. COLMAN, a Monk of Iona, who, having maintained the Scotch side of the Controversy about the keeping of Easter, and being worsted, returned in 664 to Iona, and went thence to Ireland, where he founded the Monastery of Mayo.

8. CUMAINE AILBE, or CUMIN THE FAIR, Biographer of Columba, Died in 668 or 669.

9. FAILBE, or FALBEUS, about 673, sailed to Ireland, and lived for some years there as a Hermit; after which he returned to Iona, and Died there in 679.

10. ADOMNAN, Born about 620. In 692, he went to Ireland to visit the Columbite Monasteries, and succeeded in bringing nearly all who were not under the Rule of Iona to observe Easter according to the Roman practice. In 696 or 697, he returned from Ireland, and again made an unsuccessful attempt to alter the observance of Easter at Icolmkill. He Died in 703 or 704.

CONAMHAIL succeeded (?) [*M'Lauchlan's Early Scottish Church.*]

11. DUNCHAD held the Primacy of Iona in 707.

12. CONAN, the son of Failbe (ninth Abbot), Died in 708 or 709. In 710 or 712, Ceode or Coeddi, Bishop of Iona, Died.

13. DORBEIN, called "The Long," was appointed Abbot of Iona about 713, and Died after having ruled only five months.

14. DUNCHAD, or DUNCAN, the son of Cuidfaeladh, was Abbot of Iona in 716. He Died in 716 or 717.

15. FAELCHU, the son of Dorbein, appears to have been appointed Abbot before the death of Dunchad. He Died in 724.

16. CILLEAN, or CILLENUS, or KILLEN, called "The Long," was Abbot in 724. He Died in 726.—In 727, the Relics of Adomnan were Translated to Ireland, and in 730 they were brought back again. In 744, there occurred a great storm, in which a great number of the Community of Iona perished.

17. DROICHTTEACH, or "The Bridgemaker," so surnamed: his name was Cilleán, the same as above. He was Abbot and "Anchorite of Iona." He Died in 752.

18. FAILBHE, or FEIDLIMN, Abbot of Iona, Died in 754 or 755.

19. SLEIBINE, or SLEBEN, Abbot of Iona, went into Ireland in 754. In 757 he promulgated there the Law of Columba; in 758 he returned to Iona; and about 766 he Died.—In 758, Donald, the son of Diarmid, King of Ireland, Died, and was Buried at Iona.

20. NIAL, surnamed *Pluviosus*, the son of Fergal, after reigning seven years, sojourned in Icolmkill, became a Monk of Iona, and Died here in 780.

21. SUIBNE II., Abbot of Iona, Died in 772.

22. MUIREDHACH, the son of Uarghaile, who is styled by the Annalists "Prior of Ia-columille," Died in 777.—In the same year, Artghal M'Cathail, King of Connaught, went as a Pilgrim to Iona, and Died in 791.

23. BRESAL, the son of Segenius, was Abbot about thirty years.

24. CONDACHTACH, styled "Scriba Optimus," ruled for a very short time.—About 801 Iona was burned by foreign (Norse) Pirates. In 806 it was again laid waste by Pirates, when sixty-eight of the Inmates, Lay and Clerical, were killed, and, apparently, sixty-four left alive. In the same year a new Town was built at Icolmkill.

25. CEALLACH, the son of Congal, Abbot of Iona, having finished the Church of Cenindsa [Kells in Ireland], Resigned his Office, and Diarmid, an *Alumnus* of Derry, was Ordained in his stead. He Died in 814.—In 823, Blathmac M'Flaiun (probably an Ecclesiastic), obtained the Crown of Martyrdom, having been butchered by Foreigners at Iona.

26. DIARMID (probably an Irish Abbot), in 828, carried the Relics of Columba into Scotland, and in 830 he removed them into Ireland. This removal was partial, as about 848 Abbot

27. INRECHTACH, of Iona, carried them again to Ireland. He is said to have been killed by the Saxons on his way to Rome, on the 12th March, 854. He was the last Abbot of Iona who held the Primacy of the Scottish Church.

28. CELLACH, the son of Alidus, Abbot of Iona and Kildare [Cilledara], Died in 863.—In 875 or 877, the Shrine and Relics of Columba were removed to Ireland, to escape the invaders.

29. FERADACH M'CORMAIC, Abbot of Iona, Died in 877 or 879.

30. FLAUN M'MALEDUIN, another Abbot, Died in 890 or 891.

31. MAELBRIGID I., Abbot of Armagh and of Iona, Died in 927.

32. AONGAS M'MUIRCERT, a wise man, an Anchorite, and "Tanaisi" of the Abbot of Iona, Died in 935.

33. DUBTACH Died in 938.

34. CAONCONICHRAC Died in 945.

35. ROBARTACH Died in 954.

36. DUIDDUIN Died in 959.

37. FINGHIN, an Anchorite, Bishop of Iona, Died in 966.

38. FIACHRA, "Prepositus" (in Gaelic *Air*), of Iona, Died in 977.

39. MUGRON, "Comharb" of Columcille, in Scotland and Ireland, Died in 979.—In 985, on Christmas Eve, Iona was laid waste by the Danes, who slew the Abbot and fifteen of the Monks. In 986, 360 of these Danes were slain (say the Irish Annalists) by a miracle of God and of Cholainchille.

40. MAELCIARIN, murdered by the Danes of Dublin in 986.

41. DUNCHAD Died in 989.

42. DUBDALETHE, Abbot of Armagh, was chosen Superior of the Columbites, by consent of the Order both in Ireland and in Scotland. He held the Office till his death in 996.

43. MAELBRIGID II. succeeded. He Died in 1005.

44. MUREDACH, son of Crican, succeeded. He Resigned Office in 1007, and Died in 1011.

45. FLANOBRA Died in 1025.

46. MACNIA O'UACHTAN (styled "Ferleighbinn Cenaansa, Prælector Celleris"), in 1034, was drowned in going from Scotland to Ireland, along with the Books (another Authority says the *Bed*) of Columba, three Relics of S. Patrick, and thirty men.

47. MALMORE, Abbot of Iona from 1025 till 1040.

48. ROBARTACH, Abbot of Iona from 1040 till 1057.

49. GILLECRIST O'MAOLDOR, Comharb of Colaimcille in Scotland and Ireland, Died in 1062.

50. The ABBOT of Iona, called the son of M'Baeten, was killed by the son of Indabar O'Maoldor in 1069. Another authority says the "grandson of Baetein" was killed in 1070.

51. DUNCHAD MAC MIC MAONACH, "son of the Monk's son," Died in 1099.

Great changes came over Iona next Century.

In 1174, MAOL PATRICK O'BANAN, Bishop of Conor and Down, a venerable man, full of sanctity, meekness, and purity of heart, Died in Hy of Columkille, at a good old age.

In 1175, FLAHERTY O'BROLCAN, to whom the Abbacy of Iona was offered in 1164, Died at the Black Abbey Church of Derry.

In 1188, AWLAVE O'DAIGHRE Died in Iona while on a Pilgrimage there.

In 1199, SAINT MAURICE O'BAODAIN Died in Hy.

In 1203, a Church or Monastery was erected in the centre of the Island, in opposition to the Ecclesiastical Laws and to the wishes of the Inhabi-



tants, by an individual named CEALLACH, who is further stated to have done great damage to the Town; but the Bishops of Tyrone and Tyrconnel, the Abbot of Derry, and other Irish Ecclesiastics, with many of the people of Derry, went to Iona and took down the Church, after which

52. AMHALGAIDH O'FIRGAIL was Elected Abbot by the Suffrages of the Scots and Irish in 1203.

53. SIMON, Bishop of the Isles, appears to have been also Abbot of Iona in 1226. He was present at the settlement of a dispute with the Bishop of Moray about the Church of Kinecardyn, in Strathspey.

54. FINLAY, Elected Abbot of Y, received Episcopal Confirmation from his Ordinary, William Sinclair, Bishop of Dunkeld, between 1306 and 1329.

55. DONALD, Lord of the Isles, who in 1411 fought at Harlaw, and who Died about 1420, is said to have presented Vessels of Gold and Silver to Columkill for the Monastery, and to have become a Monk of Iona.

56. The ABBOT of the Island of Iona, in 1431, did Obeisance to Robert of Cardeny, Bishop of Dunkeld, his Ordinary.—In 1460, Pope Pius V. proposed to visit the Monastic Library at Iona, to verify some of the Classics.—The Abbey of Iona was for Centuries included in the Diocese of Dunkeld.

57. JOHN MACKINNON, Abbot of Y, appears to have been the same as John, Bishop of the Isles, in whose favour the Abbey was soon afterwards annexed to the Bishoprick. His Tomb (of which the following is a repre-



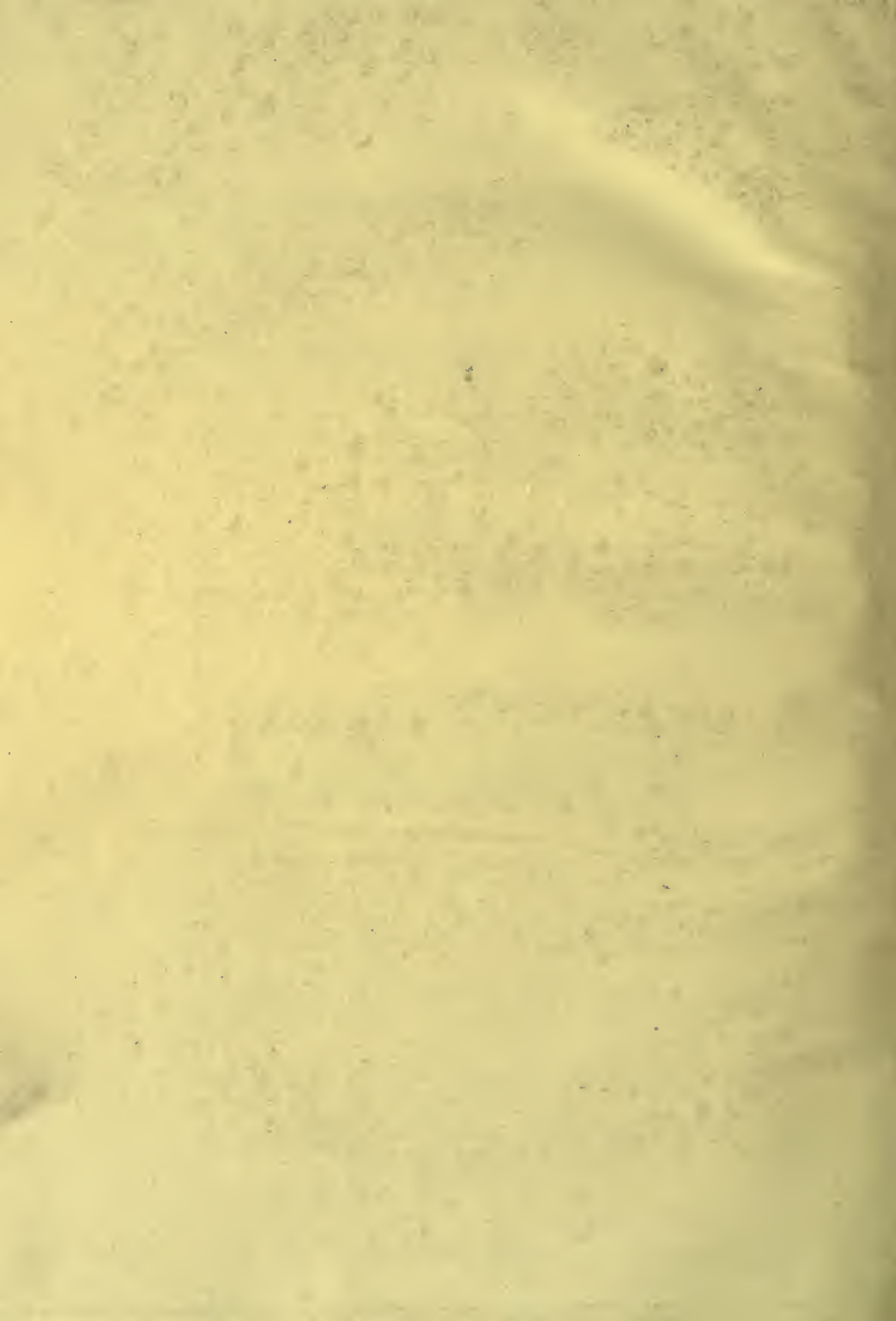
sentation), is placed on the North side of the Altar of the Cathedral, and has this Inscription round the margin—“*Hic jacet Johannes MacFingone, Abbas de Hy, que obiit anno domini millesimo quingentesimo, cujus animæ propitiatur Deus altissimus. Amen.*”—“Here lies John Mackinnon, Abbot of Iona, who Died in the year of our Lord 1500, to whose soul may the most high God be merciful.”—Within S. Oran’s Chapel, lies the lower part of this Abbot’s Cross, Date 1489.

On the South side of the Chancel of the Cathedral, is the Tomb of another Abbot, KENNETH MACKENZIE; but at what time he ruled the Abbey is not known.

#### VALUATION OF THE ABBEY OF IONA.

Money—£344 8s 8d.







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